

























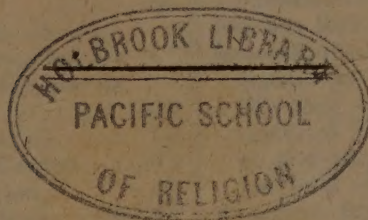
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THE

# MISSIONARY HERALD,

FOR THE YEAR 1821.

VOL. XVII.

*Published at the expense of the American Board of Commissioners for Foreign Missions, and all the profits devoted to the promotion of the missionary cause.*



BOSTON:

PUBLISHED FOR THE BOARD BY SAMUEL T. ARMSTRONG,

No. 50, Cornhill.

*Crocker & Brewster, Printers.*



2197

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1821



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All communications relating to the concerns of the American Board of Commissioners for Foreign Missions, may be addressed to

JEREMIAH EVARTS, *Corresponding Secretary and Treasurer,*  
Missionary Rooms, No. 69, Market Street,  
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#### DONATIONS AND CONTRIBUTIONS

Will be received at the Missionary Rooms, and by the following gentlemen; who, beside many others, have obligingly consented to act as agents of the Board, viz.

Dr. William G. Hooker, Middlebury,	}	Vermont.
Dea. Nathan Coolidge, Windsor,		
Mr. D. S. Whitney, Northampton,	}	Massachusetts.
Mr. Samuel Tenney, Newburyport,		
Henry Hudson, Esq. Hartford,	}	Connecticut.
Timothy Dwight, Esq. New Haven,		
Mr. John Sayre, City of New York,	}	New York.
Rev. David Porter, D. D. Catskill,		
Rev. John Frost, Whitesboro'		
Robert Ralston, Esq. Philadelphia.		
Rev. Samuel P. Robbins, Marietta, Ohio.		
Mr. Charles B. King, Louisville, Kentucky.		
Samuel Postlethwaite, Esq. Natchez, Mississippi.		
Mr. S. C. Schenk, Savannah, Georgia.		

Donations will also be received by any member of the Board.

When a considerable sum is to be remitted from a distance, one of the following modes is recommended;—either to deposit the money in the United States Bank, any of its branches, the Mechanics' and Farmers Bank at Albany, the Eagle Bank at New Haven, or the Hartford Bank, to the credit of JEREMIAH EVARTS; or, in the second place, to obtain a draft from some Bank, or responsible individual, payable to the order of JEREMIAH EVARTS. When money is deposited, the Treasurer should be immediately informed of the deposit, with the name of the depositor. If drafts on Boston cannot conveniently be obtained, those on other large towns will be equally acceptable.



## MISSIONARY HERALD.

VOL. XVII.

JANUARY, 1821.

No. 1.

VIEW OF THE MISSIONS, FUNDS, EXPENDITURES, AND PROSPECTS  
OF THE AMERICAN BOARD OF COMMISSIONERS FOR  
FOREIGN MISSIONS.*The Board was instituted in June, 1810, and incorporated June 20, 1812.*

The Rev. SAMUEL WORCESTER, D.D.  
of Salem, Mass. is the Correspond-  
ing Secretary and Clerk of the Pru-  
dential Committee.

JEREMIAH EVARTS, No. 22, Pinck-  
ney Street, Boston, Treasurer.

## I. MISSION AT BOMBAY, 1814 \*

Rev. Gordon Hall,	1814
Mrs. Hall,	1816
Rev. Samuel Newell,	1814
Mrs. Philomela Newell,	1818
Rev. Horatio Bardwell,	1816
Mrs. Rachel Bardwell,	
Rev. Allen Graves,	1818
Mrs. Mary Graves,	
Rev. John Nichols,	
Mrs. Elisabeth Nichols,	

## II. MISSION IN CEYLON, 1816.

Rev. James Richards,	1816
Mrs. Sarah Richards,	
Rev. Benjamin C. Meigs,	
Mrs. Meigs,	
Rev. Daniel Poor,	
Mrs. Susan Poor,	
Rev. Levi Spaulding,	1819
Mrs. Mary Spaulding,	
Rev. Miron Winslow,	
Mrs. Harriet L. Winslow,	
Rev. Henry Woodward,	
Mrs. Woodward,	
Dr. John Scudder,	
Mrs. Maria Scudder,	

Mr. James Garrett, Printer.† 1820

\* The missionaries arrived at Bombay, Feb. 11, 1813; but did not consider themselves as settled in the mission, till the beginning of 1814. The dates, in this summary, refer to the time, when the respective missions were established, and the time when the missionaries became attached to the missions under which their names now stand. Where no date stands against a name, the date next above is the true one.

† Mr. Garrett sailed from Boston, April 6, 1820, and it is probable he reached Ceylon early in the ensuing fall.

III. MISSION AMONG THE CHERO-  
KEES.

Rev. Ard Hoyt,	1818
Mrs. Hoyt,	
Rev. Daniel S. Butrick,	
Rev. William Chamberlain,	
Mrs. Flora Chamberlain,	
Rev. William Potter,*	1820
Mrs. Potter,	

Mr. Moody Hall, Teacher,	1817
Mrs. Hall,	
Miss Sarah Hoyt, Teacher,	1818
Miss Anne Hoyt, Helper,	
Mr. Milo Hoyt, Teacher,	
Mr. Abijah Conger, Farmer and	
Mechanic,	1819
Mrs. Conger,	
Mr. John Vail, Farmer,	
Mrs. Vail,	
George Halsey, Mechanic,	
Dr. Elizur Butler,	1820
Mrs. Butler,	
Mrs. Ann Paine, Teacher,	

IV. MISSION AMONG THE CHOC-  
TAWS.

Rev. Cyrus Kingsbury,	1818
Mrs. Sarah B. V. Kingsbury,	1819
Rev. Alfred Wright,	1820

Mr. Loring S. Williams, Teacher,	
Mrs. Matilda Williams,	
Mrs. Judith C. Williams,	1819
Mr. Moses Jewell, Mechanic,	
Mrs. Jewell,	
Dr. William W. Pride,	1819
Mr. Anson Dyer, Teacher & Farmer,	1820
Mr. Zech. Howes, Teach. & Farm.	
Mr. Joel Wood, Teacher & Farmer,	
Mrs. Wood,	
Mr. John Smith, Farmer,†	
Mrs. Smith,	

\* The Rev. Mr. Potter and his associates left New-Haven, Con. about the first of November; and it is supposed they may have joined the mission about the close of the year.

† Mr. Smith and his associates left their homes in September; and it is supposed they may have joined the mission in December.



Mr. Calvin Cushman, *Teacher and Farmer*, 1820  
 Mrs. Cushman,  
 Mr. Elijah Bardwell, *Teacher and Farmer*,  
 Mrs. Bardwell,  
 Mr. William Hooper, *Teacher and Mechanic*,  
 Miss Hannah Thacher, *Teacher*,  
 Miss Judith Frissell, *Teacher*.

#### V. MISSION AMONG THE CHEROKEES ON THE ARKANSAW.

Rev. Alfred Finney, 1820  
 Mrs. Finney,  
 Rev. Cephas Washburn,  
 Mrs. Washburn,

Mr. Jacob Hitchcock, *Teacher and Farmer*,  
 Mr. James Orr, *Teacher & Farmer*,  
 Miss Minerva Washburn, *Teacher*.

#### VI. SANDWICH ISLANDS.

Rev. Hiram Bingham,\*  
 Mrs. Sibyl M. Bingham,  
 Rev. Asa Thurston,  
 Mrs. Lucy Thurston,  
 Mr. Daniel Chamberlain, *Farmer*,  
 Mrs. Jerusha Chamberlain,  
 Dr. Thomas Holman,  
 Mrs. Lucia Holman,  
 Mr. Samuel Whitney, *Teacher & Mechanic*,  
 Mrs. Mercy Whitney,  
 Mr. Samuel Ruggles, *Teacher*,  
 Mrs. Nancy Ruggles,  
 Mr. Elisha Loomis, *Printer*,  
 Mrs. Maria T. Loomis.

John Honoree,  
 Thomas Hopoo,  
 William Tennooe,  
 George Sandwich, } *Native Teachers.*

#### VII. MISSION TO PALESTINE.

Rev. Levi Parsons, 1820  
 Rev. Pliny Fisk.

### REPORT OF THE PRUDENTIAL COMMITTEE.

(Concluded from our last volume.)

#### *Foreign Mission School.*

THIS consecrated Seminary was instituted in the autumn of 1816, and opened in the beginning of May 1817. There belong to it a commodious edifice for the School, a good mansion house, with a

\* This mission embarked Oct. 23, 1819, and, as is hoped, reached the Islands in the ensuing spring. *George Sandwich* sailed from Boston, Nov. 27, 1820.

barn, and other out-buildings, and a garden, for the Principal;—a house, barn, &c. with a few acres of good tillage land for the Steward and Commons:—all situated sufficiently near to each other and to the Congregational meeting-house, in the south parish of Cornwall, Con.—and eighty acres of excellent wood land, about a mile and a half distant.

The object of the School as set forth in the Constitution, is—"The education in our own country of Heathen Youths, in such manner, as, with subsequent professional instruction will qualify them to become useful Missionaries, Physicians, Surgeons, School Masters, or Interpreters; and to communicate to the Heathen Nations such knowledge in agriculture and the arts, as may prove the means of promoting Christianity and civilization." As these youths are designed for a higher education, than is expected to be obtained at our Mission Schools in heathen countries, it is deemed of no small importance, that they be only such as are of suitable age, of docile dispositions, and of promising talents.

In the constitution there is a provision, that youths of our own country, of acknowledged piety may be admitted to the school, at their own expense, and at the discretion of the Agents.

In the first year of the School twelve youths were admitted—two from heathen lands and two natives of Connecticut. Of these, Henry Obookiah, John Honoree, Thomas Hopoo, and William Tennooe, had before been objects of Christian liberality, and for some time under Christian instruction. The raised hopes, founded, under Providence, on the unquestioned piety, the distinguished talents, and the excellent character of Obookiah, terminated in his triumphant departure from these earthly scenes, before the first year of the school had expired. Of his three companions, Honoree, Hopoo, and Tennooe, Mr. Ruggles, one of the two Connecticut youths, and George Tamoree, particular mention has just been made under the head of the Sandwich Island Mission.—Of the other six, admitted the first year, James Ely, the other Connecticut youth, and George Sandwich and William Kummoo-olah from the Sandwich Islands, are still members of the School; one has been dismissed for misbehavior, one for incapacity, and the other is absent.

From year to year, since the first, youths of different nations have been



admitted; two or three of whom, after longer or shorter trial, have been dismissed. Care however, has been taken, that those, who have been dismissed, should be placed in good families, where they might still have the benefit of Christian instruction.

The present number of pupils is twenty-nine; four from the Sandwich Islands—one from Otaheite—one from the Marquesas—one Malay—eight Cherokees—two Choctaws—three of the Stockbridge Tribe—two Oneidas—one Tuscarora—two Caughnewagas—one Indian youth from Pennsylvania, and three youths of our own country.

Under the instruction of the able and highly respected Principal, the Rev. Mr. Daggett, and his very capable and faithful Assistant, Mr. Prentice, the improvement of the pupils, in general, has been increasing and satisfactory, and in not a few instances uncommonly good. Besides being taught in various branches of learning, and made practically acquainted with the useful arts of civilized life; they are instructed constantly and with especial care in the doctrines and duties of Christianity. Nor has this instruction been communicated in vain. Of the thirty one Heathen Youths—including with the twenty-six now at school, the deceased Obookiah, and the four, who have gone with the Mission to their native Islands—seventeen are thought to have given evidence of a living faith in the Gospel; and several others are very seriously thoughtful on religious concerns. The Lord, in his sovereign goodness, has made it strikingly manifest, that his face is toward this favored Seminary, and that his blessing rests upon it. May it be eminently instrumental in making known the glory of his Name in many lands, and of bringing multitudes of different nations and tongues, to unite in songs of everlasting joy and praise.

#### *Expenditures and Receipts.*

SINCE the last Annual Meeting, your Committee have sent forth to different fields 23 men and 13 women: 10 men and 7 women to the Sandwich Islands—1 man to Ceylon—2 men to Western Asia—8 men and 6 women to the Choctaw nation—and 2 men to the Cherokees of the Arkansaw. Of the men, 5 are ordained missionaries—1 is a physician, 1 is a printer, and the rest, besides being skilled in husbandry and various mechanical arts, are men of vigorous and well informed minds, in

sound bodies, inured to labor,—and of approved civil and Christian character; 4 are men in middle life with well governed and well educated families,—the rest, young men, 8 of whom are married; the most of them have been exercised in the instruction of schools, and all of them are deemed well qualified to take part in the arduous, benevolent, and sacred work of evangelizing and civilizing pagan and uncultured people.

The fitting out of missionaries, and getting them to the fields of labor, must be attended with not inconsiderable expense. Many things are to be done in the preparations, requiring various attentions, and journeyings, and labors, and occasioning numberless contingent expenses. Many articles are comprised in the necessary outfits and provision, for the individuals, and families, and establishments. And conveyances by water or by land are expensive.

The total expense of the Sandwich Mission, paid from the Treasury, besides much which was given by liberal individuals in various articles not included in the Treasurer's account, was somewhat more than \$10,000. Of this sum \$224 were paid for the travelling expenses of the Members of the Mission,—\$275 for transportation of baggage to Boston,—\$2,500 for passage to the Islands,—almost \$2,000 for stores for the use of the missionaries on their passage and after their arrival,—almost \$1,000 for family furniture, clothing, and mechanical and agricultural implements,—\$775 for printing press and apparatus,—and \$866 for mathematical, philosophical, and surgical instruments.

To persons not conversant with these matters, these items and the total amount might appear extravagant. And yet in proportion to the magnitude of the mission the expenditure was small. It would appear so on comparison with the cost of English missions.

If it costs less to fit out and convey men to our stations in the wilderness of our own country, it does not however cost less to get an establishment there into operation, or in its early stages to maintain it. And during the year, the missionaries already in the field were to be provided for, and the establishments already in operation to be supported, as well as new men to be sent out and new establishments to be commenced.

Within the year the Treasury has disbursed for the Bombay Mission, \$7,221—for the Ceylon, \$7,135—for



the Cherokee, \$9,967—for the Choctaw, \$10,414—for the Arkansaw, \$1,150—for the Palestine, \$2,348—for the Foreign Mission School, \$3,350—and for all the objects and purposes of the Board, \$57,420.

It was not to be expected—especially if the distressing scarcity, or stagnation of the circulating medium were considered,—that there would be in the year an advance, upon the receipts of preceding years, equal or proportionate to the large additions made to our missions, or the consequent augmentation of expense. It is not indeed according to the general course of things, that in the management of extensive and progressive concerns, public or private—incurring large expenditures, and depending upon many contingencies—the receipts in each year should be very exactly or nearly proportionate to the disbursements. In one year the disbursements will come short of the receipts,—in other years they will go beyond them; even in concerns conducted upon the soundest principles, and with the greatest success. It has been so with the concerns of this Board. In some former years there was a surplus of income which was kept in reserve, to be used in succeeding years, as the exigencies or interests of the Institution should require.

#### *Donations to the Board.*

The donations, contributions and benefactions, from societies, churches, congregations, and individuals, received at the Treasury, within the year ending with the last month, amounted to \$36,500; and the income from the permanent fund, and other sources, to \$2,600, making in the total sum \$39,000. This, as will be seen, comes short of the total amount of expenditures by \$18,000.—For the supply of the deficiency, it has been found necessary to draw upon the disposable funds of the Board, accumulated from preceding years.

Though these receipts are not equal to the disbursements, yet your Committee have the high gratification to state,—and they would do it with a grateful sense of the liberality of individuals and of the Christian public, and with devout thankfulness to the God of all grace,—that the donations exceeded those of any preceding year by \$2,600. This deserves more especial notice on account of the scarcity or stagnation, before alluded to. Allowing for the embarrassment and distress, arising from

this cause, and felt in all parts of the country, and by all classes of the community—it were moderate to consider \$36,000, given in this last year, as being equal to \$50,000 in times as they were in preceding years. And in this ratio, it may be right, in point of justice, and gratitude, and encouragement, and confidence,—to estimate the increase of liberality in the community towards the objects of the Board.

And it is deemed proper, and of some importance to be noted, that this increase of liberality, is not to be attributed to extraordinary efforts in the way of solicitation or excitement. Efforts of that kind were even less abundant and less expensive than in former years. Little, indeed, was done, excepting by an Address of the Committee to the Auxiliaries and Patrons, and Benefactors and Friends of the Board; and a considerable number of brief local agencies in connexion with it. Of the manner in which this Address was every where received and answered, the Committee would find it impossible adequately to express their grateful sense. It afforded a proof, inestimably valuable, of the affectionate and stable and liberal confidence and attachment of the Christian community towards the Board, and its great object.

Besides the donations in money, numerous contributions have been made in various articles for the missions. These are not included in the Treasurer's account; and the amount of value cannot be ascertained. It is not, however, inconsiderable. For the Sandwich Mission a noble spirit of liberality was displayed; particularly in the places and vicinities where the missionaries had resided; and in Boston, Salem, and some of the neighboring towns, of whose cheering liberality every mission has participated. And for the Cherokee and Choctaw missions, a spirit not less noble has been very extensively manifested, and continually increasing and spreading. From more than a hundred different places in the North and in the South—boxes of clothing, of almost every kind suitable for the children of the schools—and some for the missionaries and their families—have been prepared and sent forward. Of about a fifth part of them, the value was estimated and marked by the donors; and the amount is about \$1,140. This taken as a general average, would give the amount of the whole at \$5,700. This sum, added to the \$36,500



in money, would make a total of \$42 200.

The articles of clothing are chiefly the fruits of female benevolence;—that rich and perennial source, whose streams give life and beauty to Zion, and shall make the wilderness glad, and the desert to rejoice and blossom as the rose.

"We ought to be very grateful to God," says the Brainerd Journal, "for putting it into the hearts of his children, to send from the most remote parts of the United States, these seasonable supplies—to cover these naked children of the forest, and in that way to evince the power and excellency of his Gospel, which he has commanded to be preached to every creature."

### *Liberality of the Choctaws.*

To these donations from the Christian community, ought surely to be added, and with a strong note of grateful admiration, the unprecedented donations of the Choctaws.

That poor, pagan, and lost people of the wilderness have, within a year, pledged the annual sum of \$6,000, to be received by them from the government, during the whole time it shall be paid, that is, for 16 or 17 years to come, in aid of the operations of this Board, for the instruction of themselves and their children in Christianity and civilization.

It should be observed, however, that as the Choctaw donations do not come into our treasury, they do not afford to the Board all the strength and facilities and advantages, that would be afforded by the same amount in the state of our ordinary funds. No part of these donations was at disposal for supplying the insufficiency of the receipts of the year from the customary sources, not even in regard to the Choctaw mission, the expenses of which exceeded those of either of the other missions. Still, for the purposes of that mission it is a substantial endowment, and will, from year to year, relieve the general funds, and facilitate and strengthen the general operations.

"The establishment at Elliot," say the missionaries there, "is not yet complete. Houses for the accommodation of the mission families are needed; as are a barn and two or three small buildings. A hundred more acres of land ought to be opened and cultivated. When this is done, and the young stock grown so as to supply the family in a considerable degree, which will be in the course of two or three years, we think the \$2,000 a year, appropriated by the natives, in connexion with the donations of provisions and clothing, which may be expected from the states, will go very

far towards supporting the establishment. But to complete the buildings, open sufficient land, and provide for the support of the family until other means can be brought into operation, considerable money will be required.

"The appropriations made by the natives, for the two other establishments, though they will do much towards supporting them when put into operation, will be wholly inadequate to laying the foundation. Unless there are means, in the first instance, for procuring a large stock, and bringing under cultivation an extensive plantation, the expenses of provision would be so great, that it is doubtful whether it would long be supported."

### *Patronage of the Government.*

The Board have been made acquainted heretofore, with the patronage afforded to our Indian missions by the general Government, with a view, expressly, to the instruction of the Indians in the arts of civilized life. At the commencement, assurance was given by the Executive that for each establishment the expenses of erecting a school house and a dwelling house should be defrayed from the public funds, and that a specified number of certain kinds of implements and utensils for husbandry and domestic manufacture should be furnished. "The limited appropriations for the Indian Department," said the Secretary of War at the time, "will for the present preclude the Executive Government from extending a more liberal patronage to the Board, in their laudable efforts for the accomplishment of objects so very desirable." Agreeably, however, to a hope then expressed by the Secretary, Congress has passed a law for an appropriation of \$10,000 a year, to be applied under the direction of the President to the instruction of the Indian Tribes. Of this sum, \$1,000 is "for the present allowed to our establishment at Brainerd, and \$1,000 to that at Elliot." "When," says the Secretary, "the Department is in possession of the necessary information [respecting the several establishments commenced by this Board and other Societies] a more full and complete distribution will be made, agreeably to prescribed regulations."

The favorable disposition manifested by the Government, and with increasing strength and benignity, towards the great object of civilizing the Aborigines, is to be most gratefully recognized and highly valued: not only on account of the direct pecuniary aid afforded; but more especially for the security which it gives to the Aborigines themselves, to



those who are engaged in this labor of benevolence on their behalf, and to the whole Christian community, respecting them. An opposite disposition or policy would be of dark and disastrous aspect.

For these Indian establishments, however, and for our more distant missions, money, much money will yet be required. It is not to be dissembled that to maintain the several missions, and establishments now under the direction of the Board, in the vigorous operation which should be desired, will cost scarcely less in each successive year, than the amount of the last year's disbursements. And yet the field is wide; and yet more missions are urgently needed and demanded. Thanks to the All-bounteous Sovereign of the world, the Christian community in this favored land are abundantly able to supply the requisite funds, not only for the missions already sent out, but for the support of many more. Nor is there any reason to doubt that the same DIVINE INFLUENCE, which has so wonderfully raised and diffused the spirit of benevolence, during these first ten years, will raise it still higher, and diffuse it more widely.

#### *Summary of Receipts and Expenses.*

In these ten years there has been paid from the Treasury of the Board the total sum of \$201,600.—For the missions to the East—Bombay and Ceylon—just about \$100,000—for the Missions to the American Aborigines \$51,000—for the Mission to the Sandwich Islands, \$10,470—for the Palestine Mission, \$2,350—for the Foreign Mission School \$17,340, and for various subordinate and contingent objects and purposes \$20,000.

In the same period the Treasury has received the total sum of about \$235,000. Of this amount something more than \$220,000 were given by benevolent individuals, males and females, associated and unassociated, in donations and bequests for the general and particular objects of the Board; and the remaining sum of about \$15,000 were the proceeds of monies invested, books sold, &c. Besides the monies paid into the Treasury, many liberalities have been bestowed in various articles, in different ways, and to no inconsiderable aggregate. But the amount, whatever should be the estimate, is to be added to the regularly accounted for expenditures, as well as to the regularly entered receipts.

Of the sum expended much has necessarily been consumed, yet not a little remains for important and durable use.

In the ten years there have been received under the patronage and direction of the Board, as missionaries and assistants, 62 men and 48 women—in all 110. Of this number three—Mrs. Harriet Newell, the Rev. Edward Warren, and Mr. A. V. Williams,—have been called to their reward: ten, six men and four women, have left the service,—three on change of sentiment—five on account of impaired health, and two from discontentment,—and nine are yet at home, waiting with desire to be sent forth to their work. Eighty-eight—49 men, and 39 women—are now either in the fields respectively assigned to them, or on their way to them;—25 in the East,—2 in Western Asia,—17 in the Sandwich Islands,—and 44 in the countries of the American Aborigines. Upon the same funds, and engaged in the same cause, are the Rev. Principal of the Foreign Mission School and his worthy Assistant.

Of the men now under the patronage and direction of the Board, TWENTY-SIX ARE ORDAINED MINISTERS OF THE GOSPEL, educated, the most of them, in Literary and Theological Seminaries of the first order in our country; two are especially designed for ordination; and the rest are approved men for the various departments of the general work, as Catechists and School-masters, Agriculturists and Mechanics. All of them, the Principal and Assistant of the Foreign Mission School excepted, have given themselves devotedly for life to this arduous and holy service, and the most of them, with the same spirit of devotion and sacred disinterestedness, have given also all their possessions, which, in not a few instances, were of very considerable amount. Of the women mention, proportionably commendatory, might be made.

#### *School at Cornwall.*

At home is the Foreign Mission School, designed for the *thorough education* of promising youths from different heathen lands;—an Institution firmly established in the hearts of Christians, in a highly prosperous state, and blest most signally with heavenly influences. Abroad belonging to our several missions are more than 50 Free Schools, in which there can scarcely be fewer, probably there are now more, than 3,000 children, Hindoo, Tamul, Jewish,



Cherokee and Choctaw, under Christian instruction; not less than 300 of whom are boarding or family pupils, lodged, and fed, and educated, as under the especial care of the missionaries.

### *Missionaries and Schools.*

NINETY PERSONS with qualifications for the different parts of the work, from rudimental instructions in the primary branches of knowledge and arts of civilized life, to the highest and holiest administrations of the Gospel—not only ready for the service, but actually for the most part in the distant fields at their allotted stations—disposed in order and furnished—engaged in their various labors, and some of them having for a considerable time borne the burden and heat of the day:—and more than Fifty Schools, established in different regions of darkness, and containing under Christian Instruction Three Thousand Children of families and nations long ignorant of God, and never blest with the News of the Savior. Could we mention nothing more, the TWO HUNDRED THOUSAND DOLLARS expended in ten years, should not be accounted as lost. But something more may be mentioned.

"It is estimated," says Mr. Kingsbury, "that the establishment at Elliot has cost upwards of \$12,000, exclusive of all the labor done gratuitously by the missionaries. But it ought to be distinctly kept in mind, that the greater part of this money has not been consumed. It has been vested in various property, some of which is of the most productive kind, and which may be considered as a permanent fund for the support of the mission. There are now belonging to the establishment at Elliot, more than 200 neat cattle. There are also teams of oxen and horses, waggons, carts, ploughs, and other implements of husbandry, suitable for a large plantation. More than fifty acres of land are cleared and under cultivation. Upwards of twenty buildings, including a blacksmith's shop, mill, and joiner's shop, have been erected. Mechanical tools for various branches;—lessons, books, and stationery for the school, have been provided; and all the varied apparatus prepared for the accommodation of a family consisting of one hundred."

Similar statements and estimates might be made respecting the establishments at Brainerd, on the Tombigby, and at Talony.—The missions over seas are upon a different plan. But at Bombay we have a printing establishment, comprising two presses, fonts of English and Nagree types, with the requisite apparatus; and various accommodations and articles of durable utility for the various purposes of the

mission. Our Ceylon mission, besides the very valuable glebes and edifices secured to it, has also a printing press with fonts of English and Tamul types, a hospital, and several school houses; and a proportional provision of what is necessary for a permanent mission. A large part of what was sent out with the Sandwich Island mission, was not for immediate consumption, but for durable use. The lands, buildings, &c. of our school at Cornwall—what may be denominated permanent property, were estimated at more than \$5,000. The libraries, and the surgical instruments, belonging to our several establishments, would, altogether, be of considerable value.

The two hundred thousand dollars then is not all consumed—has not all vanished away. By means of it a preparation for action of no inconsiderable extent has been brought forward. And in the general view of this preparation, besides what has now been mentioned, whatever has been acquired of knowledge, of experience, and skill, in directing and executing this great work, where every thing was new, and every thing was to be learned,—and whatever systematic and permanent arrangements have been made for continued and extended operations, at home and abroad,—should doubtless be included.

Of effects and fruits actually produced, it is yet time to expect but little, and to say but little.

### *Translations.*

The translation of the Scriptures, however, into one of the principal languages of India—ready to be given to ten millions of people, as soon and as fast as means for the printing and distributing shall be afforded;—the actual printing and distributing among that Pagan population of large editions of select portions of the Scriptures, and scriptural catechisms and tracts;—the teaching of several thousands of Heathen Children—including those who have attended, as well as those who are now attending the schools, so that they are able to read the Bible, and other useful books, and have some knowledge of the truths and precepts of the Gospel;—the preaching of the Gospel to many thousands of heathen people of different ages, ranks and conditions, thus sowing the *incorruptible seed*, in a widely extended field, where, under the genial influences, of Heaven, it may in due time take



root and spring up, and where undoubtedly it will not have been sown in vain;—and the turning of more than fifty heathen persons, hopefully, from darkness unto light, and from the power of Satan unto God, for their own salvation with eternal glory, and for the communication, through their instrumentality, of the blessings of Christianity to many of their respective kindred and nations:—These are effects and fruits, which to pass over unnoticed, in this general review, would be an ungrateful omission, and the value of which is not to be estimated by thousands, or hundreds of thousands, or millions, of money.

#### *American Indians.*

Ten years ago the Aborigines of our country were regarded by this great community, with the exception of here and there an individual, as an utterly intractable race, never to be brought within the pale of civilized society, but doomed by unalterable Destiny, to melt away and become extinct; and a spirit of vengeance and of extermination was breathed out against them in many parts of our land. Not a few, even of the generally well disposed and well informed friends of missions, held the projected mission to those outcasts of the wilderness a hopeless enterprise. Now the whole nation is moved by a very different spirit. From the highest places of the national Government down to the humblest conditions of society, all classes are inspired with good will towards the Indians. The desire to serve rather than to destroy them is every where testified; and to evangelize and civilize them is regarded as no infeasible or very difficult work. The method seems plain and easy.—If by favor of Providence this Board has been leadingly instrumental in effecting this auspicious change,—if the system of instruction which it has put into operation in the Cherokee and Choctaw Nations has conciliated the favor and secured the confidence of the Indian Chiefs and Tribes extensively, and also of the rulers and people of our nation,—has commended itself as a model for other Societies coming forward to take part in the general work,—and has produced examples of Indian improvement which have engaged the attention of all classes of the community and awakened in them a lively interest in the great design;—the Board has not existed in vain, nor labored in vain.

#### *Advantages arising at home.*

To good effects produced in our own country, while the great object has been to do good to heathen nations, further attention seems to be due.

The spirit, the genuine spirit of missions, is the true spirit of the Gospel. It is love to God and love to men; the *Charity which seeketh not her own, and is full of mercy and of good fruits*; benevolence in its purest, loveliest, and highest character. It is the same mind, that was in the Redeemer of men, when he came to seek and to save that which was lost;—the spring of living, active, never-to-be-restrained, desire for the promotion of the great design for which he endured the cross, and for which he sits as King on the holy hill of Zion. When this spirit is produced or advanced in an individual, or a community, in the same measure is pure and undefiled religion, in that individual or community, produced or advanced.—If then this spirit has been promoted, good has been done.

The matter of fact is manifest. The Christian community has been waked from its slumbers. An influence more vivifying than the breath of spring has been diffused through the land. The minds and hearts of many, of different classes and denominations, have been opened and expanded, to perceive and to feel the common brotherhood of all nations and of all human beings, as *made of one blood, and REDEEMED BY ONE BLOOD*. The reasonableness of the injunction, *to do good unto all men as we have opportunity, and the commandment of the Everlasting God that the Gospel should be made known to all nations, and preached to every creature*,—have come to be practically acknowledged. Societies for various charitable and religious objects have rapidly risen into existence and action; and benefactions for these objects—contributions in churches and congregations and meetings for prayer, and individual subscriptions, donations and bequests—have become so common, that we are ready to forget how little of them was known only a few years ago.

In as far as this Board has been instrumental in producing these effects;—by its several missions to Heathen nations—by the cheerful sacrifices and labors of its devoted missionaries—by its disclosures of the ignorance, corruption and wretchedness of the dark places of the earth—by its successive agencies in



different parts of the country, the communications it has made of intelligence with motives and excitements to benevolent exertions, and its various operations at home and abroad,—its endeavors and influences have conduced to the benefit of many. Especially has it been so, if by them the Monthly Concert of Prayer, which is connected in a particular manner with Missions to the Heathen, has been promoted and extended,—and if these extensively united prayers and alms have gone up with acceptance before God, and in answer to them, in any measure, he has granted those plenteous effusions of his Spirit with which our churches and the various classes of the community have been so signally blest.

Had the object been, chiefly or solely, the advancement of religion in our own land, in what other way could two hundred thousand dollars have been better laid out. The support of FORTY ministers of the Gospel at home, during the ten years, as settled pastors or domestic missionaries would have cost probably little more than the sum specified. But had this same money been used for the support, during the term, of forty settled pastors or domestic missionaries—two to each of the several States and Territories of the Union—is there good reason to believe that more would have been done for the general interests of religion in our country, than has actually been effected by means of this Institution for Foreign Missions?—more to impress a deep and widely extended conviction of the infinite importance of the Gospel—more to counteract the selfishness and worldliness and sordidness of feeling and practice every where so prevalent—more to illustrate the nature, to display the excellence, and to raise the standard of Christian Charity—more to bring the members of the community acquainted with the great concerns of the Redeemer's kingdom, or to a livelier interest in them—more to give enlargement and elevation to their views and affections, and to make them know how much more blessed it is to give than to receive—more to promote good will among themselves and towards all men and to do good unto all as they have opportunity—more to beautify our Zion, to make her walls salvation and her gates praise,—and cause her so to arise and shine, as that the Gentiles shall come to her light, and kings to the brightness of her rising?

It is the spirit of missions—the spirit which burns with quenchless desire *to teach all nations* and to preach the Gospel to every creature—that has produced in Christendom the mighty movement, and the diversified and multiplied exertions of benevolence, by which the present age is so signally marked. Until the first missions of this new era were sent forth to the distant heathen, Christendom was asleep, while the world was perishing—was dreaming of temporal changes, disastrous or prosperous, while darkness covered the earth and gross darkness the people. Aroused from their slumbers by the efforts of those great Christian enterprises, the friends of God and of men were amazed at the ignorance, corruption and wretchedness every where to be seen—not only afar off, but near and all around them. Their eyes affected their hearts. The liberal set themselves to devise liberal things; and Bible Societies, Tract Societies, Education Societies, sprung up in quick succession: and a system of beneficent action has been advancing with surprising and animating rapidity. The Spirit of Missions—of Missions to the Heathen—is the main-spring of the whole.

*The Board constituted for extensive operations.*

Under the impression of this general Review, the Directors and Patrons and Friends of Missions will humbly adore the goodness of God, and be animated to continued and increased efforts for communicating his saving health to millions ready to perish.

For this great object, this Board, under the Divine favor, possesses advantages, which cannot be too highly prized. Its constitution is eminently adapted to vigorous action, and extended enterprise, under responsibilities, affording the best possible security to public and individual confidence. It is limited to no section of the country,—to no denomination of Christians. Its Members, chartered and corresponding, and its Patrons, Auxiliaries and Agents are in all the States of the Union, and of nearly all the considerable religious communions. In its form and spirit—its arrangements and provisions—its whole design and system of action—it is a NATIONAL INSTITUTION. And hitherto the Lord has given it favor in all parts of the land; and made it instrumental in uniting many thousands



of benevolent minds from the North to the South, in one common and glorious cause.—To Him everlasting thanks are due.—The advantages which He has granted are a sacred trust of immense importance—never to be abused—never to be neglected.

To Auxiliaries, Agents and Benefactors, fresh occasion is afforded for heartfelt thanks; for their steady attachment, their generous confidence, their continued and in many instances increased activity and liberality; for their prompt assistance in pressing emergencies, and their many pledges of substantial and permanent support to the cause.

*Great variety in the objects of the Board.*

The particular objects of the Board are such in variety and interest as to meet the feelings of every benevolent heart. Upon our own borders we present to this Christian community, long neglected Tribes of uncivilized fellow beings, earnestly raising the imploring cry,—“Send us more of these good Missionaries and Teachers; help us to learn husbandry and the mechanic arts, and household manufactures and economy—teach our children to read, and write, and work—instruct us from the Good Book what the Great and Good Spirit would have us to do.” And there too we present hundreds of children from the wigwams of the forest, now under the care of devoted Missionaries and Assistants, male and female, and dependent on Christian charity for food and lodging, for clothing and instruction; and thousands more, not less needy of these benefits, yet remaining still in all the ignorance and nakedness and wretchedness of the forest life. Far off in the Western Ocean; yet not beyond the reach of Christian beneficence—we shew a Nation of Islanders, giving the fairest promise of becoming, in no long time, by the blessing of God upon such means as American Christians have it amply in their power to afford, a civilized and christianized, a wealthy and virtuous and happy people. From these we turn to the far distant East, and point to millions and millions of human beings in the lowest state of debasement, for whom there is no remedy, but that quick and powerful Word, which is spirit and life, and that Blood, which cleanseth from the foulest and deepest pollutions. That Word, translated into their own language by

our indefatigable Missionaries, is ready to be dispersed among these millions, as soon as the liberalities of the friends of mankind in this country shall supply funds sufficient for the printing and distribution; and to that Blood the Missionaries already sent, and to be sent, will direct them if adequate support be continued. And there, to the thousands of heathen children already in our mission schools, multiplied thousands might speedily be added, were the requisite funds and help afforded. And to the land, whence the light of immortality first shone upon the darkened nations, we solicit the attention of all, who rejoice in this light; and invite them, not to the bloody achievements of maddened Crusades, but to enterprises of glory, with the weapons which are mighty through God to the pulling down of strong holds, casting down imaginations and every high thing, which exalteth itself against the knowledge of God. And besides support for the missionaries who are gone thither, and those who are ardently desiring to go, we earnestly ask for funds for a printing establishment at such place as shall be found most eligible, by means of which the mission may be enabled to communicate extensively the light of Divine truth, and thus prepare the way of the Lord, who will ere long appear in his glory, in the places, where he has been crucified.

*Importunate claims of these objects.*

These objects demand attention, and are making an appeal to Christian benevolence, of intense pathos. Far off, geographically, as some of them are, yet morally and for the purposes of charity, they are near. The liberal in this country may do good and communicate to the ignorant and the miserable in India, for their immortal welfare, with as little inconvenience to themselves as they can give bread to the needy at their doors. This is known and felt by many; and by the charities which they are in the course of dispensing to the needy and the perishing in the remotest lands and islands of the sea, as well as in their own immediate neighborhoods, they are continually expanding their existence, enlarging their spheres of usefulness, and multiplying their objects of interest, their sources of enjoyment, and their ties of delightful union with all on earth and all in heaven.

In these sacred charities many more would bear a part, were they acquaint-



ed at all, or better acquainted, with the objects. Taking the amount of donations the last year at \$40,000, and assume a dollar as an average donation, and the number of donors will stand at 40,000. If we assume as the average donation fifty cents, the number of donors will be 80,000. But were there not more than forty thousand—more than eighty thousand—more than five hundred thousand in this Christian nation of ten millions, who would willingly and gladly contribute from fifty cents to fifty or five hundred dollars each towards some or all of the designated objects—were these objects only presented to them in such manner as to engage their attention? This is a consideration of immense importance to be impressed upon all the members, and agents, and auxiliaries, and friends of the Board and of the cause. Does an individual, who is in the practice of contributing, wish to do something for increasing the general amount of contributions? Let that individual look around him for one, or two, or more, who might be induced to contribute, and take care to use the best means for the purpose, and an increase not temporary only, but permanent, will be secured. In this way, the annual amount of contributions might be vastly augmented without any increase of the donations of the present regular subscribers or contributors.

#### *Missionary Herald.*

In this view the diffusion of missionary intelligence will be seen to be of primary importance. It is hence the purpose of the Committee, with the approval of the Board, to make the *Missionary Herald* the property entirely of the Institution, to give to it increased energy and interest, and to spare no pains in extending its circulation. And in this design, and in the general work of enlightening, improving and exciting all classes of the community, they hope for the active aid of every friend to the cause.

#### *True character of the Missionary cause.*

The cause is the noblest on earth—the work the greatest—the sure results the most durable and glorious. No person on earth is in a condition too high to take part in this work—none in a condition too low. Help from all, according to the ability afforded them, is urgently needed.

The tone of this Report is not that of despondency. Not a feeling of despon-

dency should have place in any mind. Yet with all the prosperity, which has attended this Institution and its attempts, and with all the cheering auspices, on this day so gratefully to be noticed; it is not to be forgotten, that for supplying the deficiency of the last year's receipts, the disposable funds from the surplus receipts of preceding years, have been nearly exhausted. Should the receipts in an equal, or indeed in any considerable degree, fall short of the expenditures necessary for maintaining the establishments, for the support of which the most sacred pledges have been given; from what source, or in what way, is the deficiency to be supplied, or the cause to be saved from a serious depression? It were an unwarranted confidence, that He, whose cause it is, will maintain it, without the willing, the continued, the increased efforts, benefactions and sacrifices of his friends. What he has been willing to do, and what sacrifice to make, is manifest to the universe; and he will take care that what they are willing to do, and what sacrifice to make, shall also be made manifest. And what your Committee deemed it right to say, in their Address of last March, they deem it right now, with permission, emphatically to repeat—

“The question is to be decided, and it may be decided soon—whether there is in this country Christian benevolence enough—sufficiently undivided, unobstructed, and unrestrained—sufficiently resembling the charity which descended from heaven—to bear any proportionable part in the great work of evangelizing the heathen.”

Can there be a doubt what the decision will be? Can it be apprehended, for a moment, that this great Christian community—so rich, in blessings temporal and spiritual, so deeply indebted to the Author of these blessings,—will determine, in his face, and in the face of the universe, that they will do no more for the recovery of their fellow beings, for whom, as well as for themselves, he died? that the devoted missionaries, who have gone forth in obedience to his call and command shall be left unsupported—that the schools for raising up an enlightened and improved generation shall be discontinued or diminished—that the heathen, rather than make for them any further exertions or sacrifices, shall perish in their ignorance and corruptions? After such an issue, who in our land could look up toward heaven? Rather than such an issue



should come, who in our land, that hopes in the mercy of God our Savior, would not merely give a few cents, or a few dollars a year, but make a cheerful devotement of all that he has? This sentiment will be felt. Not a few feel it already. And when it shall have fired the hearts of American Christians, as it may be, reasonably hoped it ere long will, there will be no lack of funds for the maintenance and enlargement of the missions and establishments already commenced, and for many more which the necessities of the heathen affectingly demand. Then shall glory dwell in our land, and bless with its enlightening and healing emanations, the most dismal abodes of men.

By the Prudential Committee,  
S. WORCESTER, *Secretary*.

Sept. 21, 1820.

### LETTERS FROM SWITZERLAND.

THE union of Christians in every country, and of every name, in the noble design of sending the Gospel to the whole family of man, is a subject of delightful contemplation, and well fitted to produce a most cheering effect on the hearts of all laborers in the good cause. The following letters will be read with interest, as exhibiting those warm feelings, and that enlarged benevolence, which honorably distinguish many Christians of the present day.

#### LETTER OF THE REV. MR. BLUMHARDT.

*"To Jeremiah Evarts, Treasurer, &c.*

*"Basle in Switzerland, July 16, 1820.*

"SIR—In one of the last numbers of our Missionary Magazine in German, we have inserted some extracts concerning your most interesting Missionary School at Cornwall, and the lives of your Sandwich Island Pupils, as we had found them in the Missionary Register of the Church Missionary Society in London. That information so charmed our readers, that one of the most active members of our German Missionary Society felt himself moved by it, to send you a bill of 800 Switzer francs, in behalf of your interesting Missionary School, with a letter from the hand of this venerable old gentleman, and with the ardent wishes of our Missionary Committee, that the God of all mercies may pour out an abundant measure of his Holy Spirit upon all the honored members of your respectable Board, your pupils,

and their teachers, as well as upon all the blessed exertions of your Society.

"Do never forget, Sir, that great numbers of your brethren in Switzerland and Germany, on this side of the Atlantic, raise up daily their hearts and hands to the throne of grace, that the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named,—would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith, and that ye might be filled with all the fulness of God.

"Our German Missionary School prospers evidently under the blessings of our God. We have now nineteen pious and intelligent students in it, who, in a short time, will go out in the strength of the Lord to preach to the Mahommedan tribes, on the shores of the Black and Mediterranean seas, the unsearchable riches of our Christ.

"We beseech you, dear brethren, to send us, from time to time, the interesting publications of your Society, and to be assured of our most brotherly interests in it. Perhaps it will please you to inform us of the receipt of the inclosed bill, from the hands of our dear father in Christ, the Baron de Campagne.

Respectfully and affectionately,

Yours,

In behalf of the  
German Missionary Society,  
THEOPHIL BLUMHARDT,  
*Superintendent of the Miss. Sem. at Basle.*

#### LETTER OF THE BARON DE CAMPAGNE.

*"To the Rev. Principal of the Foreign Mission School, at Cornwall, Con.*

"Sir,

and, though unknown, much honored friend in Jesus Christ.

"ENCOURAGED by our worthy and respected friend, Mr. Blumhardt, superintendent of the Missionary Seminary at Basle, I write this letter to testify the deep interest, which I take in every thing, which contributes to extend the empire of our Lord and Savior Jesus Christ.

"Persuaded that it is not of yourself personally, but solely by the efficacious grace of the all-bountiful God, who alone is able to make men the partakers of divine happiness, I cannot but felicitate you, with all my heart, that you



are placed in a situation so likely to be favored with all spiritual blessings; and I pray you, on this account, to accept from a distance the sincere good wishes of an old man, who desires no other riches, than the possession of divine benevolence.

"What I have read of the Foreign Mission School at Cornwall has given me great pleasure; especially as human powers cannot of themselves produce the desired effect; but they produce it only as instruments in the hands of Him, who is the source of all good,—of love and pure charity;—and it is thus only, that the mind is capable of being fully enlightened. I beg you to use the accompanying sum of 100 ducats,\* according to your best judgment, as an external mean, which, by divine grace, may impart those spiritual blessings, inseparable from the attainment of supreme love. This little offering is accompanied by the very sincere prayers, not only of the humble individual, who sends you these lines, but likewise of his friends in Jesus Christ, that grace may enliven the hearts of the heathen youths under your direction, and may so fill them with the pure love of Jesus Christ, as that they may be able, by the same grace, to kindle a similar happy flame in the hearts of their countrymen, who are still as blind men, in the darkness of sinful Adam.

"I pray you to salute them, on my behalf, in the most friendly manner; and particularly those, whose names are known to me, and in whose happiness, on account of their regeneration in Christ Jesus, my heart takes a lively interest;—I mean the dear pupils, Henry Obookiah, Thomas Hopoo, George Tamoree, William Tannoee, and John Honnoore. May our heavenly Father bless their good beginning, that, in his powerful hand, they may become useful laborers in the vineyard of the Lord.

"Asking you to accept the assurances of a distinguished consideration, and of a friendship founded in Jesus Christ, as the only Source of happiness through a long eternity, I have the honor to subscribe myself,

Your devoted servant,

CAMPAGNE.

June 6, 1820.

"P. S. If, according to the will of a merciful God, I have some longer time to remain in this world of trial, future

circumstances will shew, whether what I have now sent shall have accomplished the good, which I could wish. Heavenly Father, thy will be done!"

"P. S. of Mr. Blumhardt.

You will do a great favor, my dear brother, to this venerable old man, if you will engage one or the other of the pupils, whom he has named, to write him a few lines. You may address them to me."

## MISSION AT BOMBAY.

SINCE the commerce between this country and Bombay has almost entirely ceased, communications from the missionaries there have been less frequent than formerly, and their letters have been long on their way, by circuitous means of conveyance. Hence it has happened, that intelligence from this mission, within the year past, has been less particular, and longer delayed, than from most of the other missions of the Board.

We call the attention of our readers to some interesting facts, barely mentioned by Mr. Hall, in the following letter.

A new printing establishment is established, it would seem, at Surat, under the direction of missionaries sent out by the London Missionary Society. This is done by permission of the civil authorities of that great commercial city;—a city, which is estimated to contain half a million of souls. The greatest part of the inhabitants are Hindoos, who speak the Guzerattee language. The Mahommedans have the greatest influence; but all religions are tolerated. This is the first printing establishment, put in operation by missionaries in India, at any out-station. The American churches should rejoice, that the mission at Bombay has been able to aid, in any measure, this promising enterprise.

By the oral preaching of the Gospel, and the incessant labors of the press, Asia and the world will finally be converted. How joyfully, then, should we hail the entrance of every new missionary to the field of labor, and the establishment of every new printing press devoted to the publication of the Scriptures, and the general diffusion of religious truth.

*Letter from the Rev. Gordon Hall to the Corresponding Secretary.*

Bombay, Oct. 28, 1819.

Rev. and Dear Sir,

THIS letter is to go by the ship, which conveys Sir Evan Nepean to England.

\* The net proceeds of the bill were 212 dollars.



I called on his excellency yesterday, paid him my respects, and thanked him for all his indulgence and favor towards our mission. He was very friendly, and loaded me and our mission with his good wishes. I could certainly, with much cordiality, tender him my good wishes, and I have no reason to doubt the sincerity of his. His successor is Mr. Elphinstone, who has conducted the late Mahratta war with so much success. Several other changes have recently taken place, which materially affect the European community of the island.

But an event much greater than these I communicate, when I tell you, that the missionaries at Surat have obtained permission to form a printing establishment there, which will be the first instance of a printing press established at an out-station, (i. e. at a remove from a presidency,) in India. Mr. Skinner and family are now with us. His object is to acquire so much knowledge of the printing business, as shall enable him to commence and superintend the printing at Surat.

Our mission proceeds as usual. Four or five weeks ago we baptized a professed, and, we trust, a sincere convert from the Mahomedan faith. He continues to appear well, remains with us, and is at present our Hindoostanee teacher. We hope and pray that God may enable him to adorn the profession he has made, and be very useful.

The dry season is now begun, and we hope to do more than we have done, by way of itinerating on the continent. Mr. Bardwell is now absent, partly for that purpose; and Mr. Graves expects to make a tour in a few days. I have also just applied for a passport; and hope that my own health, and the circumstances of my family will, in a short time, allow me to go abroad.

In a few days we shall have finished printing the Gospel of John. The next portion of Scripture we print will be several of the short epistles.

By the present opportunity you will receive communications from our brethren at Ceylon. They came inclosed to us, and we have read them. We have received nothing of a later date. Our dear brethren there are severely tried. I heartily sympathize with them, and hope that before this time there are other laborers on their way to join them.

We are now waiting with uncommon anxiety for communications and remittances from the Board. We are more

than out of money, and have received no letters for a long time. The Report of the Board for 1818 has not yet reached us, and every thing else in the line of books and communications is equally in arrears.

I have now but little expectation that more American vessels will come here, as the cotton trade seems to be at a stand.

I wrote to Mr. Evarts about two months ago, via England. In that letter I mentioned the death of brother Bardwell's little daughter, and also the death of our own dear child. We cannot, we would not forbear deeply to mourn; yet we would quietly submit.

Through divine mercy, all our number, so far as I know, are in pretty good health.

I remain, Rev. and Dear Sir,

With great affection and respect,

Your brother and fellow servant,

G. HALL.

#### MR. HALL'S TOUR TO PANWELL.

THAT part of the Report of the Prudential Committee, which was published in our number for November, contained a large extract from Mr. Hall's account of his short tour on the continent, opposite to Bombay. The remaining parts of the journal, which he forwarded, we now insert. Panwell is distant from Bombay, across an arm of the sea, about 12 or 15 miles. Poonah is the seat of the late Mahratta power, about 75 miles S. E. of Bombay. It is now subject to the British government in India.

#### *Journal of a Tour of six days to Panwell and its vicinity.*

Dec. 14, 1819.

HAVING previously obtained the requisite passport for Panwell and Paru, I took leave of my family, and, at the setting of the sun, the passage boat, with myself and nearly fifty other passengers, got under way for Panwell. It was a small open boat, and, as we had anticipated, we were all exposed, throughout the night, to the cold, and somewhat dangerous land winds of the season, and so crowded together, that scarcely any one had room to stretch his limbs on the deck.

Soon after I went on board I had religious conversation with a number of my fellow passengers, who were on their way to Poonah. But as the cold, moonless night soon came on, all seem-



ed disposed to wrap themselves up as warm as possible, and to secure, each for himself, as snug a place as could be found; and so lay down for the night.

In the morning, before I left the boat, I imparted Christian instruction by reading and speaking, to as many of the passengers as were situated in a part of the boat convenient for hearing. I felt encouraged and thankful, that, in the very beginning of my excursion, I had been permitted to impart some knowledge of a Savior to some of my fellow creatures who had never heard of him before.

Soon after my landing, I was unexpectedly invited to breakfast with Lieut. J. M., the commandant of the place, with whom, at his very cordial request, I was most kindly entertained during my stay.

After breakfast, I went to a large Mahommedan temple. This mosque was once a noble building, but is now much decayed. A number of people were employed in making some repairs. There were also a number of Fakeers, that is, mendicants of the Mahommedan sect; and a more indolent, arrogant, and worthless set of creatures perhaps cannot be found. Some Hindoos also were present. I introduced religious discourse, and spoke to them some time; and, finding among the Hindoos, one who could read, I gave to him a tract, which he gladly received. No one contradicted. Other persons I conversed with during the day.

[Here follow the two first paragraphs, printed in the Report and the Herald, under date of the 16th.]

In the morning I fell in with a young gentleman, who was on his way to Poonah. He could read the Mahratta language; and being disposed to take some books for distribution on the way, I gladly supplied him with a small assortment of such as I had with me.

17th. Went out at sun-rise to distant parts of the town, and addressed about a hundred people in three different places. Gave away but seven books among them all. After breakfast I gave six books to such of Mr. M.'s people as could read.

I then set out for two villages, one of which is situated about three miles east of Panwell. On my way thither, I sat down in a shade, and endeavored to impart some religious instruction to several persons, Hindoos and Mahommedans.

[Here follows the paragraph, printed in the Report, which begins with the words "I reached the further village," &c. and which should have had the date of the 17th.]

I was then invited by a shopkeeper to go to his shop, in the centre of the village, [Tukkeer,] situated on the main road, where he thought a greater number of people would be likely to collect. I did so, and again read and discoursed to about the same number of people as before, and gave away a few books. While I was communicating to the people around me, many others were passing, who stopped awhile, and heard more or less of my discourse.

In the midst of my speaking, a woman ran furiously by, crying out in a very boisterous manner. Some one had stolen from her three rupees; therefore she was hastening in that noisy manner to her god. Her god was but a short distance from the spot where I was seated, and was no more than a shapeless stone, covered with some red paint, and placed under a small tree by the way side. As soon as she approached her deity, she vociferated her vow to it, which was in this style, "My god, my god, if thou wilt cause my stolen rupees to be brought back and deposited in my house, I will make thee an offering of a cocoa-nut or a sugar-cane."

I was told, that there was one school in the village; but that only a very few boys attended. The teacher was absent. One of the people solicited books for him, which, of course, I very readily gave.

After spending about three hours in this village, I directed my course homeward. As I walked on, I discovered at a distance, on the right of my way, a company of people, sitting under the shade of some large trees, near a great pool. I walked towards their charming retreat, and found the company to consist of about 60 Hindoo doctors. These are the quacks of India. They travel about the country, accompanying their prescriptions with many incantations, and are as successful in imposing on the credulity of the ignorant, as the most accomplished quacks of the western hemisphere.

These doctors were retired from their professional labors, and engaged in the more humble, though much more useful, work of braiding a kind of matting formed from the leaves of the date tree, and much used in this country for packages, and a variety of other pur-



poses. They were seated nearly in a circle; and, with their approbation, I stood in the midst and addressed them, for a considerable time, on the principal truths of the Christian religion. Some of them expressed the highest approbation of what I had advanced; others said nothing. I saw nothing, which in the least seemed to say to me, that I had made an unwelcome intrusion; but, on the contrary, at parting I received many expressions of approbation and respect.

I next came to the other village nearer my lodgings. There may be 50 or 60 small houses in this village. Seeing a number of people sitting in front of a little hut, I came up to them, and asked, if I might take a seat among them. They most cheerfully brought forward their best accommodations. I immediately commenced religious conversation, and showed them some of my books. Some immediately began to read them. One of the persons present said he had a book, and ran to fetch it. And what should it be, but a few detached pages of an old pamphlet, on the subject of the late war between England and America.

The people requested me to read to them some of the books, which I had brought. I proposed that we should repair to the shade of some large trees near us, and that the other villagers should be invited to come and hear me. They most readily acquiesced; and, in five minutes, I was seated with about 100 people around me sitting on the ground. I read and spoke to them until I was greatly exhausted, and concluded my labors with them, as I supposed. I then gave books to such as could read. One man began to read the Tract called "*The Heavenly Way*." The people listened with great attention, seemed highly gratified, and not at all inclined to disperse. I asked, if they wished to have me read and speak more to them. They replied in the affirmative. I could not refuse, though I had before spoken till I was hoarse. I therefore took the tract and read the greater part of it, adding much by way of explanation, and of application to themselves. I never before addressed an assembly of heathens, who showed so many gratifying and encouraging appearances; and I could not but indulge the cheering hope, that, through God's blessing on his own Word, some of them might be everlastingly benefited. During the day I also had oppor-

tunities, for Christian conversation with various individuals, to whom I gave tracts.

18. *Saturday*. Soon after sun-rise I went out among the people. The first stop I made was at the house of a respectable Jew, standing in an advantageous situation upon a main road. I commenced conversation with several Jews, who were in the front of the house. People, who were passing that way, began to stop and listen; and soon a very considerable number were assembled. I imparted to them the word of life, and distributed some books. The Jew shewed me the Hebrew liturgy, but he had not the Old Testament Scriptures in Hebrew; nor is it in the least probable, that they would have been of any use to him had he possessed them; for, like almost all the other Jews, whom I have seen in this country, he seemed entirely ignorant of the Hebrew language. He told me, that there were Jewish families in the place. The Jews here, as in other parts of the continent where I have been, are the sole manufacturers of the oil. It has been farmed out to them by the government from time immemorial. Great numbers of Jews are found among the *sepoys*, both civil and military. Many of them are masons, others are carpenters, and a very few are merchants. The Jew, at whose house I stopped, told me, that they had no synagogue, nor any place of any description for the performance of divine service; nor did it appear that they have any form of social worship existing among them. Their synagogue, he said, was in Bombay. I discoursed a considerable time in this place, as well as I was able, to both Jews and Gentiles.

I next walked a little out of the town to a large and sacred Mahomedan edifice. It was a lofty building, as large as a common parish church; and once was rather superb, but now much neglected, and decayed. This spacious building, which I supposed to be a Mosque, I found to be a *Peer*, that is, a sacred edifice, inclosing the tomb of their departed saints. These consecrated sepulchres, which are numerous throughout the country, are to the Mahomedans what the tombs of canonized saints are to the Roman Catholics. Every *Peer*, that is, every distinguished saint, has his anniversary festival, where more or fewer of the disciples of that great impostor assemble and worship. Here dead saints are address-



ed by great numbers of the Mahommedans, both as objects of worship, and as intercessors with God for the living. Indeed, the Mahommedans pay very great reverence, perhaps I may say worship, to all the tombs of their departed friends. Thursday, a day on which some special acts of devotion are enjoined upon them, is the time when great numbers of them repair to their burying-grounds, and throw flowers and repeat prayers over the graves. They pray for the dead, and to the dead. So generally is this the case, that when the Mussulmauns, (as they are ever disposed to do,) reproach the Hindoos for worshipping senseless idols, the Hindoos retort the reproach by asking the Mussulmaun, why he worships the mouldering corpses of men.

At the great *peer* above mentioned, I found 10 or 12 persons. I sat down, read and discoursed to them for a considerable time, and distributed ten books among them. They could not read the books themselves; but begged me to give them, for they had friends who could read, and they would surely hear them read. These were mostly foreigners, some of them were from Aurungabad and Hydrabad.\* They had come down to Panwell, as great numbers do from various parts of the interior, with caravans consisting partly of camels, but principally of bullocks; and which bring down also a variety of produce to market, and in return carry back European articles, &c. for the supply of Europeans at the interior stations. This large and constant ingress and egress of natives from many distant places, renders Panwell a place favorable for a wide dispersion of religion. I could not fail to regret particularly, that I had no books in the Hindostanee and Persian character, which are the only books legible by a very numerous class of Mussulmauns.

Leaving the *peer*, I walked to an open place, near a large Hindoo temple, where ten boys were at play. I sat down, and asked the boys to sit down by me, and I would talk to them. They left their play in a moment, and were seated around me; and, contrary to what I had anticipated, seemed not in the least intimidated at the appearance or speech of a white stranger: I read to them a part of the catechism, and told them what they must do to be hap-

py now and forever. They were very attentive, and seemed to understand what I said. Though these boys were mostly large, yet only one of them had attended school, and he could read but very imperfectly. I gave him two small tracts, that his master might teach him to read better.

I next directed my course through the principal street towards my lodgings, and came to a place, where some copper-smiths were smelting copper by the way-side. I stopped while the liquid metal was pouring into the receivers from the glowing furnace, in the hope that I might find a favorable opportunity of addressing some eternal truths to more of my fellow creatures. Nor was my hope disappointed. A number of persons, who were passing, stopped to see the glowing metal, or to gaze at me, or to hear what a white stranger, in the character of a religious teacher, could have to say; for by this time a great number of people in the town had heard me speak in different places, or had seen or heard of the books, that I had distributed. While the glowing furnace was before our eyes, I took occasion from it to describe to the people that lake of hell, which burns and will forever burn with fire and brimstone, and which the justice of God has prepared for the eternal abode and punishment of wicked men and devils. I told them, as plainly and as solemnly as I could, how all men *deserved* to be punished forever in that awful lake of fire for their sins; and how God, in infinite mercy, had provided a way, in which all, who will truly repent and believe, may escape that eternity of woe, and obtain pardon and everlasting felicity in heaven. Thirty or forty persons were present, and seemed to hear with attention and with some degree of sensibility. I distributed a few books among them, and, leaving them, returned to my lodgings, about three o'clock.

After a little refreshment, I made another tour among the people, and read and spoke, in two places, to 30 or 40 persons in each place, and to several other persons in a third place; thus concluding my labors for the day.

19. *Sabbath*. I went out before breakfast, and met with a company of blacksmiths. One of them was a reader, and a man of some superiority. I had before given him a tract. He invited me to his house; and at his request I sat down and began to read and to speak to a number of people, who were immedi-

\* Aurungabad is 150 miles nearly east from Bombay; Hydrabad is 300 S. E.



ately assembled. I spoke at considerable length, and the number of my hearers was soon increased to about 30 persons. I taught them the way to heaven through a crucified Savior, as faithfully as I could; and exhorted them to turn from their vain idols to God their Maker. These instructions were prolonged till it was time to return to breakfast; and, as I humbly trust, I was enabled to bless God from my heart for permitting me to commence my labors among the heathen, on this holy day, under such encouraging circumstances.

After breakfast I commenced another tour, and having walked a short distance, came to some herdsmen upon one border of the town. As I began to address them, one after another fell in, till my audience was increased to about 30 persons. Not one among them could read, and I therefore distributed no books.

I next proceeded to another border of the town where I addressed about the same number of persons; found some who could read, and gave them books.

[Here follow the other extracts, which were published, beginning with the words, "A little detached," &c. These extracts should have been placed under date of Sabbath the 19th.]

After taking some refreshment, I went on board the boat at 10 o'clock, P. M. The tide was out, and the boat was aground. I soon fell asleep, and awoke in the morning in sight of Bombay, where I landed at 7 o'clock, and soon joined my family, and had the happiness to find, that the same God, who had so kindly preserved me, had been equally gracious in preserving and blessing them, during our separation.

#### MISSION IN CEYLON.

*Extracts from Mr. Poor's Journal at Tillipally.*

June 24, 1819. For some time past I have been afflicted with a cold and cough, which I hoped would be removed without any serious consequences; but of late some unfavorable symptoms have appeared. I have several times thrown up small quantities of blood from the lungs. This day I went to Batticotta, to consult brother Richards on the subject. He advises, that I abstain from all labor, and use all the means in our power to remove my cough.

26. Since my return from Batticotta

I have been more unwell; have kept my room most of the time. Have been obliged to call Nicholas from Mallagum, and leave that station destitute, that the morning and evening prayers in the church, and other affairs of the station may not be wholly neglected.

Mond 28. Brother Richards, hearing that I was more unwell, came here on Saturday evening. Yesterday morning, he bled me. He advises that I leave this place for a short time, that I may be entirely free from the care of the mission, and enjoy a change of air. Brother Knight (of the Church Missionary Society) came here this morning. As he can leave his station at Nellore, two miles from Jaffnapatam, without any material interruption to his labor, (his main business at present being the acquisition of the language,) he very kindly offers to come here for a time, and to give us the use of his house at Nellore. By this kind offer, I have the prospect of using proper means for regaining my health, and the satisfaction of knowing, that the affairs of this station will not materially suffer.

30th. Left Tillipally for Nellore, with Mrs. Poor and our two children. This event occasions my taking a solemn review of the past.

I have been permitted, in circumstances of much mercy, to commence my work among the heathen. During two years and nine months I have continued in it with encouraging prospects. A brother has been removed from my side to enter into his rest, and I have mourned that I was left to labor alone; but from sickness I have been hitherto preserved. "Shall I receive good at the hand of the Lord, and shall I not receive evil also?" My mind is occasionally depressed, in view of what may befall our mission, as but one of our number remains, who is able to labor. I can, however, habitually, cheerfully, resign our concerns into the hands of Him, who is infinitely wise to direct.

Nellore, Monday, July 5. Yesterday attended meeting at the Wesleyan chapel in Jaffnapatam, and also at the church in the Fort. In the evening, united with our Wesleyan brethren in the ordinance of the Lord's supper. This is the first time I have had opportunity of attending public worship in English, on the Sabbath, since my residence at Tillipally. It tended greatly to revive feelings, which I formerly experienced, when I went with the multitude, with the voice of joy and praise,



to keep holy day. Spent this day at the Wesleyan Mission House, in company with the other missionaries in the district, who have united to keep the Monthly Concert of Prayer. My health prevented my attending the evening service; but it was a pleasant season to me. I think my cough is worse.

8th. Since we have been at this place, we have experienced many acts of kindness from our Wesleyan brethren, Messrs. Squance and Osborne, and from Mr. Mooyart. As exercise is necessary for me, they have often sent their horse and chaise for my use, and by other acts of kindness have contributed to our comfort. I find, however, that my health is not essentially benefited by being here. My solicitude for the welfare of my station at Tillipally makes me desirous of getting back to it.

9th. Returned to Tillipally, with my family. Our numerous family of boys and girls seemed glad to see us. They often inquire, whether, if I do not recover, any other missionary will come to live here. Our prospects at present are dark. My own health is declining. Mrs. Poor has more care and labor, than she is able to bear; we have no help, and receive no intelligence from America. Our boys appear much concerned, lest they should be left alone, and many of the heathen around us are watching, as if they thought the time, for the Word to fail from among them, was near, and seem to rejoice in the prospect. Our confidence is in the Mighty God of Jacob. He will arise and have mercy on Zion, in the best time; and though he weaken our strength in the way, we will rejoice in the promise, that His word shall not return void.

14th. Mr. Gogerly, (of the Wesleyan Missionary Society) and his wife, who have spent several days with us, left us. He preached by an interpreter last Sabbath to our usual congregation.

Sab. 17. Finding the stricture at my chest, and my cough increased, I went to Batticotta to-day, that I might be bled again. Brother Richards's health has been worse of late, so that he cannot come here. We need a medical brother for our personal comfort in this season of affliction; and we greatly need brethren to help in the mission.

Mond. 26th. Yesterday Nicholas read a sermon, and attended the services at the church as usual. About 170 persons were present, mostly boys. It is a great satisfaction to me that the Word

may still be dispensed here, though in an imperfect manner; and also, that the people are brought to hear it. My health remains about the same. I cannot labor at all.

Aug. 2. Monday. Mr. Knight spent several days of last week here, and yesterday he preached by an interpreter to our usual congregation in the church, and also in the afternoon at my school at Kangasantung. To-day he accompanied us to Batticotta, to observe the monthly prayer meeting. Two missionaries of the Wesleyan Society, who have lately arrived, and the two from Jaffnapatam were present; also the Rev. Mr. Ward, of the Church Missionary Society, who is now here on a visit from Calpenteen. It was a pleasant and profitable season to us. It is cause of special thanksgiving to God, that the missionaries in this district, from different Societies, are so closely united to each other in bonds of Christian friendship. *Behold, how pleasant it is for brethren to dwell together in unity.* For some days past my health has appeared better.

9. Since my return from Batticotta on Wednesday last, I have been considerably more unwell. I am evidently weaker than at any time before. One week ago, I thought I should soon resume my labor; but the Lord raiseth up and putteth down. I desire to say, "His will be done."

Yesterday I was unable to sit in the Church during service. Nicholas read a sermon. As I ride out on horseback, I can often see the state of the more distant schools. I feel that there is room for encouragement in establishing schools. The good seed of the word of life is by this means sown among the people. Our friends in America can hardly imagine with what earnest desires I long to see laborers come to this field, that what I have been permitted to do may not entirely fail for want of some to gather what has been sown.

[We must defer the remainder of this journal to a future number. It gives us great pleasure to state, that Mr. Poor's health was subsequently so far restored, that he was able to resume his customary labors.]

#### PALESTINE MISSION.

*Letter from Messrs. Fisk and Parsons to the Corresponding Secretary.*

Scio, June 7, 1820.

Rev. and Dear Sir,

A LETTER from Mr. Vanlennep has just informed us, that the brig Minerva



of N. York is now at Smyrna, and will sail soon for the U. States. We had cherished some hope, that the next arrivals from America would bring us letters. We are disappointed in this, but are glad of another opportunity to write. Our last communications were forwarded in March by the brig Messenger.

We remained in Smyrna till the first of May, and then took passage for this island. We came in company with several Greek merchants, whose friendly attentions were very serviceable to us on our arrival here. Mr. Bambas, (as the Greeks pronounce it *Vamvas*,) who is the principal instructor in the Greek Academy, or, as it is sometimes called, the College, and to whom we had letters from Mr. Jowett and Mr. Williamson, gave us a very affectionate welcome, and offered immediately to devote his own time to our instruction. He is undoubtedly the most learned man on the island. We have access to his public lectures in the forenoon, and spend from one to two hours in his study in the afternoon.

The acquisition of Modern Greek is now our principal object; and for this our situation is very favorable. We are obliged to converse in Italian or Greek; as we know only two persons on the island, who speak English, and them we seldom see. Besides pursuing the study of the languages, we converse occasionally, in our stammering way, with individuals on the subject of religion; and we do a little by distributing the Scriptures and tracts. By these methods perhaps a little seed may be sown, which hereafter may grow, and bring forth fruit. The Greeks receive Bibles and tracts very readily. How much they will read them, and what effects they will produce, the event must show. We shall take some pains, during the summer, to collect information relative to this island, and particularly the religious opinions, practices, and condition of the Greeks. You may expect the result of our inquiries at some future time.

We have not been idle, though we seem to have done nothing. We hope not to be idle; though we hardly dare cherish the expectation of effecting much, for a long time. Thus far goodness and mercy have followed us. We cannot, without very peculiar emotions, contemplate the dispensations of Providence, which have brought us to this time and this part of the world. Why have these things taken place? Why

have these plans been laid; and these hopes excited? Why have the feelings, the charities, and the prayers of the churches been thus drawn to this land? The Head of the church will, in his own time, develop his plans; will teach us what these things mean, and how they are to turn to his glory. May we have grace to discharge our duty faithfully, and to submit to all the divine dealings towards us, and towards our mission. We desire, too, that the friends of this mission may be prepared, so that, if their faith and patience should be put to a severe test, the trial may be like that of gold, which endureth, though it be often purified in the fire.

Since writing the above, we have received from a friend in Smyrna a parcel of American newspapers. There are no religious papers among them; yet we shall take much pleasure in the perusal of them. This pleasure is, however, often embittered by accounts of mortality and calamity. A great part of Savannah is in ruins. When the judgments of God are felt, may the people learn righteousness.

We hope before long to hear, that missionaries are coming out to Smyrna. This appears every week more and more important; and the probability that a mission would be successful and extensively useful seems greater and greater.

We purpose to continue here through the heat of summer, and then return to Smyrna. Except a degree of debility, produced by the heat, we enjoy comfortable health; and at present, no sickness rages on the island, or, so far as we know, any where in this region.

With affectionate regards to your family and our Christian friends in Salem, we are,

Rev. Sir,

Yours, &c.

LEVI PARSONS,

PLINY FISK.

THE great calamity, which befel Savannah, referred to in the preceding letter, must have been particularly affecting to Mr. Fisk, as he had spent part of the winter of 1818—19 there, had been welcomed with great cordiality to that city, and had received from the friends of missions a singular proof of their confidence and attachment, in the provision which they made for his permanent support as a missionary of the Board.



**MISSION AMONG THE CHEROKEES.***Extracts from the Journal kept at Brainerd.*

(Continued from our number for July last.)

July 20, 1820. Messrs. Thomas Stewart and David Humphries called on us, being on their return from a circuitous missionary tour, under the direction of the Domestic and Foreign Missionary Society of the Synod of South Carolina and Georgia. The object of their mission was, to find a suitable place to commence an establishment in some of the tribes east of the Mississippi, on the plan of the mission here. They first visited the Creek nation,—found many individuals disposed to receive such a mission; but in the national council it was rejected. From the Creeks they passed through the Choctaw nation, visited Elliot, and went forward to the Chickasaws. Here they found a very favorable reception, fixed on a site for their missionary establishment, and expect it will be commenced next autumn or winter.

24. Our visiting brethren, having spent the Sabbath with us, and preached to our little congregation, left us this morning, with the expectation of returning with a number of assistants, after a few months, on their way to the proposed place of their establishment. This, however, depends on the decision of the Synod.

25. Brother Milo Hoyt, finding that he could not purchase provisions at Chatooga for the support of the family, and that the school continued small, returned for instructions. Considering the great expense of purchasing and transporting provisions from this place to Chatooga at this time, the need of brother Milo's labor here, and that we had reason to expect a permanent teacher for that school soon; therefore, concluded, that he go to Chatooga, and inform the people, that there will be a vacation in that school, till they finish the house at the new place.

The father of the boy called — made us a short visit. He appears very thoughtful on religious subjects,—warmly attached to Christians, and anxious for further instruction. He expressed a strong desire to live near us, but said the support of his family required, that he should live and labor where he now is.

27. The Rev. Mr. Simmons, of the Methodist connexion, and a Mr. Carr,

formerly one of Mr. Blackburn's teachers, called on us, visited the schools, expressed their approbation, and left each a donation. Agreeably to instructions from the Treasurer, a child has been named *Samuel Newell*, provided for by the Juvenile Mite Society and the Female Mite Society of Augusta, Me.\*

[Many of our readers are familiar with the interesting story of the little female captive, first mentioned by the Rev. Mr. Cornelius in the account of his tour through the wilderness, more than three years ago. This little child was ransomed by Mrs. Carter of Natchez, now Mrs. Williams of Brimfield, Mass. and was placed in the mission family at Brainerd, where she was adopted and baptized. The name of Lydia Carter was given her, in honor of her liberal benefactress. A brother of this child, younger than herself, was subsequently discovered to be a prisoner in the Cherokee nation; and was delivered from a man who claimed him, by the interference of the agent of Government, and by the humane and disinterested exertions of Mr. John Ross. This child was also adopted into the mission family, baptized, and named John Osage Ross. We have strong hopes, that these children, now removed from the Brainerd mission family, as stated below, will be restored to the nurture of that mission; or, if this cannot be done, that they will be placed in the family of the Arkansaw mission, or that of the Osage mission at Union.]

Aug. 22. Received a letter from Col. Meigs, requesting the Osage captives. He writes as follows:

"Gov. Miller of the Territory of Arkansaw, having been authorized by Government to adjust a difference between the Arkansaw Cherokees and the Osage nation, to prevent a destructive war apparently on the very point of commencing, met the chiefs of both these tribes in a conference; and, having heard the parties, brought them to promise to suspend the stroke of the war-hatchet, on the following terms: viz. The Arkansaw Cherokees to collect and return to the Osages all the prisoners, who were taken in a late war between the parties;—And the Osages, on their part, to give up certain men of their nation, who had murdered three Cherokees since a peace had been made. These stipulations were solemnly made in the presence of Gov. Miller, acting arbiter in behalf of

\* Other societies and individuals must not conclude, that the children, for whom they have made provision, are not selected, because no express mention is made of such selection in the journal. There were reasons for mentioning the child here noticed, which do not apply to all cases.



the Government, who feel it to be their duty to compel the parties to act with mutual good faith. The Governor therefore, in his capacity as Governor, and *ex officio* Superintendent of all Indian affairs in that section of our country, demands the delivery of the prisoners on one side, and of the murderers on the other.

"In Governor Miller's letter to me, requiring these young prisoners, he has promised, that his influence shall be used to have the Osage children under your charge returned again to your care.

"I am sensible it must be painful to you to part with them; but it seems the only measure to be adopted to prevent the shedding of much blood.

"Mr. John Rogers, a kind and humane man, will take the best possible care of them. I request that the children may be comfortably furnished with every thing necessary and proper for their journey, and I will pay your bills for the same.

"I have stated to the Secretary of War all the expenses that have been incurred hitherto on account of these children, and that all that expense, or other expenses that may be properly incurred on their account, ought to be deducted from the annuity of the Arkansas Cherokees.

"I request you to deliver the two little prisoners to Mr. Rogers. I am confident that he will be governed by your advice, and will, in every respect, act towards them kindly and tenderly."

This message was inexpressibly distressing to all the mission family; especially to those, who had adopted these children as their own. We had some days since been informed, that the children were demanded, and had reason to expect they must be given up; but still were not without hope, that by some means they might yet be retained, till they should be prepared to carry the knowledge of the Savior to their people. All hope is now taken away. They must be given up: not to the arms of death, but to a call from the wilderness to be taken back probably to a savage life. We can only commend them to the care of that gracious Redeemer, to whom they have been devoted in baptism, and who is still able to preserve and bring them, where they can receive that instruction, which we would gladly have given, and by means of which they may still be prepared for usefulness in life, peace in death, and happiness beyond the grave.—

John Osage Ross, being younger, and not having been so long with us, was not much affected. But Lydia Carter had become strongly attached to us all, especially to brother and sister Chamberlain, whom she called father and mother. She knew no other parents; consequently the thought of a separation was peculiarly trying to her, as well as to us.

When she heard that Mr. Rogers had come for her, (which was early in the morning,) she, in company with another little girl, escaped to the woods. All the persons about the house, including the children of the school, went in pursuit of them, but without success. A little after noon one of our neighbors came, and informed us, that he had seen them about three miles from this place, on their way to the little girl's father. Milo Hoyt was immediately sent to fetch Lydia. When he came to the house of the little girl's father, he learned that Lydia had been there, but fearing some one would know where she was, and come for her, she could not rest contented until she went two miles further, making in all *nine miles*, which she travelled through the woods to avoid being taken. When she first saw Milo, she appeared somewhat frightened, and began to cry; but he soon consoled her, by telling her some pleasing things about the man, who had come for her, and what she would see on the way. On returning, she appeared cheerful; and learning that we thought it best for her to go, she said she was willing. This relieved our feelings very much; as we could never before make her consent to go away on any terms; and we now feared she would have been forced from us. She remained very cheerful, and sung in our family worship with her usual animation.

23. The morning was spent in preparing our dear children for their departure. Lydia having a trunk and some other articles, which had been presented to her at different times, which she could not take with her, desired her mother to keep them for her little sister Catharine,\* if she should not return;—adding, "Here is a little handkerchief too small for me; I wish you to give this to Catharine, whether I come back or not." She remained composed till just before they started; and then appeared in deep thought. She looked around on those she loved, for the last

\* Mr. Chamberlain's infant daughter.



time, and then dropped her head, and the tears flowed profusely. She walked out to the horse without being bidden; and, notwithstanding her evident grief, she was not heard to sob aloud except when taking leave of her little sister Catharine. Her whole appearance, through this trying scene, was like that of a person of mature age in like circumstances. It is the Lord, let him do what seemeth him good.

Little John,—having been told from the beginning, that if he would go willingly without crying, he should have the little horse on which he was to ride, and the saddle and bridle for his own,—went off smiling, and was apparently much pleased with his newly acquired property. We have strong hopes, that these dear children will be taken into the mission family at Union.

### DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS  
FOR FOREIGN MISSIONS,  
From Nov. 21 to Dec. 20, 1820.

THE publication of the *totals*, according to the practice which has been followed for the last two years, is found to require more labor than can be spared from the necessary duties of the Treasurer's office. It would also take up too much room, on the present plan of printing the Herald in double columns.

The space occupied by the monthly list of donations has given rise to some objections and complaints. Many subscribers do not see the necessity of publishing donations at all. For ourselves, we have never doubted, that an accurate publication of all donations in money, is of very great importance to the Board. Donations of other articles should also be published, unless the value be inconsiderable, or the donor desirous that they should not be published. But *all donations in money*, should appear in the monthly list, that the Herald may be a voucher to the donors, and to the public generally, that all monies received as donations are carried to the credit of the Board. As the list for publication is always copied from the Treasurer's books, it follows, that every donation, which appears in that list, must have been previously entered; and as the amount of the donations, published every month, is given at the close of the list, and the aggregate of the twelve publications, at the close of the year, the Herald must be considered as an ample

voucher for all donations in money, which come to the Treasurer's hands.

In order, however, to obviate complaints as far as possible, we must abridge the names of societies, and often omit circumstances, and the names of persons by whom remittances were made. All that donors will desire, after reflecting on the subject, is, that they find the names of towns, from which donations have been received, arranged in alphabetical order, a brief description of each donor, and the sums accurately stated. Whoever looks for donations, in the monthly list, will please to take notice of the dates, at the beginning. Many persons communicate their donations, through the hands of regular agents of the Board; and, as these agents make up their accounts after considerable intervals, there must of course be a delay in the publication of donations thus communicated.

<i>Abington</i> , Ms. 3d par. for Brain. S. P.	\$2 66
<i>Acworth</i> , N. H. Cont. on Thanksgiv.	20 00
<i>Alfred</i> , N. Y. Fem. Char. Soc.	13 00
<i>Andover</i> , Ms. Mrs. Putnam,	1 00
<i>Alstead</i> , N. H. 2d par. for Bible by E. L.	9 80
<i>Arkport</i> , N. Y. Several ladies,	5 00
<i>Attleboro'</i> , Ms. J. K. \$5, I. D. \$3, J. T. \$1, F. Ben. So. \$20,	29 00
<i>Barnardston</i> , Ms. F. Ben. So. by L. G.	8 00
<i>Bethlehem</i> , N. Y. Hea. Sch. So.	12 00
<i>Boston</i> . Mon. Con. for Pal. Miss.	39 28
Ch. box in J. G.'s store,	2 62
<i>Boylston</i> , Ms. W. par. B. F. K.	2 40
<i>Branford</i> , Con. F. Char. So.	8 00
<i>Brattleboro'</i> , Vt. A mother's thank-off.	1 00
<i>Byfield</i> , Ms. Pupils in a school,	1 50
Sem. of Y. L. for JOSEPH EMERSON,	12 00
<i>Carlisle</i> , Ms. Hea. Sch. So.	20 52
<i>Columbia</i> , Pen. Fem. Mis. So.	40 00
Fem. Juv. Mite So.	5 00
Avails of work,	2 00
Sab. Sch. in the Pres. chh.	2 00
<i>Coventry</i> , Con. N. par. Sac. cont.	7 12
Mr. C. avails of a patch of potatoes,	1 38
Mr. P. avails of ditto,	1 00
Mrs. L.	1 00
<i>Croydon</i> , N. H. Gent. Asso.	13 00
<i>Dorchester</i> , Ms. Coll. at mon. con. in	
Rev. Mr. Codman's par. for 7 months,	30 10
<i>Guilford</i> , Con. Hea. Sch. So.	60 00
<i>Hanover</i> , N. H. From a child 4 years	
old, since deceased,	2 00
<i>Hanover</i> , Pen. Asso. by J. S.	13 75
Monthly Concert,	6 25
<i>Hatfield</i> , Ms. Subscribers, by J. W.	10 00
<i>Hebron</i> , N. Y. E. par. F. Ch. So. by B. S.	8 12
<i>Holden</i> , Ms. mon. con.	7 09
<i>Hopkinton</i> , Ms. Chil. Sab. Sch.	5 66
<i>Hudson</i> , O. A. K. for G. HOOKER,	6 00
<i>Johnstown</i> , N. Y. mon. con. by S. G.	24 00
Mor. & Ben. Soc. by E. Y.	10 00
<i>Keene</i> , N. H. mon. con. by Z. S. B.	5 75
<i>Lewisburg</i> , Pa. F. Miss. Soc.	23 00
<i>Ludlow</i> , Ver. mon. con. by P. R.	1 25
<i>Madison Co.</i> N. Y. F. Mis. So. by S. W.	2 95
<i>Maine</i> , town unknown, a lady by K. B.	2 00



<i>Manchester</i> , Vt. F. Mite Soc. by L. S.	13 00
<i>Marlboro'</i> , Ms. E. par. friend, by S. F. B.	10 00
<i>Marshfield &amp; Plainfield</i> , Vt. mon. con.	1 47
<i>Medford</i> , Ms. From the Rev. Dr. Os- good, for the translation and distribu- tion of the Scriptures among the hea- then,	100 00
<i>Middlebury</i> , Vt. New Year's Gift,	12 00
<i>Montpelier</i> , Vt. Misses Mite Soc.	4 62
Mon. con.	3 34
<i>New-Haven</i> , Ct. A lady,	5 00
Fem. Char. Soc. by W. A. D.	10 00
<i>New-York</i> . Ed. of the Chr. Her.	1 00
<i>Northampton</i> , Ms. Chil. at school,	1 00
<i>Northwood</i> , N. H. Mon. con.	14 50
<i>Paris</i> , N. Y. Fem. Cent So. by L. F. D.	1 25
Solomon Stockwell, do.	1 00
<i>Pelham</i> , Ms. Mon. con. by W. B.	9 30
<i>Plainfield</i> , Vt. See <i>Marshfield</i> .	
<i>Plympton</i> , Ms. Hea. Fr. So. by Mrs. D.	20 00
<i>Pownal</i> , Vt. T. W. Mrs. W. & Miss W.	3 00
<i>Princeton</i> , N. J. Soc. for ed. h. ch. for ARCH. ALEXANDER & SAM'L MILLER,	12 00
<i>Providence</i> , R. I. T. P. by J. W.	3 00
<i>Savannah</i> , Geo. Mis. So. by L. Mason, Sec. for salary of the Rev. Pliny Fisk,	222 00
<i>Seekonk</i> , Ms. R. K. by J. W.	2 00
<i>Shoreham</i> , Ver. A friend, by W. G. H.	5 00
<i>Southbridge</i> , Ms. F. Char. So. by the Rev. John Park,	9 00
Monthly con. by do.	5 00
<i>South Salem</i> , N. Y. T. M. \$5, a friend of missions \$5,	10 00
<i>Templeton</i> , Ms. F. Cent Soc.	14 60
<i>Waitsfield</i> , Vt. F. Ind. Sch. So.	16 57
<i>Weathersfield</i> , Vt. Fem. Char. Soc.	8 15
Y. Men's So. by J. F.	7 50
<i>Westboro'</i> , Ms. F. Rel. So. by A. B.	7 00
S. Society, by do.	9 00
<i>Windsor</i> , Ver. F. Cent So. by N. M.	20 98
A friend of missions,	12
<i>Wrentham</i> , Ms. Ladies' Reading So.	85 00

The residence of the following donors is un-  
known.

Nov. 21. A friend, by O. B.	5 00
Dec. 7. A friend to the Miss. Soc.	10 00
12. Dropped into the box, at Mr. Armstrong's,	5 00
14. Box kept by fem. friend, \$1 75; thank-offering by do.	1 25; 3 00
<i>Amount of donations from Nov. 21 to Dec.</i>	
20, \$1,148 60.	

#### DONATIONS IN BOXES OF CLOTHING, &c. TO INDIAN MISSIONS.

<i>Alstead</i> , N. H. (E. par.) A box of clothing for the Choctaw mission, forwarded by Mrs. Eunice Lankton.	
<i>Andover</i> , Ms. (S. par.) A box of clothing from the Western Mission Soc. for the Mission at Elliot, val. \$17 43.	
<i>Ashburnham</i> , Ms. Fem. Cent Soc. a box of clothing for the mission at Brainerd.	
<i>Croydon</i> , N. H. Fem. Reading Soc. a package of clothing by Miss Hannah Haven, \$22 62.	
<i>East Bloomfield</i> , N. Y. A box of clothing for the mis. at Brainerd, from ladies, \$140.	
<i>Essex</i> , Vt. A box of clothing for the Choctaw mission, from ladies in the parish of the Rev. Mr. Morgan, val. 68 75.	
<i>Hebron</i> , N. Y. (E. par.) Fem. Char. Soc.	

articles of clothing for Ind. mis. by Mrs.  
Bathsheba Smith, val. \$40 62.

N. B. This Soc. last year forwarded a box  
for the Cherokee mis. valued at \$43 18 by  
Dea. Bassel, of Lansingburg, of which no no-  
tice was communicated to the Treasurer till  
now.

*Lebanon*, N. H. A box forwarded by Mrs.  
Olive Porter, for west. mis. val. \$33 03.

*Palmer*, Ms. A box of clothing from ladies  
for Ind. missions, by the Rev. Simeon Colton.

*Pelham*, N. H. Char. Soc. a package for the  
Choctaw mission.

*St. Albans & Georgia*, Vt. Articles for Ind.  
mis. viz. from ladies, in St. Albans, val.  
\$40 54. Georgia, from ladies, val. \$16 17 by  
Dr. Julius Hoyt.

*Southbridge*, Ms. Fem. Char. Soc. A box of  
clothing for Ind. mis. val. \$32, by the Rev.  
Jason Park.

*Williamsburg*, Ms. Fem. Benev. Soc. a box  
of clothing for the Choctaw mission at Elliot,  
by Miss Fidelia Lord, val. \$45.

For the purpose of abridging the descrip-  
tion of donors, in the preceding list, we have  
been compelled generally to omit the titles of  
clergymen and others, and to insert only the  
initials of their names. The necessity of the  
case will excuse us.

#### MISSIONARY NOTICE.

IN accordance with the advice of phy-  
sicians, and at the request of the Pru-  
dential Committee, the Rev. Dr. Wor-  
cester intends, with the divine permis-  
sion, to take a voyage to New Orleans,  
and thence to visit the missions in the  
Choctaw and Cherokee nations. It is  
earnestly desired, and confidently hoped,  
that his impaired health may be restor-  
ed by the voyage and journey, and that  
his visit to the missionary stations, and  
to the neighboring parts, may essential-  
ly promote the great objects of the  
Board.

It may be of some importance, particu-  
larly to persons desiring to be employed  
in the missionary work, under the pa-  
tronage and direction of the American  
Board for Foreign Missions, to be known  
that, in the absence of the Correspond-  
ing Secretary, there will be a suspen-  
sion of proceedings in regard to appli-  
cants for the service, until further no-  
tice shall be given on the subject. Com-  
munications, however, on this and other  
subjects, requiring immediate attention,  
or important to be made to the Secre-  
tary or to the Prudential Committee,  
before his return, may be addressed to  
him as usual, and directed to Salem,  
Mass. as an arrangement is made for  
due attention to be given them.



## MISSION TO THE OSAGES.

THE communications from the various missions of the A. B. C. F. M. have so engrossed our pages, for several months past, that we could not find room for many articles, which we would very gladly have published.

We now present our reader's with an abridged account of the Osage Mission, which has greatly interested the feelings of the Christian community in this country.

THE United Foreign Missionary Society despatched two Agents, Messrs. Epaphras Chapman and Job P. Vinall, on an exploring tour May 5, 1819. They were directed to proceed to the Missouri Territory, to examine the state of the Indians, and to select suitable places for missionary stations. These agents, having been kindly received at Washington, and furnished with proper credentials by the officers of Government, proceeded to the Cherokee agency. Particular attention and respect were shown them by his Excellency the Governor of Tennessee, and also by Col. Meigs the U. S. agent for the Cherokee nation.

On the 7th of June they arrived at Brainerd, where they were received by the missionaries with great joy.\* After a stay of ten days at this place, during which time they were agreeably employed in observing the operations and effects of the mission, they left it on the 17th, to pursue their journey through the wilderness. Mr. Charles R. Hicks gave them a friendly letter of introduction to the king and his warriors, at the Arkansaw.

From Brainerd they went to Fort Deposit, where, on the 23d of June, they held a talk with six or eight of the most respectable chiefs of the Cherokees. By these they were commended, in a most affectionate manner, to their friends on the Arkansaw. They reached the Arkansaw Cherokees on the 13th of July. Being both attacked by fever soon after, and a council of chiefs having assembled, their business was laid before the council by Major Lewis the U. S. agent. They next advanced up the Arkansaw to the junction of the Potteau, where was a council between the Cherokees and Osages; and they were introduced to the Osage chiefs under the most favorable circumstances. The answer of the chiefs, to the proposal and address of the Society, was dated at Fort Smith, Sept. 27, 1819; and was altogether friendly.

About the first of October, Mr. Vinall's health being impaired, he attempted to descend the rivers Arkansaw and Mississippi, and to return by way of New Orleans. No certain information having since been received of him, he is supposed, from several circumstances, to have entered into his final rest, after a sickness at the post on the Arkansaw.

Having parted with his associate, Mr. Chapman continued his tour into the Osage country, and selected a station for the seat of the mission, about 25 miles from the junction of Grand River with the Arkansaw. On the

8th of October, he set out for the Missouri, at which river he arrived in safety and returned immediately to New-York.

The Board of Managers, however, relinquished the mission to the Arkansaw Cherokees, as that station had been previously fixed on by the American Board of Commissioners for Foreign Missions, and the missionaries appointed to it were already on their way. It was therefore resolved to establish the first mission of this Society among the Osages.

Accordingly, the members to compose the mission were soon after selected. Their names were as follows.

The Rev. *William F. Vaill*, of North Guilford, Con.

The Rev. *Epaphras Chapman*, of East Haddam, Con.

Dr. *Marcus Pulmer*, of Greenwich, Con.

*Stephen Fuller*, Farmer, of East Haddam, Con.

*Abraham Redfield*, Carpenter, of Orange County, New-York.

*John Milton Spalding*, Stonecutter, of Colchester, Con.

*William C. Regua*, Farmer and Teacher, of Tarry town, New York.

*Alexander Woodruff*, Blacksmith, of Newark, N. Jer.

*George Regua*, Farmer and Mechanic, of Tarry town, N. Y.

Mrs. *Asenath Vaill*, wife of the Rev. Mr. Vaill.

Mrs. *Hannah E. M. Chapman*, wife of the Rev. Mr. Chapman.

Miss *Susan Lines*, of Reading, Con.

Miss *Eliza Cleaver*, of Litchfield, Con.

Miss *Clarissa Johnson*, of Colchester, Con.

Miss *Mary Foster*, of N. Y.

Miss *Dolly E. Hoyt*, of Danbury, Con.

Miss *Phebe Beach*, of Newburgh, N. Y.

The meetings for giving the charge, farewell address, &c. to the missionaries, were held in the city of New-York, April 17, 18, and 19th. The next morning, the 20th, they commenced their journey proceeding by way of Pittsburgh down the Ohio and the Mississippi; thence up the Arkansaw. On the 21st of July Miss Hoyt died, and on the 25th Miss Lines, at some distance up the river above the Post of Arkansaw. The company arrived at Little Rock July 28. Almost every person had been attacked with fever,—several were brought apparently to the brink of the grave, and in consequence they advanced slowly. At the last dates we have seen, (Aug. 24th,) they had reached Little Rock in the Arkansaw Territory.

The mission family was every where received, during its progress, with the greatest kindness and hospitality. At New-York collections were made, in a few days, amounting to nearly \$10,000, in money and various articles for the mission. At Philadelphia similar collections amounted to about \$3,000. The friends of missions in many other places, particularly at Pittsburgh, and several considerable towns on the banks of the Ohio, manifested the most ready liberality.

The two young women, who were removed so early from their disinterested labors, possessed the most excellent character, and promised great usefulness. They were also

\* See *Miss. Herald* for Aug. 1819.



remarkable for health, and vigor of constitution. It seemed good to the all-wise Disposer of events to cut them off, at the very beginning of their work; and it becomes all friends of the cause meekly and quietly to submit.

At the last intelligence, the health of the surviving members of the mission family was becoming better; and we hope they are all at this moment in the successful prosecution of their undertaking.

#### SECOND MISSION TO THE OSAGES.

THE United Foreign Mission Society contemplate the establishment of a mission among the Osages of the Missouri. The principal chief of that nation of Indians visited Washington, in the course of last summer, and was very desirous that the same benefits should be conferred on his people, as were about to be conferred on the Osages of the Arkansaw. Col. M'Kenney, superintendent of Indian trade, with that alacrity and Christian zeal, which so honorably distinguish him, communicated the desires of the chief to the Rev. Dr. Worcester, Cor. Sec. of the A. B. C. F. M. and to the Rev. Dr. Milledoler, For. Sec. of the U. F. M. S. suggesting, at the same time, that as the latter Society had undertaken to communicate the blessings of the Gospel to the Osages of the Arkansaw, it would probably be best, that they should meet the wants and wishes of the Osages of the Missouri. In compliance with this suggestion, and with the clear indications of Providence, the Rev. Dr. Milledoler was requested to visit Washington, and hold a conference with the chief. The Board of Managers sent a written talk, formally executed by the officers of the Society. After several interviews a covenant was entered into, by the Rev. Secretary, on behalf of the Society, and the chief warrior, assisted by a native, called a counsellor, on behalf of the Osages. The Society stipulates, in this covenant, 1. To send a mission family to the great Osage nation of the Missouri;—2. That this family shall teach the will of the Great Spirit—shall instruct the children in schools—and the rising generation in domestic industry: 3. That the mission family shall neither buy nor take any land: 4. That they shall set out, if practicable, on or before next April. The chief stipulated, 1. That the Osages would receive the mission family with kindness and love: 2. That they would assist in the erection of buildings, and would assign land for cultivation by the family, and for agricultural experiments: 3. That they will encourage the missionaries, and send the Indian children to school: 4. That in case of complaint against the missionaries, which it is hoped will never exist, the Indians shall not drive away the mission family, but will make known the cause of dissatisfaction to the President of the U. S. or to the Society at N. York.

We give only an abridgment. The papers and speeches are interesting, and the conferences terminated, as every friend of Indian civilization could wish. The Board of Managers immediately determined to look out for a mission family, in order to comply with the stipulations just recited.

While preparing this article for the press we have learnt, that a missionary church has been formed in Warren, Ohio, with the design of migrating into the western wilderness, and carrying the blessings of the Gospel to the Indian tribes. The Rev. Joseph Badger, long known by his labors for the benefit of the Indians, is pastor. Soon after the church was formed, intelligence of the contemplated establishment among the Osages of the Missouri reached them; and they immediately made overtures to the Un. For. Miss. Society to go under its patronage. The arrangements have not been definitively made; but Mr. Badger and his associates, to the number of 30 persons, expect to set out from Beaver, Pen. about the 20th of February.

#### INDIANS IN THE STATE OF N. YORK.

THE *Squakie Hill* tribe of Indians, containing about 200 souls, have made application to the benevolent in their vicinity for the establishment of a school among them; and the Presbytery of Ontario county have kindly received the application. The Indians have assisted in building a school-house. A teacher will probably soon be employed for their benefit, at the expense of friends of missions, with a stipend of \$300 a year. It was in this tribe that the Rev. Daniel S. Butrick, now a missionary among the Cherokees, attempted in vain to make an establishment.

Thus one portion of the American Aborigines after another is brought within the pale of civilization and Christianity. The advocates of missions and friends of moral culture and civil improvement should not be discouraged by a first, or second, or third repulse, or disappointment. Let them persevere, and they will at last succeed.

#### MISSION IN BURMAH.

##### *Visit of Messrs. Judson and Colman to Ava.*

Our readers are aware, that Mr. Judson had resided at Rangoon, in the Burman empire, six years before the date of the visit here described; and that, during the latter part of that time, he had been aided by the labors of other missionaries from this country.

THE obstacles thrown in the way of the missionaries by the government, determined Messrs Judson and Colman to undertake an expedition to Ava, for the purpose of making a personal application to the emperor for permission to preach the Gospel.

Having made arrangements for their journey and their families during their absence, they embarked from Rangoon, Dec. 21, 1819, in a boat, to proceed up the great river, Arah-wah-tee, (commonly called *Irawaddy*.) This river is much infested with robbers, in many parts of its course, which rendered fire arms and an English gunner necessary. The company consisted of sixteen persons beside Messrs. J. & C.: viz. ten rowmen, a steersman, a headman, a steward or cook for the



company, their own cook, a Hindoo washerman, and an unfortunate Englishman, the gunner abovementioned. As no person unauthorized can appear in the emperor's presence without a present, that which they prepared on this occasion, was the *Bible* in six volumes, covered with gold leaf in Burman style, and each volume inclosed in a rich wrapper. Other presents were selected for the various members of the government.

In their passage they heard many reports of robberies and murders, committed at the very places through which they passed, which increased their circumspection by night and by day, and allowed little opportunity for sleep. Once they were approached in the night by a boat full of men, whose hostile appearance gave no favorable indication of their designs; but the resolute attitude of defence, assumed by the company, their numbers, and the prompt discharge of a gun, soon freed them from these unwelcome visitors.

On the 30th, at a town called Kah-noung, about 90 miles from Rangoon, they met a special officer, with a detachment of men in pursuit of a band of robbers, who had lately attacked a large boat, wounded and beat off the people, and taken plunder to a large amount. Farther onward, on the 2d of January, they had confirmed reports of a most daring robbery committed on a certain governor, who was going up to Ava in a boat of 50 men, laden with much treasure. The governor was shot, and the property all carried away.

On the 17th of January, they reached Pagan, a city celebrated in Burman history, formerly the seat of a powerful dynasty, distant from Rangoon 260 miles. Here they surveyed the immense ruins of this once splendid city, and having ascended some of its pagodas, a fair view was presented them of the mouldering relics of ages past. Jan. 25th, they passed Old Ava the seat of the dynasty immediately preceding the present, and on the same day reached the lower landing place of New Ava, or *Ahmarapoor*, the royal residence. This city is about 350 miles from Rangoon, and is usually called *Ummarapoora*.

Here, after a day or two spent in preliminaries, in gaining access to the officers of the government, &c. Messrs. Judson and Colman left their boat on the 27th of January, and were, after much ceremony, admitted to an audience of the emperor of Burmah in the *golden hall*. Its magnificence and riches we need not describe. The missionaries declare it surpassed their expectation. When the royal personage entered the hall, every head, except those of the missionaries, was prostrate in the dust.

The petition which they offered on this occasion, was read to the king by one of his prime ministers. Addressing his majesty, it announced their character, office, arrival at Rangoon, and the permission of the governor of that city to proceed to Ahmarapoor to behold the golden face, supplicated his royal assent to their design of teaching and explaining the contents of the Sacred Scriptures, and briefly noticed the general benefit, which would accrue to his dominions, in case their petition should be granted. The emperor took the petition from the hand of his minister,

and read it through. They next presented, through the hand of the same minister, an abridged copy of a tract, of which it is observed, that "every offensive sentence was corrected, and the whole put into the handsomest style and dress possible." His majesty received this also, and held it long enough to read the two first sentences, which asserted the unity and attributes of the only true God; when "with an air of indifference, perhaps of disdain, he dashed it down to the ground."

The minister endeavored to attract his master's attention to the present, the beautiful gilt volumes of the Bible, but without effect.

On mention of Mr. Colman's knowledge of medicine, the emperor refused to say any thing on the subject, more than to refer it to his physician, a Portuguese priest, to be examined whether he could be useful in that capacity. The missionaries were accordingly marched off, through the sun and dust, two miles to the residence of the Portuguese priest. He also soon dismissed them.

Notwithstanding these repulses, they procured another interview with the prime minister, and endeavored to explain more fully their views and the prospects of good to result from permitting them to remain in the empire. This was fruitless. Another attempt was made through the mediation of a friend, who carried their written request to the minister, in which they inquired, whether, by delaying several months, there would be any hope of obtaining their object. His reply was, "Tell them that there is not the least possibility of obtaining the object stated in this paper, should they wait ever so long; therefore let them go about their business."

Feb. 1st they made application for a passport to Rangoon; but encountered much difficulty in this also; and after many inquiries learned that they must formally apply to the high court of the empire, before one could be obtained. For this purpose other petitions and presents were requisite. These were made to Moung Zah, the prime minister beforementioned. At length, on the 5th of February, after repeated presents, the passport desired was granted, and on the next day they set off for Rangoon.

With the current in their favor, they descended the river far more rapidly than they had ascended; so that, by the 12th they came to Pyee, 230 miles from Ava.

On the 18th they arrived at Rangoon. The three persons, who had previously been baptized, appeared more firm in the faith than ever. There were also some new inquirers.

On the whole it was resolved, that Mr. Colman should repair to Chittagong, where the Burman language is spoken, and where there are some native converts, and that Mr. Judson should remain for the present at Rangoon.

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## MISSION AT THE SOCIETY ISLANDS.

THE history of the missions to the islands of the Southern Pacific, forms one of the most interesting chapters, in the narrative of



God's dispensations to his church, in modern times. We are sorry that our limits will not permit us to give more than an abridged account of the great religious meetings of the natives in May 1819.

ON the 13th of May, 1818, an Auxiliary Mission Society was formed at Tahiti. As great numbers of people assembled on that occasion, it was impossible to accommodate them in the chapel then erected; so that the missionaries, and their hearers, met in a shady grove of cocoa nut trees. But during the following year, Pomare, the king, erected a large building, devoted to religious purposes, and called the *Royal Mission Chapel*.\*

It is 712 feet long, and 54 feet wide. There are three pulpits, 260 feet from each other, and the extreme ones 100 feet from the ends of the house. On the 11th of May, 1819, the chapel was opened. The assembly of natives collected, at an early hour; the number was supposed to be about 6,000, to whom three of the missionaries preached, at the same time, in the three pulpits. Hymns given out by Mr. Bourne who occupied the middle pulpit, were sung by all the congregation, both before and after the sermons.

The next day, the anniversary of the Missionary Society was observed, with peculiar interest. The sermons and other religious exercises, were conducted in a manner similar to those of the day preceding, and the services were closed with the utmost harmony and delight.

#### *Promulgation of the Laws.*

"Thursday May 13th," say the missionaries, "was appointed for promulgating the laws. About noon we all assembled in the centre of the Royal Mission Chapel. The King requested brother Crook to open the business of the day. He ascended the pulpit, and Pomare followed. After singing, reading the Scriptures, and prayer, the King stood up, and looked upon the thousands of his subjects, on his right hand and on his left. Addressing himself to *Tati*, the pious chief of the southern part of the island, he said, '*Tati*, what is your desire? what can I do for you?' *Tati*, who sat nearly opposite the pulpit, arose and said, 'Those are what we want—the papers you hold in your hand,—the laws; give them to us, that we may have them in our hands, that we may regard them, and do what is right.' The King then addressed himself to *Utami*, the good chief of *Teoropaa*, and, in an affectionate manner, said, '*Utami*, and what is your desire?' He replied, 'One thing only, is desired by us all, that which *Tati* has expressed,—the laws, which you hold in your hand.' The King addressed *Arahu*, the chief of *Eimeo*, and *Veve* the chief of *Taiarabu*, nearly in the same manner, and they replied as the others had done. Pomare proceeded to read and comment upon the laws respecting murder, theft, trespass, stolen property, lost property, sabbath-breaking, rebellion, mar-

riage, adultery, the judges, court-houses, &c. in eighteen articles. After reading and explaining the several articles, he asked the chiefs if they approved of them? They replied aloud, 'We agree to them;—we heartily agree to them.' The King then addressed the people, and desired them, if they approved of the laws, to signify the same by lifting up their right hands. This was unanimously done. When Pomare came to the article on rebellion, stirring up war, &c. he seemed inclined to pass it over, but after a while proceeded. At the conclusion of that article, *Tati* was not contented with signifying his approbation in the usual way only; but, standing up, he called in a spirited manner to all his people to lift up their hands again, even both hands, he setting the example, which was universally followed.

"Thus all the articles were passed and approved. Brother Henry concluded the meeting with a short address, prayer and blessing. This interesting scene may be better conceived than described. To see a King giving laws to his people with a regard to the authority of the Word of God, and the people receiving the same with such universal satisfaction, was very affecting to us all."

#### *Meeting for Missionary Business.*

THE annual business of the Missionary Society was transacted on Friday. Pomare officiated as President. Motions were made and supported by the missionaries and the leading natives. Votes of thanks were passed to the President, the Secretary, the Treasurer, the sub-treasurer, the governors of districts, &c. As the subscriptions are collected in produce, the Treasurer was directed to remit them by the first ship, and cause the proceeds to be paid to the Treasurer of the Missionary Society in London.

Toward the close of the meeting, the king addressed the governors, officers and members of the Society, exhorting them to persevere in this delightful work. The services were begun and ended with singing and prayer. The king dined at Mr. Bicknell's with the missionaries. Five thousand copies of an address to the Society, written by Mr. Henry, and neatly printed by Mr. Bourne, were given to the governors for distribution among the people.

#### *Baptism of the king.*

"On Sabbath-day, the 16th inst. the congregations were again assembled in the Chapel Royal. The people were not so numerous as before, owing to their having been so long from home; and being pinched for food, many had returned. However, we had still between four and five thousand hearers. Brother Wilson occupied the east pulpit, Brother Henry the west, and Brother Bicknell the middle. They all preached from the same subject—The commission of our Lord to his disciples, to disciple and baptize all nations, Matt. xxviii, 19—20. Sermons being ended, we all closed around the King, he being seated on the occasion in the centre, near the middle pulpit. Brother Bourne commenced by giving out a hymn, which was sung by the

\* See a notice of this Chapel in our last vol. p. 54.



congregation. Brother *Bicknell* engaged in prayer, which being ended, the King stood up. Brother *Bicknell* stood on the steps of the pulpit, and taking the water from the basin, held by brother *Henry*, poured it on his head, baptizing him in the name of the Father, Son, and Holy Ghost. Pomare was observed to lift his eyes to heaven, and move his lips with an indistinct sound. The sight was very moving, especially to our elder brethren, who had been watching over him for so many years. Brother *Bicknell* addressed the King with firmness, yet not without a degree of tremor, entreating him to walk worthy of his high profession in the conspicuous situation he holds before the eyes of men, angels, and God himself. Brother *Henry* addressed the people, exhorting them to follow the example of their King, and to give themselves up to the Lord. Another hymn was sung, and brother *Wilson* concluded the whole with prayer. Pomare shook hands affectionately with all the Missionaries, they being stationed, by his own desire, at his right and left hand. After the ceremony the King retired to his camp."

On the evening of the same day, the last service of this great national celebration was held with the natives in the mission chapel. Messrs. Bourne, Crook, and Darling preached in the three pulpits.

Two days after, the missionaries wrote their annual circular, which is signed by eight of them, and in which the preceding accounts are exhibited more at length; except the promulgation of the laws, and the baptism of the king, which we have copied exactly.

#### *Missionary Society at Huaheine.*

AT Huaheine, one of the Society Islands, an Auxiliary Missionary Society was formed Oct. 6, 1818. Every contributor of five bamboos of cocoa-nut oil, or three balls of pia, (*arrow-root*,) or one pig, or four baskets of cotton, was to be considered as a member. The Annual Meeting was to be held in the great place of worship at *Apootava*.

Accordingly, on May 18, 1819, the general meeting was held, at which a great congregation were present, including most of the inhabitants of Huaheine, as also *Tapa* and other chiefs from Raiatea. After a prayer by Mr. Ellis, he mentioned what had been done in Africa, by those who believed the word of God,—how they contributed of their property, in order that others might hear the Word of God.

After this *Mahine* addressed the people, reminding them of "their former diligence, labor, and expense in attending the worship of the false gods—that wicked and unprofitable service,—and that to exceed in hearty diligence, in the service of the true God is nothing but right. The service of the idols is evil,—that of God truly good,—his word the means of salvation;—then let our diligence greatly exceed." Then followed four others, with similar exhortations, exciting the people to persevere, and to contribute again, on the year ensuing. *Mahine* again addressed them, saying, "If agreeable to contribute again this new year hold up your hands, if not, keep them down." All hands were raised instantly.

After this, *Tana*, the general Secretary, gave an account of the contributions of the different districts towards promoting a knowledge of the Word of God, viz. those of *Huaheine*, and also of *Tapua Manu*.

The amount of these contributions was 3,985 ohemori, or bamboos of oil,\* 98 pigs, 95 balls of arrow-root.

Instead of one mission in the islands, there are now four. One on *Tahiti*, one on *Eimeo*, one on *Huaheine*, and one on *Raiatea*.

#### MR. CONNOR'S TRAVELS IN WESTERN ASIA.

It is among the most interesting characteristics of the present times, that men of intelligence, piety, and Christian zeal, are employed to travel in different parts of the world, with a view to collect necessary information, and circulate the Scriptures, preparatory to the preaching of the Gospel by missionaries.

MR. CONNOR sailed from Constantinople, Oct. 31, 1819; and, having touched at Smyrna, and tarried there a fortnight, sailed Nov. 28th for Canea, in the island of Candia, where he arrived Dec. 5th. He was kindly received by the Bishop of Canea, and the Greeks generally, who expressed their warmest approbation of the tracts he gave them, and of the operations of the Bible Society.

At this place, Mr. C. established a depot for the Scriptures; the Bishops engaging to exhort the priests, in their dioceses, to make inquiry, as to the number of Testaments necessary to supply one to each family. The Bishops will superintend the sale and distribution; and those, who are too poor to purchase, are to receive a copy gratis. Mr. C. wrote to the eleven Bishops of the island, and to the Archbishop, who was then at Constantinople, requesting his aid.

From Candia, Mr. Connor sailed for Rhodes, and reached that island Dec. 28th. He immediately sent an introductory letter, some Greek Tracts, and a plan for the circulation of the Scriptures, to the Archbishop, who received him in the most friendly manner, and promised to promote the cause in Rhodes to the utmost of his power.

From Rhodes he went to Larnica in Cyprus, where he landed Jan. 24th. Here also the Archbishop received him in the kindest manner, allotted him apartments in the palace, and seemed highly gratified with the Tracts and Greek Testaments, of which he requested 400, and promised to use his influence for their speedy distribution. He also gave Mr. C. introductory letters to the Patriarch of Antioch, and to the agents of the Patriarch of Jerusalem. This island contains 40,000 Greeks, 14,000 Turks, and has 40 Greek monasteries, with about 300 monks, and two Catholic convents with six fathers.

Mr. C. next directed his course to *Beirut*, where he landed Feb. 13th. Here he unex-

\* One joint of a large bamboo cane will hold 2 or 3 quarts of oil. This oil is very pleasant for lamps, having neither smoke nor smell.



pectedly found the Archbishop of Jerusalem, who had just then arrived from Europe. His convent is on Mount Lebanon. The population of Beirut is 10,000, of which number 3,000 are Turks, and the remainder Christians.—

On the 16th he left Beirut for *Saïde*, (nearly on the site of the ancient *Sidon*,) which he reached the same day. As no English consul resided here, nor any ecclesiastical dignitary, the principal physician in the place, Mr. Bertrand, of French extraction, readily undertook to promote the circulation of Bibles and tracts to the utmost of his power.

Leaving *Saïde*, Mr. C. went the same day, Feb. 18th, to *Sour*, (the ancient Tyre.) The Greek Archbishop offered his assistance, and will endeavor to supply his flock with Bibles, which he is to receive from Mr. Bertrand, who is to have a large depository of them for the purpose of a wide distribution.

At *Acre*, where he arrived Feb. 21, Mr. C. engaged the English consul, to circulate the Arabic and Hebrew Scriptures. Here are about 10,000 souls, of whom nearly 3,000 are Turks, and the others Christians.

Passing through the villages and towns of Nazareth, Napolose, Gennin, and the fine plain of Esdraelon, he reached Jaffa, March 2d. Here he was received by the consul, Signor Damiani, who kindly entertained him. This man engages to take part in the work, and through his hands the Scriptures will necessarily pass to Jerusalem.

Here let it be noticed, that a safe communication is thus opened between Malta and Jerusalem. Vessels from Egypt are continually arriving in the port of Jaffa, and vessels from Malta in that of Alexandria; so that the communication between Malta and Jerusalem is carried on briskly and easily.

Mr. Connor visited Rama, (the ancient Arimathea,) whose population is about 7,000.

At Jerusalem, where he arrived March 6th, Procopius, the chief agent of the Patriarch, engaged to keep, in his convent, a depot of the Scriptures for the Greek Christians at Jerusalem; another of the Scriptures in various languages for the pilgrims, who visit Jerusalem, and promised to give them notice of his having these in his possession. Procopius said to Mr. Connor, "Send me the books, and I shall immediately begin; and when I shall have furnished the Patriarchate with the Scriptures, I will circulate them elsewhere." A majority of the pilgrims, who visit Jerusalem, are Greeks. There are about 20,000 Christians subject to its Patriarch.

There are great dissensions, however, among the different bodies of Christians in Jerusalem. On this subject Mr. Connor says, "Of that city, whose very name is Peace, and whose peaceful state should be the figure of the Church's unity on earth, and of its rest in heaven,—of that city the Christian traveller is compelled to say,—If there be a spot in the world, where the spirit of religious contention burns with greater fury than in any other, that spot is Jerusalem! The occupation of the holy places is the great object of contention. These are in the hands of the Turks, by whom the right of occupation is sold to the highest bidder. The Greeks and Armenians

are friendly to the diffusion of the Scriptures; nor do the Latins seem hostile to the circulation of their authorized versions. When, therefore, the real value of Holy Places comes to be understood by the contending parties, through the increase of Divine Light in these regions, they may be led to worship in them in peace and harmony, and to unite together for the purpose of making known to all men the Word of Salvation."

The number of pilgrims, who visited Jerusalem at the passover in 1820, were as follows: Greeks 1,600, Armenians 1,300, Copts 150, Catholics 50, Syrians 30, and one Abyssinian; total 3,131.

Mr. Connor visited the river Jordan, in company with more than 2,000 pilgrims. They made one encampment on the plains of Jericho; and the next morning, before sunrise, stood on the banks of the river, where the pilgrims bathed. The stream is but about 60 feet wide, and not deep. In two hours and a half, Mr. C. and his party travelled to the Dead Sea, and returned to Jericho, through the fertile part of the plain. We insert entire the

#### *Remarks on Jerusalem.*

JERUSALEM is a considerable place. The most beautiful building within its wall is the Mosque of Omar, which stands on the site of Solomon's temple. The Turks have a singular reverence for this Mosque; and will not permit a Christian even to set his foot in the large grassy area which surrounds it.

The walks which I most frequent are those that lead down the valley of Jehosaphat, by the fountains of Siloah; or those that run along the side of Olivet. From the side of Olivet you have a very commanding view of Jerusalem. The Mosque of Omar appears particularly fine from this situation. The greater part of the surrounding country is most desolate and dreary. Hills of white parched rock, dotted, here and there, with patches of cultivated land, every where meet and offend the eye.

In the north of Palestine are many beautiful and fertile spots: but not so in Judea. The breath of Jehovah's wrath seems in a peculiar manner to have blasted and withered the territory of the Daughter of Zion! What a change has been wrought in the land, once *flowing with milk and honey!*

Often as I have contemplated Jerusalem, have the words of the Prophet escaped my lips—when I have felt the strains of Jeremiah to be beautifully pathetic and true, when recalled to mind on the spot that prompted his sacred "Lamentations!"—*How doth the City sit solitary, that was full of people! how is she become as a widow! She, that was great among the nations, and princess among the provinces, how is she become tributary!—How hath the Lord covered the Daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger!*

#### *Bethlehem.*

I have spent a day or two in Bethlehem and its neighborhood. Under the Latin Convent



at Bethlehem, they show three altars; said to mark the spot where Christ was born, where the manger stood, and where the Magi adored. These altars are splendidly adorned, and illuminated with many lamps.

The men of Bethlehem have peculiar privileges. They alone, of all Christians subject to the Turks, are permitted to wear the White Turban and to carry arms. They are fine men; and have an air of boldness and independence, not commonly met with in the Christians of these countries. Their government is a kind of democracy; and their Chiefs are elected from among themselves. The Bethlemites are perpetually at war with the Turks of Hebron.

From Jerusalem Mr. C. returned to Sour and Saide, through the luxuriant plain of Sharon, and by the foot of mount Carmel. He next visited mount Lebanon, on a part of which the Druses, a singular religious sect, have their capital. The following account of these people will be interesting.

#### *State of the Druses.*

The number of the Druses may be about 70,000. Of these 20,000 men are capable of bearing arms.

The Druses are divided into two grand classes—that of the “Akkals,” or *intelligent*; and that of the “Djahels,” or *ignorant*.

The Akkals, in number about 10,000, form the Sacred Order; and are distinguishable by their white turbans, the emblem of purity. Every Thursday Evening, the Akkals assemble together in their Oratories, and perform their religious rites. What these rites are, no one but themselves knows: their ceremonies are enveloped in the profoundest mystery: during the performance of them, they place guards around the spot, to prevent the approach of the profane; their wives are permitted to be present: if any of the uninitiated dare to witness any part of their sacred rites, instant death would, on discovery, be the reward of their temerity. All the Akkals are permitted to marry. The Chief of the Order resides in a village called El Mutna. The title and privileges of the members are not necessarily handed down from father to son. When arrived at a certain age, every individual, who wishes it, and whose conduct has not been stained by any flagrant vice, may, after passing through some initiatory ceremonies, enter the Order. At the funeral of an Akkal, the principal of the Priests, who happened to be present, demands of the bystanders their testimony of the conduct of the deceased during his life; if their testimony be favorable, he addresses the deceased with the words—“God be merciful to thee!” if otherwise, the address is omitted. The funerals of the Akkals, as well as those of the other Druses, are always very numerously attended. The Akkals bear arms only in defence of their country, and never accompany an invading army.

The Djahels, who form by far the most numerous class, perform no religious rites whatever, unless when circumstances oblige them to assume the appearance of Mahomedans. On these occasions, they enter the

Mosques, and recite their prayers with the Turks. They consider both Jesus Christ and Mahomet as impostors; and cherish an equal dislike to Christians and Turks. They believe that the deity was incarnated in the person of Hakem, Caliph of Egypt; and that he will shortly appear again. He is to come, they think, from China; and to meet, fight with, and utterly destroy, all his enemies, at a place called the “Black Stone.”

The Druses regard the Chinese as belonging to their sect, and as the most exemplary members of it in the world.

They believe in the transmigration of souls; and that, according to the character of the individual, in his first journey through life, will be the nature of the body which his soul will animate in a future state of existence: if his conduct has been fair and honorable, his soul, at his death, will pass into and vivify the body of him who is destined to fill a respectable station in life: if, on the other hand, his conduct has been evil, his soul will enter the body of a horse, a mule, an ass, &c. Those who distinguish themselves by noble and meritorious actions and shine by their virtues in their career through life, will, as the highest recompence of their merits, pass, after death, into the bodies of Chinese Druses.

I inquired of Mr. Bertrand, if it was true that the Druses worshipped a calf; he said that he had questioned many of them about it, and they all denied it; “Do you suppose,” they asked, “that we would worship, as our God, the image of an animal, whose flesh we eat, and of whose skin we make our shoes?”

Schools are pretty frequent. The Akkals are generally the masters; and are paid by their pupils. They teach reading and writing. The book generally used as an exercise for the children, is the Koran. In some villages, where the only schools are those of the Christians, the Druses send their children thither where they are taught to read the Psalms of David.

I had been told that there was a great number of Christians among the Druses; this, however, I find is not the case. The Emir Beehir with his family and some of the other nobles of the nation have received baptism, have their children baptized, have chapels in their houses, and hear mass every Sunday. The rest of the natives are hostile to the Christians.

The Syrian Archbishop, who visited England in 1819, has been elevated to the Patriarchate since his return. Mr. C. visited him, at his convent, which is called Der el Sharfi. He received the visit with the utmost kindness, and regretted the accident which had befallen the printing press, which he procured in London. In a neighboring convent there is an Arabic printing press, which is employed very moderately, and will send out but a few books into the surrounding country.

At Damascus Mr. C. called on the Patriarch of Antioch. He was delighted with the operations of the Bible Society, and despatched letters to all the archbishops and bishops, urging them to promote its objects. Taking the best route to Aleppo, Mr. C. pursued his great designs there, and found that copies of



the Scriptures could be sold there in the Hebrew, Syriac, Greek, Turkish, and French languages. The Christian part of the population of Aleppo is about 30,000, consisting of several different sects.

The Arabic edition of the Scriptures, which is now printing in Great Britain, will be gladly received in Syria. Mr. C. found it to be universally intelligible.

The journey, of which we have given an outline, seems to have opened channels for the free circulation of the Scriptures in the most interesting parts of Western Asia. Many copies will also be carried by pilgrims, who annually visit Jerusalem, into far remote regions of the east.

### ANECDOTE OF TOOI,

A NEW ZEALAND CHIEF.

THE English Church Missionary Society have for several years had a mission established in New Zealand. One part of the plan adopted by missionaries has been to send select individuals to London, that they may acquire useful knowledge, and that their minds may become enlarged. Among the individuals sent first were Tooi and Teterree, two chiefs. Of Tooi the following interesting anecdote is related.

In the first trip which he took on board a South Sea Whaler, the ship was lying at anchor in a bay; and had despatched all her boats to an Island at a considerable distance, to catch seals, and did not expect their return for several weeks. A favorite Newfoundland dog, belonging to the ship, one night leaped overboard, and swam on shore; and, after remaining there for some time, came down to the beach, and made a piteous howling to be taken on board. But they had no boat. Tooi and the Captain set about constructing one of hoops and seal-skins. When finished, Tooi volunteered his services to fetch off the dog. He paddled himself on shore very well, and got his freight on board; and the enterprise would have succeeded, had the dog remained still; but he got his feet on the gunnel of the frail bark, which capsized her in an instant. The tide was drifting them with great rapidity toward the ship: the Captain and people on board were, therefore, anxiously on the lookout; and, when near enough, threw out a log-line. Tooi caught hold of it: but the tide was running so strong, that it broke before they could get him on board. Good swimmer as he was, it was impossible for him to bear up against such a tide. The only probability of saving his life, was by swimming to a point three or four miles distant, in the bay, to which the tide was drifting him. The anxious Captain hailed him with the trumpet, encouraged him, and recommended him to make for this spot. Tooi and his companion swam down together with the tide. The dog grew tired first: and attempted, several times, to get on Tooi's back to rest himself; on which occasions, Tooi dived down, and laid hold of the dog's legs, pulled him under water, and kept him there a little time as a punishment

for his ill-manners. At last, to the great joy of the Captain and people, they saw Tooi and his dog arrive safe on shore. Our friend now travelled many miles round the bay to get opposite the ship again. He became very hungry, and very weary; but the place afforded no friendly inhabitant to supply his wants. He dived down among the rocks, and got a good supply of oysters; made a fire, and roasted them, and got a comfortable meal. He made a hut of the bark of trees, and got some sleep; but, to his grief, he could not find any water, after searching several miles round, in every direction: nor had he any thing to allay his thirst, for two nights and almost two days, save a little dew which he gathered from the leaves. At length, for want of nourishment his strength began to fail, and he determined to make another attempt to gain the ship by swimming; and made a signal to the Captain and people, who were watching his motions, of such intention. He embraced the time of the tide most favorable for his purpose. They took care to have a rope stout enough, which he laid hold of, and was got on board, to the inexpressible joy of his shipmates. But he was so weak with privation, fatigue, and anxiety, that he kept his hammock several days. His intrepid behavior much endeared him to the Captain and crew. The dog swam off, and was saved also.

### TO THE PUBLIC.

THE attention of all persons, into whose hands this number shall fall, is solicited to the *Proposals*, which are printed on the last page of the cover. It will there be seen, that this work is the property of the *American Board of Commissioners for Foreign Missions*. The advantages, which will accrue to the Board, from an extensive patronage of a work thus published, must be very obvious.

If this first number should be sent to any subscriber, who has made known his intention of discontinuing the work, according to the terms published for several months on the covers of the *Panoplist* and *Missionary Herald*, it must be in consequence of mistake. All subscribers for the *Panoplist* and *Missionary Herald*, who have not requested the latter to be discontinued, are considered as wishing to remain subscribers. They will readily see, that any other course of proceeding, after the express conditions before mentioned, would have been improper.

If any copies should be sent to persons, who are not subscribers, and do not choose to become so, or if supernumeraries should be sent to subscribers, they will please to return the numbers, so far as may be practicable without expense.

Those persons, who may receive their first knowledge of the work from the present number, are requested to look it over attentively, and ask themselves whether it has not a fair claim to their patronage. The price is low; the execution is intended to be neat and accurate; the matter is selected and compiled with care; the designs of the Board are great and noble, and such as must commend themselves to the conscience of every well informed man.



THE

# MISSIONARY HERALD.

Vol. XVII.

FEBRUARY, 1821.

No. 2.

## MISSION AT BOMBAY.

### REFLECTIONS ON THE PROSPECTS OF THE BOMBAY MISSION.

THE account, which the Rev. Gordon Hall has given, of his tour to Panwell and its neighborhood, presents to the mind many facts, which ought greatly to encourage the friends of missions; especially, if taken in connexion with other facts, communicated in previous letters and journals.

It appears from these authentic sources, that the idolatrous natives of that part of India are willing to hear the Christian religion. This is a great point. Wherever divine truth is faithfully declared, for any considerable length of time, it will produce some effect. It will gradually undermine false religion, and prepare the way for the downfall of idolatry. As darkness retires before the rising sun, the thick gloom of superstition will at length be dissipated by the effulgence of the Gospel, whenever it shines clearly into the mind.

But the Hindoos not only hear the Gospel; they acknowledge the reasonableness and excellence of its great principles, and confess the folly and absurdity of their own religion. It is true, that none of them, in Bombay and its neighborhood, have as yet obtained grace and strength to relinquish their ancient customs. The mission there is comparatively of recent date. In other parts of India, where the habits and prejudices of the people were at least as strong as they are at Bombay, multitudes have renounced the mummeries of heathenism, been baptized into the Christian faith, formed into regular churches, and led on, in the way of holiness, to heaven.

It is to be observed, that many are ready to hear, notwithstanding the most explicit denunciations against idolatry, and all kinds of wickedness; and the most earnest assurances, that there is no way of salvation, except that, which is revealed in the Bible.

It ought to be mentioned with gratitude, that the American missionaries have been able to prepare books for the vast population,

among whom they are placed, calculated to lead the mind gradually into the knowledge of divine truth. By issuing tracts and school-books replete with heavenly wisdom, and by preparing large portions of the Scriptures, which have been some time in a course of circulation, they have already done much for disseminating the good seed, which will doubtless sooner or later spring up and bear precious fruit. In almost every village some one can read; and all, who are able to read, very gladly receive books, and promise to make known the contents to their neighbors and friends.

Great advantages may also be derived from the circumstance, that there is a free communication from Bombay coastwise, and far into the interior. Books may be sent into remote districts and provinces, and individuals may be made wise unto salvation, by the influence of Christian missions, though they should never see in this world the face of a single missionary.

## MISSION IN CEYLON.

*Extract from a letter of the Missionaries  
to the Corresponding Secretary.*

Jaffna, March 31, 1820.

Rev. and Dear Sir,

THE last public letter from this station, forwarded by way of Calcutta, brought down the affairs of the mission to Nov. 13, 1819; and a duplicate, sent by way of Bombay, Jan. 14, 1820, contained, in a postscript, the grateful information of the arrival of brother and sister Scudder at Jaffna, and of the brethren and sisters Winslow and Spaulding at Columbo. From brother and sister Woodward nothing had then been heard, since they were left behind at Calcutta. We are now happy to say, that they arrived at Trincomalee Jan. 10th, and, after waiting 16 days for a conveyance overland, reached Jaffna on the 3d of February.



By a letter from brother Woodward, dated at Batticotta, you will learn the various dealings of Providence with him and Mrs. Woodward, after they were separated from the other brethren. Sister W. who was at that time ill, soon began to recover; but before her health was so far re-established as to bear the fatigues of a voyage, a new and severe trial was sent them by Him, who afflicts not willingly. Alone, and in a strange land, our brother and sister were called to bury, by the side of brother Scudder's dear little Maria, the remains of their lovely babe. It was indeed a pleasant child; but the afflicted parents were enabled to say, "the Lord gave, and the Lord hath taken away."

Soon after this afflicting event, they took passage for Ceylon in a small brig, which proved to be old, rotten, and under the command of an injudicious captain. In danger of shipwreck, they were obliged, by stress of weather, to put into Vizagapatam, where they were kindly received by the missionaries, Gordon, Pritchett, and Dawson.\* After some repairs of the vessel, and the detention of about a week, they re-embarked, and, though they encountered a storm, in which the vessel sprung a leak, and exposed them to imminent danger, at length reached Trincomalee in safety. Sister Woodward had suffered much on the voyage, not only from anxiety of mind, but from great bodily weakness; and brother W. from too great exertion in time of the storm, was attacked with a hæmorrhage, which had some appearance of being an affection of the lungs. The change, however, from sea to land, was very favorable to them both; and the very hospitable attentions of Wesleyan brethren at Trincomalee contributed much to the restoration of their health. In their journey through the wilderness they had good weather, and amidst much fatigue their way was rendered prosperous.

The brethren Winslow and Spaulding also forwarded a joint letter from Columbo, giving an account of their passage, and that of brother Scudder to Trincomalee, and of their voyage round the southern part of the island to Columbo. The passage from Calcutta was long but pleasant; and was rendered somewhat interesting by the good attention which the seamen on board

the Dick gave to religious instruction, and the apparent seriousness of two or three of their number.

On arriving at Trincomalee, the brethren all wished, though their passage was paid to Columbo, to leave the ship and go by land to Jaffna, (though a wretched pathway, through an almost continued jungle of 150 miles, was not inviting, especially as it was infested by elephants and other wild beasts, and crossed by several considerable rivers to be forded;) but they could not obtain conveyances for all their number; and, as no house was vacant, could not remain long at Trincomalee. Besides, as the rainy season was just commencing, there was a prospect that the rivers on the way would soon be so much swollen, as to be rendered impassable. Brother and sister Scudder only took this route. Their journey was rendered extremely unpleasant, and somewhat dangerous by heavy rains, and their accommodations on the road were extremely bad; yet they were preserved by Him, who hath said, "When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee."

The other brethren and sisters regretted the necessity of any longer detention from the field of labor; but they have now the satisfaction of thinking, that, by this means, they very much lessened the expense of getting to their station, and were enabled, in making almost the circuit of the island, (a considerable part of the way by inland navigation,) and by visiting all the principal places, as well as different missionary stations, to acquire some knowledge, and form some acquaintances, which they hope will hereafter be of use to them. They were every where treated with much kindness, particularly at Galle and Columbo. At the latter place, they had the happiness of meeting almost all the Wesleyan missionaries on the island, and all those from the Church Missionary Society, except Mr. Knight of Jaffna. With these dear brethren, as well as with our beloved brother Chater, into whose family they were most generously received, they enjoyed some interesting seasons of Christian communion. His Excellency, Gov. Brownrigg, gave them a very kind reception, and leave to remain on the island with his best wishes; and his successor, Sir Edward Barnes, granted them a favorable audience. After witnessing the departure

\* These missionaries are in the service of the London Missionary Society.



of governor and lady Brownrigg from the island, they had a favorable passage by inland navigation to Jaffna, where they arrived Feb. 18th, accompanied, most of the way, by that very valuable friend to our mission, J. N. Mooyart, Esq. They were detained sometime in Columbo, waiting for Mr. Mooyart; but were at last enabled, by his assistance, to make their arrival earlier than they could have done alone by the outer passage, on account of the opposing monsoon.\*

Thus has the Lord, though he saw fit to separate, for a season, those who hoped always to share each other's joys and sorrows, again brought them together on that spot, so long the object of their earnest desire, and permitted them to enter into the labors of their dear brethren. Yes, Rev. Sir, they are called upon, not only to bless God for his goodness in guiding them all the way hither, but in permitting them to unite with a prosperous mission, and to rejoice "in things made ready to their hands." They must be allowed to say, that their hearts have been greatly cheered, by what their eyes have seen, and their ears heard, at these stations. Let any one imagine, how animating must be to them the sight of religious congregations among these poor heathen, to the number, sometimes, including children, of two or three hundred, listening attentively to the glad news of salvation;—how encouraging to look at 700 boys in the different schools, receiving the rudiments of a Christian education;—how full of hope the contemplation of 70 children in the mission families, enjoying greater advantages for a knowledge of the truth, than are generally possessed by the children even of Christian parents;—and then how grateful the sight of at least six or seven, in whom the image of Christ seems to shine through the darkness of their visage, and amidst the former marks of their heathenism.

Oh! could our beloved brethren and fathers behold these "first fruits of a long harvest," and look at these heathen converts as, what they probably are, the future messengers of salvation to their countrymen—could they visit

the mission families, and see the boys assembled morning and evening to join in praise and supplication,—often meeting in little circles by themselves for prayer, and always, when assembled to take their food, falling down on their knees around it, and in an artless manner begging the blessing of that God, who feeds them;—surely they would say, "this is worth our prayers; this is a precious return for our labors and substance." And when, as the boys pass in review before them, they hear the names of Dwight, Worcester, &c. they must be constrained to ask, with a faith, which almost answers its own inquiries,—what those loved and honored names are in America will not these be in Ceylon?

Those of us, who have been recently added to the mission, have, however, been called to trust the Lord in darkness as well as in light, on finding the strength of our dear brethren withering under their labor. One is not! Another, though brought back almost by a miracle from the grave, and preserved a little longer to aid us by his counsels and prayers, is still almost beyond the hope of final recovery; (though we rejoice to say, that for some weeks brother Richards has been gaining beyond all expectation;) and on both the others the hand of disease has been laid too insidiously, and we fear too firmly, soon to be removed. Brother Poor is still feeble; and brother Meigs, though better than when we last wrote, is now gone to Columbo for his health.

There is another view of the mission, which we must all say affects us very deeply; and that is, the embarrassed state of our funds. This subject was fully stated, in the last public letter; and we confidently expect, if that is duly received, that the means of relieving our embarrassments are already on the way. Still, as it is a subject, which presses upon us, we beg leave to bring it up again; and not only to state our wants, but suggest some methods, which appear to us practicable, for having them more regularly and permanently supplied. Not that we are particularly anxious about our personal support, (though for that our eyes must be directed to the churches, which have sent us forth,) for we do not

\* The principal facts mentioned in the recapitulation here given, have already been published; but as the language and manner of stating them are new, and especially as many subscribers for the current volume of the *Herald* did not take it last year, we judged it best not to omit these paragraphs.

\* Some of our readers may need to be informed, that reference is here made to the Rev. *Edward Warren*, who died in the exercise of triumphant faith, at the Cape of Good Hope, Aug. 11, 1818.



doubt the promise, that our bread and water shall be sure; but we are anxious, and deeply so, for the prosperity of our mission—anxious lest, after having left our own country and our fathers' houses, the object of this sacrifice should be lost, either wholly or in part, for want of efficient patronage. If money is the nerve of war, it is equally indispensable to all extensive missionary operations. Nothing can be done without money; and it is essential, almost to the existence of a mission, that supplies be seasonable and regular. We do not say this from any doubt, whether the Committee think with us on this subject; but because they cannot well feel as those do, who, in a strange land, are dependent on a distant country for support;—a support, the supplies for which a thousand circumstances may retard or prevent. Were a man confined to a barren rock in the ocean, and visited every month by a single boat with water and provisions, he would not think it enough to have the arrival of this boat set for the very day when, with every care, all his former stock must be expended, lest some storm should then delay or destroy, for once, this only source of his subsistence. We must say it is not enough for us to expect a remittance, just in season to save the wheels of the mission from being entirely stopped, after every exertion has been made, and many perplexing expedients adopted, to keep up a sinking credit.\*

\* The missionaries were called to a trial of their faith, for several months subsequently to the date of this letter, by the delay of expected remittances; a delay occasioned in part by the want of convenient opportunities to send money, and in part by the straitened resources of the Treasury. The Committee have recently learned, that the ship in which Mr. Garrett sailed, and in which money was remitted for half a year's salary, arrived at Madras on the 4th of August. This arrival was a great relief doubtless, both to the missionaries at Ceylon, and to those at Bombay; but the money must have been in great part expended before it arrived; that is, the missionaries must have been compelled to borrow money to a considerable amount. Another remittance of a quarter's salary has since been made; but this will not save the mission from a recurrence of the embarrassment. By the first opportunity, (and one will probably be offered in a few weeks,) another remittance must be sent, adequate to the wants of the missions, if the resources of the Treasury will permit. But the friends of these missions, and of the Board, ought to be distinctly informed, that the funds now on hand are quite insufficient to meet the expected calls of the different

If the means are not in the hands of the Committee, we ask, will not some Whitefield arise to plead with the churches—to show them—we do not say our necessities—but the necessities of the heathen; to place before them at least one picture, the children rescued for a time, by their charity, from ignorance, idolatry and wretchedness, and taught just enough to show them the evils of their former condition, now cast back into "the habitations of cruelty" from which they were taken, as though they were fostered for a moment only, that they might be more susceptible of misery. It is true, that no one has yet been dismissed for want of support; but we have been obliged to shut our doors against many a poor child, who has come again and again to ask that charity which we dared not grant.

The station, which we have concluded to fit up, is Oodooville. It has a large population; and is about five miles from Jaffnapatam, six from Batticotta, and four from Tillipally. The house and church, both built of brick and somewhat spacious, bear very strongly the marks of time; nothing remaining of the former, except the walls, and these are gone at one end. The church is less injured, but both have been long deserted. For half a century, probably, the intruding banyan has taken root in many a crevice unnoticed, and gradually destroyed this monument of nominal Christianity. The house was once the residence of a Franciscan friar. The expense of putting it into a proper state of repair would be very considerable; but we shall, for the present, only make it habitable.

In connexion with the boarding schools, we have only to add a request, that if the names of boys to be supported at Bombay are transferred to these stations, very particular directions may be given us on the subject, and money sent out accordingly; and a caution, that it be not thought by the Christian

missions; and that, unless the donations are speedily increased, all the missionaries must experience very distressing embarrassments; and the Committee must be left in a state of great perplexity and anxiety to know in what manner they, as agents and instruments, are to fulfil the engagements, into which the Christian public has entered with the missionaries—engagements, to which great multitudes of professed Christians have been parties, and which have been made and repeated in the most solemn manner.



public at home, from what we have said on this subject, that we need funds for this object of charity, more than for the general purposes of the mission. On the contrary, it is a method of doing good, which, though exceedingly interesting, is necessarily in some degree limited. It must, at least, be proportioned to the extent of other operations. If boys are to be supported in mission families, missionaries and teachers must be supported to receive and instruct them. Buildings likewise must be erected for their accommodation, and various other expenses must be incurred, which will always require more money, than the simple maintenance of the children. We say this from our apprehension, that the education of heathen children is so popular a charity, that it may possibly receive a disproportionate patronage.\*

And now, Dear Sir, could we close this letter by giving you the joyful intelligence, that not only are the fields ripening to the harvest, but that the reaper already begins to fill his arms, we trust that the tear, which steals into the eye, as we think of our dear native land, would forget to fall, or drop only in gratitude; and while we *can* say, that there is some seriousness among the boys of our families; that the first fruits of our labors in the Lord continue, generally, to appear well;—that a spirit of inquiry seems more and more to prevail among the heathen around us;—that the fervency of united prayer begins to warm the breasts of the missionaries of different denominations, as appears in our monthly meetings, and in a daily union of prayer;—and that the Lord has been pleased to add one more to our church since we last wrote; one, too, who has already been useful to us as an interpreter and school-master, and who promises to be a blessing to his benighted countrymen—we do rejoice in our work, and bless God, that “to us, the least of all saints, is this grace given, to preach among the Gentiles the unsearchable riches of Christ.”

Asking your prayers, and those of the churches, and trusting, that neither

\* The reader will bear in mind, that these suggestions are in exact accordance with the observations, which appeared, relative to this subject, in the Missionary Herald for September. The Board want funds, and most urgently too, for the support of the missionaries; for, if they are not supported, all the schools must fall of course.

you nor they will despise the day of small things, we subscribe ourselves,  
Rev. and Dear Sir,

Your servants in the Lord Jesus,

JAMES RICHARDS,  
DANIEL POOR,  
LEVI SPAULDING,  
MIRON WINSLOW,  
HENRY WOODWARD,  
JOHN SCUDDER.

EXTRACTS FROM MR. POOR'S JOURNAL AT  
TILLIPALLY.

(Continued from p. 19.)

August 10, 1819. Mr. and Mrs. Ward, with their infant child, came to remain with us some days. Mr. Knight is also here. Received a letter from the brethren at Batticotta, recommending that I take a voyage to Madras, that I may obtain good medical advice, and also enjoy the benefit of a change of air. They had previously mentioned the subject in conversation with me.

16. Mr. Ward preached to about 200 persons. I was able to attend to a small part of the service; and, in the evening, when our household were together, I made one prayer in Tamil. Went to Batticotta this morning to converse with the brethren on the subject of a voyage, more fully than I had written. I cannot think it my duty to comply with their advice. My principal objections to a voyage are, that I think the affairs of the mission, at this station, would be thrown into disorder, and sustain much injury;—I cannot advantageously take my family with me, nor consent to leave them here, in existing circumstances;—A voyage would be expensive; and it is very uncertain whether I should be able to obtain a passage home, when I should think it best to return. In view of these, and some other considerations, it appears to me, that the additional hope of gaining health abroad, rather than by the use of means on the island, does not counterbalance the probable disadvantages of my absence.

23d. Mr. and Mrs. Ward left us. We have been highly gratified with their visit. As Mr. Ward does not enjoy good health, and is not advantageously situated at Calpenteen for missionary exertions, he has it in contemplation to join Mr. Knight in his station at Nellore. His coming will be a valuable acquisition to the missionary circle in this district.



*Sept. 1.* Yesterday went to Jaffna in company with Mrs. Poor. Find that riding is beneficial to my health. In consequence of the recent arrival of several Wesleyan missionaries, Mr. Osborne, a missionary of that connexion, who has been at Jaffnapatam about eighteen months past, is about to remove to Batticaloe, a place on the eastern part of the island, south of Trincomalee. Having chartered a small vessel, belonging to Jaffna, to convey his family to Batticaloe, he kindly invited me to accompany him, for the benefit of my health. As I shall not probably be absent more than twelve or fourteen days, and as Mrs. Ward, whose husband has gone to Calpenteen, will tarry with Mrs. Poor during my absence, I have concluded to accept Mr. Osborne's invitation. May the Lord bless the means for the restoration of my health.

*Voyage to Batticaloe.*

20. Left Jaffnapatam on the 3d inst. and arrived at Batticaloe on the 9th. The good weather, the company of Mr. and Mrs. Osborne, and other circumstances, rendered the passage very pleasant and agreeable. Batticaloe is a fortified town, situated upon a small island, and contains a few European families, besides the soldiers in the fort. The island, and the adjacent shores, are thickly inhabited by natives, who speak the Tamul language. Before Mr. Osborne's arrival, there was no missionary at that place. Mr. Ault, a Wesleyan missionary, labored there many months, with much diligence and success; but died shortly before our arrival in Ceylon. He was much respected and beloved, by many of the inhabitants, on account of his zealous exertions to do them good. Left Batticaloe on the 10th inst. and arrived at Trincomalee on my return, the 13th. Visited the two Wesleyan missionaries, who are stationed at that place. They have established several schools among the natives, and have a prospect of usefulness. At Trincomalee, I consulted a skilful physician respecting my health. He approved of the means I had used, and thought there was some reason to hope, that, by very careful treatment of myself, my unfavorable complaints might be removed. Left Trincomalee on the 15th, and arrived at Tillipally on the 19th. I do not perceive any alteration in the state of my health. I have a slight cough, and occasionally

pain in my breast. I have strength to do more, than it is thought expedient for me to do. I rejoice in the goodness of God, in returning me to my family, and to find that no essential injury has been sustained in the affairs of the station. Judging from the little experience I have had, I cannot think that, under existing circumstances, my health would be improved by a separation, either from my family, or from my station. Though I can do but little more than exercise a general superintendency of the affairs of the station, I have much cause for thanksgiving, that I have an interpreter, who is so able, and so much disposed, to render me assistance. For the sake of my family and mission, I have strong desires to be restored to health again. Should the favor be granted by Him, to whom I would submissively and cheerfully say, "Thy will be done," I do hope it will be consistent with duty for me to close my days in this place, to which I feel a stronger attachment, than to any other part of the world.

*A Female Inquirer.*

*Oct. 2.* This day the eldest sister of Nicholas, my interpreter, visited us for the purpose of conversing on the concerns of her soul. It appears, that her attention was awakened to these subjects some months ago, by the earnest warnings and intreaties of her brother. She is a married woman; and lives in the parish of Panditeripo, about four miles from this place. She, like all other persons in that neighborhood, was strongly attached to idolatry. When her brother conversed with her, in a faithful and solemn manner, she was not pleased, and supposed that he did this, merely because *he* had turned to this religion. His conversation, however, drew her attention to the abominable characters of the heathen gods, and to the folly and sin of idolatry. She was, for a length of time, under a conviction, that she was a sinner, and in great danger. At this time, she had little or no opportunity of obtaining a knowledge of the Christian religion. She was surrounded by gross idolaters; no one in the village knew, or professed, any other than the heathen religion. She saw Nicholas but seldom; and then did not very freely communicate her sentiments. When Nicholas last visited her, she very freely expressed her feelings, and made inquiries respecting the



Christian religion. She expressed much surprise, that this religion was not made known to their forefathers, and that the people still continue in idolatry. It was easy for Nicholas to give her a short history of God's dealings with men, and of the rise of idolatry. It does not appear, that she pressed him with the difficulty of reconciling the requisitions of the Gospel with the conduct of Christians, on the subject of their *publishing the Gospel to every creature*. Does it not, however, become the American churches most earnestly to inquire, whether the minds of future generations of idolaters can be satisfied on this subject, without a free and just confession on the part of missionaries, that the present generation of Christians have deeply involved themselves in guilt,—have even stained their garments with the blood of souls, in having withheld from the perishing heathen the means for their obtaining the blessings of the "great salvation." The apologies that may be formed for the remissness of our pious forefathers, cannot exculpate those, whose lot is cast in the ERA OF MISSIONS.

Being informed by Nicholas, that his sister was desirous of conversing with us, we immediately sent for her. She came here this morning; and we have been gratified with her visit. She is the first female we have seen among the heathen, who has manifested any real concern for salvation. She has experienced considerable opposition from her husband, and from other heathens, in consequence of her attending to this religion. Her knowledge of Christianity is, of course, very limited. She says, it is her practice to pray daily; but that, when she prays, her heart is in a very different state from what she thinks it ought to be. She appeared to hear our instructions attentively, and expressed a wish frequently to hear of this religion. We asked her, why she had not been here before? She replied, that she did not know what kind of people we were; but that in future she would come, as often as she could leave her husband and children. Should it hereafter appear, that her impressions are like the morning cloud, and the early dew, I shall not regret that I related her case, as I wish our friends to share with us in those trials, which we consider most severe.

#### *Review of 3 years of missionary labor.*

Oct. 15. It is now three years, since

I came to reside at this place. Though I cannot, from a conviction of unfaithfulness, in many instances, take this people to record "that, by the space of three years, I have ceased not to warn every one night and day with tears," yet I feel it to be a duty to record, with a thankful heart, that the mercies I have hitherto experienced in my work, and the apparent smiles of God's providence on this missionary station, are weighty reasons for present rejoicing and thanksgiving, and furnish me with many motives to further exertions.

#### *Applications for new Schools.*

18. Some pressing applications have been made to me of late, to establish schools in several villages. But the nine schools, which I have already established are quite as many as I can superintend to advantage. Many boys, also, have of late applied for admission into our boarding schools. But, as our funds are at present in a low state; and as we have no immediate prospect of assistance in the mission, I have felt myself obliged to reject most of those, who have applied. This has been extremely trying to my feelings, as they have appeared to be fit objects of charity. Several of the last children, whom I admitted to the school, were received on the strength of my convictions, that money has already been appropriated for the support of children here, and that it will arrive, before I shall be obliged to dismiss any from my school, for want of means to support them. I hope it will not appear that I am presumptuous in my expectations.

#### *Mr. Poor recommences Preaching.*

November 1. Yesterday the communion service was attended at Tillipally. I preached in Tamul, for the first time since my illness. My interpreter, Nicholas Permander, was received, in a public manner, as a member, of our church. This day the monthly prayer meeting has been held at Tillipally.

19. This is the rainy season. Many of the natives are, at this time, in a suffering state, on account of their poverty. Yesterday a little boy, about six years old, was brought to our doors by a distant relation, who intreated us to receive the child into our school. As I had concluded, that I could not increase my number of boys, and had re-



jected many applicants, I felt obliged to reject him also. To-day, the boy came alone to our doors; so distressing was his condition, he being naked, hungry, and exposed to the rains, that I could not reject him again.

25. Forwarded by way of Calcutta, a letter prepared by the brethren to Dr. Worcester.

30. My health has been better of late. I have been able to preach regularly on the Sabbath, during the month. This has been to me a source of pleasure, and a cause for thankfulness.

Dec. 6. Went to Nellore, to unite with our missionary brethren in the monthly prayer meeting. On our arrival at that place, we found a letter, containing the highly gratifying intelligence, that four American missionaries, destined for Ceylon, had arrived at Calcutta. So long had our minds been exercised on this subject, and our expectations disappointed, that, on this information, we were like them that dream. May our brethren be brought to us safely and speedily, and become faithful and successful laborers, in this part of the Lord's vineyard. While engaged in the interesting duties of the prayer-meeting, we received a letter from Trincomalee, informing us that three of our brethren had arrived at that place.

#### *Death of a little Boy.*

15. About a fortnight ago, a boy 7 years old was brought to us by his uncle, who requested us to receive him into our boarding school. The peculiar circumstances induced us, contrary to our previous intentions, to receive him. He was instructed, for a time, in a school belonging to our Wesleyan brethren. After the death of his parents, he was brought to his uncle's house in Oodoville, where he became sick with the dropsy. His uncle, that he might be relieved from the trouble of taking care of him, as we have reason to believe, brought him to us. The boy seemed to be unusually intelligent, and was very pleasing in his appearance. He very readily recited a catechism, both questions and answers, and some other things, which he had learned at school, and was desirous of learning more. Soon after he came here, he grew more unwell, and died this morning. We have had much pleasure in attending to him, during his sickness. Though he was afflicted with severe pain, he was remarkably patient,

and very much pleased to have our boys converse with him about the Christian religion. The night before his death, his distress was great. Being alone, in the morning, he was overheard to begin to repeat, with considerable animation, "*Te Deum*," which he had learned at school. He died about 9 o'clock, A.M. In the afternoon, his corpse was carried to the church, where we had an occasional sermon, previous to the interment. Though I have occasionally prayed at funerals in this place, this is the first time, that we have conducted one according to the usages of our country. But few or none attended, excepting our own household. Some looked on at a distance, when we walked in procession to the grave.

#### *Arrival of Dr. and Mrs. Scudder.*

17. Went to Jaffna this morning to accompany brother and sister Scudder to Tillipally. This is a most joyful event, in the history of the mission, and demands from us a tribute of thanksgiving and praise. It gives a new aspect to the affairs of the station. It not only relieves me from my unpleasant apprehensions, that the station will suffer essential injury from the want of timely assistance; but it greatly increases my hopes and expectations, that God has designs of mercy towards this people, and will gather a church from among them, to the praise of the glory of his grace. Dr. Scudder and his wife have been called to drink deep of the cup of affliction, by the death of their beloved child at Calcutta. As they came from Trincomalee to Jaffna by land, in the midst of the rainy season, they suffered considerable inconvenience, but sustained no essential injury. In all their trials they have been enabled to add their testimony to the truth of the promise, "*As thy day is, so shall thy strength be.*" It is to me a pleasing subject of reflection, that, for many months past, while constantly visited with ill health, I have been enabled so to superintend the concerns of the mission, that there has been no material failure, in any branch of it.

#### *Case of Supyen.*

18. Supyen, hearing that a new missionary had arrived, came from Jaffna to see us this morning. He says, he still believes in the Christian religion;



but, on account of the restrictions laid upon him by his parents, he cannot openly conduct himself according to the commands of Christ, while he is under age, and under the immediate influence of his parents. We have too much reason to believe, that he has cast off his first love, and is destitute of that faith, which alone can enable him to endure the persecutions, which those, who, in his circumstances, will live godly in Christ Jesus, are taught to expect.

20. My cough has been rather worse of late. Dr. Scudder advises that I suspend preaching for the present, and my studies also.

#### *Notice of Letters from America.*

21. For several days past I have been highly gratified, and I trust highly profited, by the perusal of letters from beloved friends in America. The number of letters received, and the pleasure they afford us, cause us almost to forget the severe trials we have experienced, by scarcely hearing from our friends, for nearly two years past. We now know, that our friends did not forget us during that long period, nor neglect to write to us; but we are grieved to say, that their letters did not reach us. While perusing these letters, —especially as a considerable number of them were from persons, on whom we had no particular claims for such tokens of remembrance and affection, my mind has been forcibly impressed with the thought, that the pleasing evidences we have, that we share in the affections of the friends of Zion, are occasionally the special subjects of their prayers, and are the objects of their kind concern and good wishes, —form no small part of that *hundred fold reward* in this life, which is promised to those, who, with a right spirit, devote themselves to the missionary work. In these evidences of interest and affection towards us, on the part of the friends of Zion, in consequence of our connexion with the cause, that is dear to their hearts, we discern motives, which should excite us to diligence, and perseverance, in our course. The reason, which induces me to mention this subject, in my journal, is, that the precarious state of my health forbids me to hope for ability to make suitable returns to the many kind friends, who have favored me with letters; and I wish them to know, that their favors were gratefully received and highly

prized. As several particulars, contained in those letters, were of importance to the mission, it is proper that they should be mentioned here.

From a letter received from the Theological Society in Dartmouth College, I learn, that the Society have agreed to support a child in my family, to bear the name of *Francis Brown*. I learn, also, from the Rev. I. W. Putnam, that the Juv. Branch of the Rockingham Char. Soc. will support a child named *Israel W. Putnam*; also that two sons of J. Tappan, Esq. of Boston, will support a child named *John Salisbury Tappan*. By a letter received from Salem I learn, that Mr. W. Ropes of Boston has written to me concerning a child, to be educated in my family, and named *Samuel Joseph Ropes*. I regret, that I am obliged to say, that this letter has not reached me. The Soc. for ed. heathen chil. in Salem, have, I understand, appropriated money to support two children, at this station, to be named *Brown Emerson* and *Elias Cornelius*. The Juvenile Society of that town have also appropriated money to support a child, to be named *Harriet Newell*.

Immediately on receiving this information, I selected children, who have long been members of the boarding school here, gave them the names mentioned above, and told them something of their kind friends in America, by whom they are supported. I wish all those persons, who have been induced, in this way, to aid the missionary cause, to know, that the fruits of their liberality are very joyfully received. They have strengthened my hands, and furnished me with many pleasing motives to present to the children, to excite them to diligence in their studies. The value of 30 Spanish dollars was put into brother Winslow's hands at Calcutta by Mr. Lawson, to be delivered to me, which, I presume, was the second remittance from Jordan Lodge in Danvers. I would suggest, whether it will not be expedient, that *all donations* of this description should be remitted by the Treasurer of the Board, who will give particular directions respecting their appropriation.

#### *Public Meeting of the Schools.*

Dec. 25. Christmas day. Held a public service in the church. More than 300 boys from the schools connected with this station were present; and be-



tween 100 and 200 other persons. Food was provided for those children, who were disposed to eat on the premises. One hundred and five boys and 24 girls gladly partook of what was provided for them. The number of people present, and the feeling manifested on the occasion, gladdened our hearts, and reminded us of the salutary influence, which our instructions have had on those around us.

Jan. 17, 1820. My health is so far improved, that I have recommenced preaching in Tamul.

#### Various Notices.

21. Opened a new school, in a populous village, of Tillipally, being the tenth school connected with this station.

A week ago brother and sister Scudder became the parents of another daughter, which they fondly hoped would supply the place of the one, which they buried at Calcutta; but God has seen fit to remove this also from them. We sympathize with them, in their affliction, and trust, that the Lord, in his own best way, is preparing them for usefulness among this people.

Feb. 15th. At this date, connected with this station are 10 schools, containing upwards of 400 boys. In the boarding school there are 34 boys and 9 girls. From various sources I have received information, that names have been given and money appropriated for the support of 13 boys and 2 girls at this station. Dr. Scudder has brought out names for 16 boys, who will be supported by persons in New York. Some of these names have been given to boys, who have been long under my care. Children are frequently applying for admittance into our boarding school.

On account of feeble health, I have, for many months past, been unable to keep a regular journal. From the few notices I had made, the foregoing has been prepared. Some things of an interesting nature might have been related had my health permitted me to write.

March 12. While this journal has been copying, some Panoplists for 1818, and the first months of 1819, have reached us. From these we learn, that many sums of money have been appropriated and names furnished for children in Ceylon. I exceedingly regret, that this information has not reached us before; as I fear that persons, who have in this way aided the mission, may

be disappointed, that they have received no intelligence concerning the children, whom they supposed they supported in my family. D. Poor.

The occasion of the delay, mentioned by Mr. Poor in the last paragraph, was the miscarriage of papers and pamphlets, which were sent, from time to time, for that mission. The numbers of the Panoplist contained a complete list of children to be supported, with an account of all the payments for that object.

#### LETTER FROM MRS. POOR.

THE following paragraphs are extracted from an excellent letter, written by Mrs. Poor to a lady in Boston. The other parts of the letter relate to subjects of a private nature.

"PREVIOUSLY to the receipt of letters by the hands of Messrs. Winslow and Spaulding, we had received names for three children only. These letters furnished us with several names more, which we gladly gave to our boys, and rejoiced that we could tell them of this minister, after whom they were named, and of that Christian father or mother by whom they were supported; but as we have more than 40 children in our family, not one third of these could receive, what all were eager to obtain, an English name. From the Panoplist of the two past years we just now learn, that names have been given and money appropriated for many more.—Our want of information on this subject must be attributed to the failure of letters.

"It will not be expected, we presume, that we can give a particular account of every child supported here; much less that we should write to every individual, who thus strengthens our hands, and encourages our hearts; but we hope, from time to time, to say what will be sufficient to convince all, that children are supported, instructed, and taught the way of life and salvation, within our gates. We now have 35 boys and 8 girls entirely under our care; and most of these are very young. Those, who cast bread to them, will, we trust, have faith to wait many days ere they find it. Yet we, who are able to compare our children with those wretched neglected objects around us, see enough to encourage us to persevere in preparing a people for the Lord. Though our hands are often



weary, and our faith is often weak, we do believe, that among this people "a seed will serve him, which shall be accounted to the Lord for a generation." About a year ago there seemed to be some special seriousness among our boys—morning, noon, and evening, the voice of prayer and supplication was heard among them. We venture to hope, that the Lord was then found of some of them, and that a spirit of grace and supplication was given. Porter, our oldest scholar, Jordan Lodge, Niles, and one, whom Dr. Scudder has now named Whelpley, all of whom have been with us almost from the commencement of our school, give some evidence of believing from the heart, that Christ is the only Savior. As we have had melancholy and trying proof, in the case of Supyen, and others, that some who seem to be the disciples of Jesus, will go back, we desire to speak very cautiously, on this subject; but, as our newly arrived brethren inform us, that friends in America greatly desire information from us, and these brethren think we have not spoken so favorably as we might of our schools, we are induced to speak more fully than we have before ventured to do. While it is a duty to make grateful mention of what the Lord does, not by might, or power, but by his own spirit; we are still aware, that very serious evils have arisen from missionaries having made too favorable representations of the state of things around them. We dwell in a dry and thirsty land, not yet made glad by the river of God; and though light is, we trust, springing up among the people: it is still the region and shadow of spiritual death."

#### MISSION AMONG THE CHEROKEES.

*Extracts from the Journal kept at Brainerd.*

THE following extracts precede, in order of time, those which were published in our number for January. The reason is, it was apprehended that the journal, for the period between April and July last, had not been received by the Corresponding Secretary. On further examination it has been found.

April 4, 1820. Brother Conger removed into the new house. It has two rooms about 14 feet by 16, with a chimney to each room; the rooms being made entirely separate, as high as the

eaves, and placed 14 feet apart. A roof, nearly 50 feet in length, extends over the whole, leaving the space between covered, but open in the front and rear. The logs are hewn down on the inside; and split boards are nailed over the crevices between the logs; and are also laid loose, as a floor or ceiling over head, making, on the whole, tolerably comfortable dwelling rooms.

#### *Favorable Prospects at Creek Path.*

In the evening, after early family prayers at the mission-house, the mission family, with some of the scholars, attended a prayer-meeting in the new house. It was a refreshing season to our drooping spirits, which had in some degree been prepared by the arrival of our dear brother, John Arch, with good news from Creek Path. Brother Butrick writes, that the school had increased to 45; and that more would be glad to enter soon, if there were room for them. He wishes to have an assistant. The scholars, being chiefly new beginners, require much more attention than they will, when further advanced. He is now obliged to employ brother John the whole time as a teacher, and can do very little towards bringing him forward. It is thought, that John ought not to be so soon hindered in his own studies, if it can be avoided. The natives say, if a female teacher can come to instruct the girls, they will build another house for them. The whole expense, including board, washing, &c. for brother B. and his assistant, has been sustained by the people, except a few books, slates, and some other trifling contingencies.

The Sabbath meetings are well attended. Numbers are thoughtful; some under more deep conviction; one or two hopeful cases of conversion. One of the girls, received as a candidate for baptism here about a year ago, and soon after taken from us, has found means to get to that school. She began to write some before she left us, and by a letter now received from her, it appears that she has lost nothing in writing, but has improved, though without instruction. She now hopes to find her way to Brainerd and to the church. The woman, who came more than 100 miles last May to seek instruction, as she said, about the Savior, is among the serious inquirers at Creek Path. O that the Lord of the harvest would thrust laborers into this whitened field!



May 6. Agreeably to previous appointment, this day was set apart by the mission family for fasting and prayer. It is with us a day of trial and affliction,\* and a day of rejoicing. We have truly a mixed cup. Blessed be God, that it is not an unmixed cup of anguish and dismay as our sins deserve. After sermon the two candidates for communion at the Lord's table, (John Arch and David Brown,) answered questions, relative to their preparation for admission to that holy ordinance. Their answers gave full satisfaction to the church, that they had "knowledge to discern the Lord's body, and faith to feed upon him," and the church unanimously agreed, that they be admitted tomorrow.

8. Received boxes of clothing, &c. from the following places: viz. one from *Otsego*, N. Y. containing several parcels from different societies and individuals: one containing hats and medicine from Mr. Geo. Pomeroy, of *Coopers-town*, N. Y.: one from *Griswold*, Conn.: one from *Rupert*, Vt.: one from *Granville*, Vt.: all containing very useful clothing. We have now a very good supply for the summer. Most of the clothing now on hand is of thin cloth, too thin for winter.

A kind Providence appears still to smile on the mission, and, amidst sorrows and afflictions, sends consolations and encouragements.

In thy strong arm, Lord, we'll confide;  
Through the rough storms thou art our guide;  
O'er all the host, which Satan brings,  
Thy army still its victory sings.

Meeting for business: *Resolved*, that we recommend to sister Catharine Brown to go and take charge of a female school in her father's neighborhood, as soon as the people will put a house in readiness.

9. A gentleman and his wife from Frankfort, Kentucky, who called on us last evening, left us this afternoon. She is travelling for her health, and had a desire to come this way to visit the school. They appeared much interested in the children, and expressed great satisfaction, on account of the brightening prospects among this people. Though our interview was short, parting was painful. They both ap-

pear to possess a true missionary spirit. They left a donation of \$20.

#### *Departure of David Brown.*

11. David Brown set out this morning on his way, (if the Lord will,) to the Foreign Mission School. He goes by Savannah and Boston. We did expect Mr. Elijah Hicks to accompany him. He has waited several days, but, learning that Mr. Hicks could not go soon, he intreated that we would permit him to go alone. It is indeed a long journey for a lad of 19 to undertake alone among strangers, and people of another nation. But no difficulty appears to him insurmountable, or even great, which comes in the way of his being prepared to preach that Gospel, which he has found to be so precious and powerful in his own case. By the assistance of his friends, he has obtained money sufficient to defray the probable expenses of his journey; but after this shall be expended, he will be obliged to cast himself on the charity of the friends of Jesus. And he appears to entertain not the least doubt, that a competency will be obtained from this source. We hope and pray, that He, who hath the promise of the heathen for his inheritance, will so replenish the funds of that school, that the directors of it will not feel themselves obliged to exclude this our dear brother from their patronage. We often think, if we could have access to individuals, who possess property, throughout our country, we would willingly beg on our knees from every one, who had even a trifle to spare. But again we reflect, that the treasure, and the hearts of all, are in the hand of the Lord, and we prostrate ourselves before Him, and intreat that he will not suffer his people to shut their hands against the poor heathen, whose souls are perishing for lack of that knowledge, which, through the beneficence of Christians, might be imparted unto them. May the gracious Savior vouchsafe his gracious presence, with this our dear brother, and satisfy his desires according to his enlarged faith.

13. Milo Hoyt, having left the school in the charge of Darius, came up from Chatooga. He performed the journey in one day. Cows for milk, and certain other articles of food, cannot be obtained there, as was expected, and he was obliged to return for supplies. Appearances there, at present, are very different from these at Creek Path.

\* These expressions refer to the departure of Mr. Talmage from the mission. See the last annual Report of the Board, under the head of the *Cherokee Mission*, p. 35.



*A Cherokee Inquirer.*

14. Received a very affectionate letter, dictated by the father of the boy whom we call Jeremiah Evarts, interpreted and written by sister Lydia Hoyt, and directed to Father Hoyt and brother Chamberlain. This man has no knowledge of letters, or of the English language. The following is an extract from the letter:

"We have been separated a long time from each other, but I hope you have not forgotten to pray for me and my nation. My dear friends, you told me much about our dear crucified Savior, and I hope I have not forgotten what you said. O no, my dear friends, I cannot forget the great Redeemer, who has, as I hope, redeemed my immortal soul from eternal destruction. I hope you will instruct my dear children in the right way, and that the Lord may have mercy on them, and turn their wicked hearts to himself. Give my love to them."

Inclosed in the above was an open letter, directed to two persons in this neighborhood, whom, it seems, he considers as fellow-converts to Christianity. One of them is a member of the church. The following is an extract from this inclosed letter.

"My dear friends, though we do not now see each other, yet I hope our hearts are still united in Jesus. Let us go on in the way we have begun; for it is not a tedious way. May the Lord of love be your Father. I have talked to my poor parents, but I cannot convince them of their sins. I know that God is able to change their wicked hearts."

Do not these sentiments appear to flow from a heart enlightened by the Spirit of God? Andrew, when he had found the Savior, immediately sought his brother Simon, to bring him to Jesus. Philip did the same for Nathaniel. And Moses said to his father-in-law, "Go thou with us, and we will do thee good, for the Lord hath spoken good concerning Israel." This man seeks to bring his relatives and friends to Jesus, and is assured, that the Savior is able to do them good. His daily conduct, so far as we can learn, is in unison with the sentiments expressed in these letters. And yet this man has received but little instruction, except what he has picked up here, in his short visits to his children. Even these brief visits have been at long intervals, as he lives

about 60 miles from us, and is busily employed in domestic concerns.

15. In meeting for business:—As the object we had in view, in dismissing the laborers at 4 o'clock on Saturday, does not appear to be obtained, therefore *resolved*, that the vote respecting their being so dismissed be rescinded.

21. Mrs. Sally McDonald being about to remove into the neighborhood of the church, of which the Rev. John Gambold is pastor, at Springplace, a letter was directed to be given recommending her to the fellowship of that church, and authorizing a dismission from this church to that. She appeared much affected at the prospect of removing from us; though it is but a short distance, and she is to go among dear Christian friends and natural relatives. The ties, which bind these dear converts to us, and us to them, are such as we trust will never be broken.

*Further Progress at Creek Path.*

24. Catharine Brown's father came from Creek Path with a letter from brother Butrick. He writes, "The people, after hearing that Catharine was willing to teach the girls, as soon as a house could be prepared, and that the missionaries thought well of it, immediately resolved to build a house of the same size as the other, and appointed the next Friday and Saturday to build it."

"On Friday, about 50 Cherokee men, beside boys and blacks, assembled, built the house, covered it, and almost completed the floor. On Saturday, they finished the floor, hewed it down on the inside, chinked it, and put in the beams. They expect to make the door and benches this week. I told them it was not absolutely certain, whether Catharine would come, or another person, though I expected she would come. I think it would be well for her to take charge of the school, as she can speak the native language, and there will be no good interpreter. If she teaches a few months, and then continues a scholar, she may do great good. Her mother is peculiarly anxious to have her at home."

Mr. Brown says he did not come to take Catharine from us, or from the school; and he does not wish her to go, unless we think it best. He appears seriously impressed with divine things. Catharine is still at brother Hall's. Her father will wait her return.



25. The Rev. Remembrance Chamberlain, on a missionary tour, under the direction of the General Assembly, called on us. He brought a letter from Dr. Waddel, President of the College in Athens, Geo. inclosing \$77, a donation from the Auxiliary Missionary Society in Madison, Morgan Co. Geo. He also brought from a charity box of the Theological Seminary, Princeton, N. J. \$20. This money came truly in a time of need: our treasury was exhausted, and we knew not how we were to answer our money calls for tomorrow. "Our heavenly Father knoweth that we have need of these things."

29. We have been edified by the conversation and preaching of our visiting brother, Mr. Chamberlain. He left us this morning to pursue his mission to the west and north.

Received by way of Baltimore and Knoxville, several boxes, &c. shipped by the Treasurer at Boston, Feb. 19th, containing articles from Newton, Ms. Concord, N. H. Conway, Ms. North Yarmouth, Me. Southampton, Ms. Ashburnham, Ms. Sharon, Vt. Greensborough and Hardwick, Vt. Townsend, Ms. Buckland, Ms. Bridport, Vt. A trunk given to the Osage captive girl by Mrs. Carter of Brimfield, Ms. which contained, besides articles of clothing, &c. 200 small books, &c. from other donors for the Juvenile Cherokee library at Brainerd.

Through the very kind and benevolent attention of the friends of missions, principally of our unknown sisters in Christ, we have a present supply of clothing for the children, excepting some garments for our largest boys, which may be supplied from cloth, which has accompanied the clothing. We feel ourselves bound to praise and adore the bountiful Giver of all good, that he has opened the hearts of our dear sisters so amply to supply our wants. We trust that He, who has excited in them this benevolent spirit, will pour upon them his blessing, and enable them to supply the future wants of these dear children.

*Catharine Brown leaves Brainerd to teach a school at Creek Path.*

31 Sister Catharine left us, in company with her father, to go to Creek Path to teach a school of females.

How very different the scene from that, which passed here not quite two years since, when her father required

her to leave the society of Christians, and to accompany him to the then dark shades of the Arkansaw! Now, he does not ask her without our consent;---will not take her except by our advice; and she is going, not into the wilderness unprepared to teach, but into a place where divine light has already begun to spring up, prepared, as we think, to instruct others. Yet, it is highly probable, that this removal will not be productive of so much good as the former. So unsearchable are the ways of God, and so incompetent is man to judge. It now appears, that her first removal was the means of sowing the seed, which is now springing up at Creek Path with such hopeful promise.

Catharine was received to this school July 9, 1817; baptized Jan. 25, 1818; and admitted to the communion of the Lord's supper March 29, 1818. Her father, with great apparent tenderness, appears anxiously inquiring after the truth.

In meeting for business: As George W. Halsey has expressed a desire to spend his days in the mission, and it is thought he may be better prepared for future usefulness, and also be of more immediate service to the mission, by going into the school as an assistant teacher, and to labor with the boys; therefore, *resolved*, that G. W. Halsey enter as an assistant for the abovementioned purposes immediately.

#### *Visit of Mr. Hodgson.*

June 1. Adam Hodgson, Esq. a merchant recently from Liverpool, England, called on us with an introductory letter from brother Kingsbury. He left Elliot on the 20th ult. having been travelling only ten days from Elliot to this place, as he rested on the Sabbath. He left the mission family and scholars at Elliot, in a general state of health, and speaks very highly of the improvements and present state of that establishment. Brother Kingsbury writes:

"Appropriations have been made for a third establishment in this nation, and we are urged to commence it immediately. It is a source of deep regret, that our means will not permit us to extend our operations with that promptness and alacrity, which the exigencies of this nation require. You will unite with me in beseeching the Lord of the harvest to send forth many more laborers, and raise up the means for their support."



2. Mr. Hodgson left us early this morning to prosecute his journey, leaving many tokens of his good wishes and ardent zeal in the cause of missions.

5. Brother Chamberlain set out for Chatooga, for the purpose of spending a short time in visiting the people, and preaching in that neighborhood.

6. Raised the building intended for the female scholars. It is 40 feet by 20, having two stories, and a chimney at each end. The upper story is intended for lodging. The lower one to be divided in the centre; one room to be for the school, and the other for work.

10. Brother Chamberlain returned from Chatooga. He found the people very ready to assemble to hear preaching. Many more attended than could be accommodated in the house, and listened with the strictest attention.

20. *Resolved*, unanimously, that we consider it contrary to the expectations of the Prudential Committee and injurious to the mission to hold private property on mission ground. And if any member of the family has brought, or may hereafter bring private property, with the expectation of retaining it as such, or of selling it as private property, on mission ground, he be requested to consolidate it with the mission property, or take it away: and, in no case, to offer it for sale as private property, within the precincts of this establishment.

22. Received a box with articles of clothing from Conway and Newton, Ms. In this were several pieces of blanketing, which will be very useful, in the coming winter.

#### *Religious Inquiry at Creek Path.*

23. Received interesting communications from Creek Path. Catharine Brown arrived safely, and commenced her school, with very flattering prospects. She has about 20 pupils, and expects more soon. Both children and parents appear much engaged to receive instruction; and many are earnestly inquiring the way of life and salvation. Several of the scholars are able to read in the Testament, having had some instruction before; but most of them began anew.

We have strong hopes, that a little church will be established there. One woman, who appears to give evidence of a real change of heart, has been received as a candidate for baptism. Her

husband appears very susceptible on the subject of religion, and expresses an ardent desire to be prepared to come with her. Sister Catharine, who was lately mourning, on account of her dear friends, covered with thick darkness and sin, and unmoved by all her conversation and exertions to bring them to the light, now, with great joy, beholds her parents, brothers and sisters unitedly weeping for their sins, and earnestly inquiring after the good way, which she has found. O how great the power, how rich the grace of our God! The work is his; and he will accomplish it, in his own best time and way.

*Resolved*, that we think it best to build a grist mill this season, and that a statement of the probable expense be forwarded to the Prudential Committee, for their approbation.

June 24. Brother Chamberlain went to Mr. Hicks's, for the purpose of conversing with him, on the subject of apprentices to the blacksmith's trade, and to confer on some method to be adopted for recovering the expense, which may hereafter be incurred for scholars, who leave the school before they have finished their education.

26. Brother Chamberlain returned. He had an interesting meeting with several of the chiefs, who were providentially present. He preached twice on the Sabbath to a very attentive audience. The chief, called the *Boot*, who visited us with the *Pathkiller* last season, was present. He told brother C. that he believed all he heard was true. He said, when a person fell asleep and had an interesting dream, he would remember it and tell it to his friends; and now he had heard these things, he would remember them and tell them to his people. He would tell the *Pathkiller* how he providentially and happily met with the missionary, and heard his talk. He said neither he, nor the *Pathkiller*, understood what the motives of the missionaries were, until they visited us last season; and that when they found we were teaching the children about the things of another world, they were very glad; and from that time they had both been convinced, that the motives of the missionaries were good; and he hoped their children would all grow up, in the knowledge of those things, which he had been hearing. On the subject of apprentices to the blacksmithing business, the chiefs gave it as their decided opinion, that the boys should be bound to us for a



certain time; and that the chiefs should see, that they were not taken away within that time.

On the subject of children leaving school, before they had received their education,—they said it was a loss to the nation and to the society, to have children go to school awhile, and then leave it before they were sufficiently instructed to be useful to themselves or others. It was their opinion, if any should take their children away, before they finished their education, that they should pay all the expense, which shall have been incurred. They said this engagement, should be entered into at the next council.

July 2. Milo Hoyt was admitted to full communion with the church.

3. In compliance with the request of a society of young gentlemen in Southampton, Ms. a boy has been selected to bear the name of *Vinson Gould* to be educated at their expense; and, at the request of a society of young ladies, of the same place, a girl has been selected to bear the name of *Mindwell Woodbridge Gould*, to be educated by them. The children are named after the minister of that place and his wife. The boy is between six and seven years of age. His father has emigrated to the Arkansaw, and left him with his mother. She is poor, and wishes us to take the charge of the boy, till he is educated. The girl is between five and six years of age; she came here last fall with her parents on a visit to see their other children. The little girl was unwilling to return with them, and we concluded to let her stay. She has called sister Sarah, "*Mother*," and being destitute of a name, which we could easily pronounce, she has had no name with us, till the present time.

5. One end of the mill-dam gave way. The millwright supposed he had driven the timbers to the rock. It now appears, that what he took to be rock, was only gravel. The water found its way under this, and carried away the bank about a rod in width. This is a painful disappointment; and the repair will necessarily require considerable additional expense. It is, however, a favorable circumstance, that the mistake has been discovered so early. The water is now low; and we hope to be able to guard against the disaster in future.

6. Our heavenly Father, who has always been rich in mercy towards us, has this day given us fresh tokens of

his parental care. Our treasury was empty; and several demands came against us, which we knew not how to meet. We have just received a line from Col. Meigs, giving us information of \$250 in his hands for us from the Secretary of War. This will help us out of our present difficulty, and we hope will teach us to put our trust in God for the future.

7. Received a letter from Dr. Worcester, giving the joyful assurance, that more laborers will be sent into this field, as soon as the season of the year will safely permit. May the Lord give our brethren and sisters, at the local schools, grace and strength to hold out till this relief shall arrive.

11. Received, in a letter from the Rev. Mr. Murphy of Medway, Geo. \$50, a donation from the Juvenile Society of that place and vicinity.

12. Brother Butrick arrived from Creek Path, having left the two schools in charge of John Arch and Catharine Brown. The gracious operations of the Spirit appear to be still continued at that place. Catharine's father and mother, one brother and his wife, two sisters, and several others, it is hoped, have experienced a saving change. Time will enable us to judge with more certainty. Others are under serious impressions, and the general attention to the word continues.

13. Brother Butrick left us this afternoon, being anxious to return to his charge at Creek Path.

## MISSION AMONG THE CHOCTAWS.

*Extracts from the Journal kept at Elliot.*

(Continued from our number for August last.)

April 2, 1820. Dr. Pride set out for the Walnut Hills to transact some business relative to our boat, which is expected to arrive here, about this time, from Ohio. We have had a large quantity of articles from Boston and New-Orleans stored at the Hills for some time, having had no opportunity to convey them to Elliot. We hope to receive a part of these by the above-mentioned boat.

4. Meeting for business. *Resolved*, that Mr. Kingsbury go to Ook-tib-be-ha to attend to the concerns of the establishment commencing there:—that one of our hired men be spared from Elliot to labor at the new station:—



that, as soon as the boat arrives with our expected help from Ohio, we commence opening a waggon road from Elliot to the Pigeon Roost, on the great road from Nashville to Natchez:—that Dr. Pride take charge of the goods and donations expected by the boat, and keep a particular account of them, as directed by the Treasurer: and that we have 50,000 bricks made, if we can find men to undertake the business, at a reasonable price.

6. Mr. Kingsbury, with one of the hired men, left us for the new establishment. Mr. Finney accompanied him.

*Sabbath 9.* An unusually large number of people attended meeting. Mr. Washburn preached from Matt. xvi. 26.

13. Were much gratified in receiving a large packet of letters from the Chickasaw post-office. They contained much to cheer our hearts.

A girl, who does not speak English, was brought and admitted to the school. This makes the number of scholars 63, including the little daughter of brother Williams. The health of the scholars is very good, as is also that of the family generally, except two or three of the sisters, who are feeble.

*Sab. 16.* The number of those, who attended public worship, was quite respectable. Held a second meeting about three miles distant.

26. Messrs. Kingsbury and Finney returned in health. Thus far the Lord has prospered the labors at the new establishment. We are encouraged to hope, that he will grant his blessing to rest abundantly on the means in operation for diffusing the blessings of the Gospel and of civilized life through that part of the nation.

30. The parents of five of our scholars arrived here to-day on a visit. They reside nearly 200 miles from Elliot. An Indian youth about 15 years old, son of *Pushamatahaw*, a chief of that part of the nation commonly called the *Six Towns*, a southeast district,—came with them to join the school. The lad speaks English fluently, reads and writes well, has a good knowledge of English grammar, and some acquaintance with geography. His education was received at St. Stephens, through the benevolence of several gentlemen in that place.

*May 6.* Sent three hands down the river in a canoe to meet our boat, which we are daily expecting. The water is falling fast, and we fear they will not be able to get the boat up, unless it ar-

rives soon. Our family are at present much afflicted with sore eyes.

7. The father of two of our scholars arrived, bringing with him two more active lads, who were admitted into the school. He also brought some letters from the Choctaw agency.

9. Have in general much satisfaction, with respect to the conduct of our children. Although there is a considerable number of large scholars, yet they have generally conducted with propriety. To-day were under the painful necessity of publicly and severely reprimanding one of them, in the presence of the whole family, when assembled for evening devotion.

9. Meeting for business. *Resolved*, that we admit into the school an applicant from the Chickasaw nation, provided her parents pay for her board; as we have been informed, that, on such condition, there will be no objection on the part of the Choctaws.

#### *Boat from Ohio.*

10. About noon the mission boat, which we have long expected, arrived, to our great joy. It is called "The Choctaw Packet," and left Marietta the 10th of March. Our friends can hardly conceive the effect which this event was fitted to produce on our minds. Besides the articles purchased for the mission, we have also received from different parts of the United States, by this arrival, the charities of a thousand hands, accompanied by the prayers of a thousand hearts. While we desire to be deeply affected by these expressions of Christian benevolence, we would not be unmindful of the Great Source from whence they flow.

#### *Departure of Messrs. Finney and Washburn.*

16. Our dear brethren Finney and Washburn left us to prosecute their journey to the Arkansaw country. We regard it as a favorable Providence, that they have been detained so long at Elliot. We have greatly needed their labors of love in the Gospel, and hope their tarrying here will not be to the prejudice of their great object. They are endeared to us by many tender ties. Brother Fisk goes with them, as far as the Walnut Hills, to bring back their horses. They intend going from thence to the Arkansaw Post by water. We hope brother Fisk will be in time



to meet the brethren and sisters, who are expected at this station, by way of Pittsburg and the Walnut Hills.

17. Mr. Kingsbury set out, with two men and a boy, for the purpose of opening a waggon road from Elliot to the Pigeon Roost, a distance of about 60 miles. This place, the residence of our friend Capt. Folsom, is directly on the way to Ook-tib-be-ha. It is also the place, where waggons, coming to Elliot by way of Tennessee or Natchez, leave the main road. It is therefore an object of great importance to render this way passable for carriages, without so much trouble and delay as have been hitherto experienced.

18. Were gratified by the arrival of Adam Hodgson, Esq. of Liverpool. This gentleman, before he left England, had heard of the school at Elliot; and came from the road 60 miles for the purpose of visiting it.

19. The two men, who went to cut the road, having opened it several miles, returned in order to give time to discover and mark a dividing ridge between two creeks. This process was more difficult than was apprehended. In the evening Mr. Kingsbury returned, having succeeded, by the help of an Indian guide, in discovering and marking a ridge way for several miles, which will avoid some troublesome places in the old track.

20. Mr. Hodgson, our pious and benevolent visitor, left us to-day. Were delighted and edified with this acquaintance.\* He intends visiting Brainerd on his way to the northern states. This is perhaps the second or third time only, that we have been favored with the company of a pious stranger.

22. Mr. Kingsbury started, with two men and an Indian boy, to open the new road. The boy takes along the small waggon, with tools, provisions, &c. for the laborers.

24. Several valuable mechanics came with our boat from Ohio, who were engaged to labor for a time after their arrival. Have lately erected a commodious workshop, in which are employed a carpenter and wheelwright, and occasionally a cabinet-maker. There was also a blacksmith among the number, who works in the smith's shop, when brother Fisk is absent.

\* It seems due to Mr. Hodgson to state, that he left, at Elliot and Brainerd, proofs of his liberality, which his modesty would not permit to be published.

Four men are at present employed in the brickyard.

Mr. Kingsbury returned in the evening, having marked the new road about one quarter of the whole distance. Capt. Folsom will finish this part of the business, and also furnish some hands to assist in the opening of the road.

Sabbath 28. Brother Fisk returned this morning; was unable to reach Elliot last evening. A gentleman from Tennessee accompanied him, who will tarry with us over the Sabbath. Mr. and Mrs. Wood and Messrs. Howes and Dyer had not reached the Hills, when brother Fisk left the place, and the prospect of their arriving soon was too uncertain to justify a longer delay.

29. In consequence of a letter from the brethren Finney and Washburn, we were obliged to recal the men, who were opening the road. These men were engaged to take on the brethren's horses to the Arkansaw country, and assist as laborers in establishing their mission. Sent four other men to work upon the road.

June 1. After a long season of wet weather, the atmosphere has cleared, and the temperature is cool for the season. Thermometer 50, at sun-rise.

### *Visit of the Indian Chiefs.*

2. Puk-sha-nub-bee, and Mush-oola-tub-bee, two head chiefs, with seven or eight of their principal warriors, or captains, arrived this evening. They came at our request more than 100 miles to visit the school. The head chiefs are styled kings, in the language of their country.

3. The chiefs and warriors were shown our buildings, cellar, stores of provisions, blacksmith's shop, mill, wheelwright's and carpenter's shop, brickyard, &c. &c. They were highly gratified with all; but with nothing were they more interested than with our big clay oven, which was filling, at the time, for the dinner of our numerous family. At ten o'clock they went into the school, and continued till two in the afternoon,—observing, with the greatest pleasure and attention, all the exercises of the scholars, particularly their spelling, exercises for speaking English, and singing.

It would have been worth a journey from New England to have witnessed the animation visible in the countenances of these war worn chiefs, at seeing the first dawns of science



upon the rising generation of their country. After the exercises were closed, the chiefs made a short address to the scholars, in which they expressed the high satisfaction they enjoyed on the occasion, and their thankfulness to brother Williams and the missionaries, for all the care and labor, which they had bestowed on the children.

#### *Liberal Grant of the Choctaws.*

After dinner the chiefs assembled under a pleasant shade, near the school house, to hold a council on business, relative to the school. Mr. Kingsbury addressed them at some length; and dwelt upon the advantages of education, the expenses attending the school, the liberality of their father the President, and of their white brethren, toward them. This address was closed by a request to king *Puk-sha-nub-bee*, that he would appropriate part of the annuity, due his district, to the benefit of this school. They thanked us, and wished a little time to deliberate. It was not long, however, before we were called. *Puk-sha-nub-bee* said, when he considered what had been done by his white brethren for the school, and what the other chiefs had done for schools in their districts, he could not hesitate a moment. He would give the balance of the annuity due for the last purchase of land, which was \$2,000 a year, for 16 years, to the school at Elliot. An instrument was drawn, and signed by the king and all his captains, who were present. The king observed, that he was an old man, but he was glad to have an opportunity of doing some good before he died. They were told, that we wished to have a talk with them on the morrow about the *Good Book*.

4. *Sabbath*. A more than usual number attended public worship. We considered that it was a precious season, and that it ought to be used for the benefit of the chiefs and warriors, whom we never before had the opportunity of addressing on the subject of religion. Capt. Folsom interpreted. The morning was spent in narrating some of the most striking events of the Old Testament history; the evening, in giving some account of Jesus Christ and the way of salvation through him. They were particularly reminded, that this school had been established through the influence of the Gospel;—that the good people who had given money to it,

and were praying for it, wished for nothing so much as to see the Choctaws become the followers of Jesus Christ.

#### *Exhortation of the Chiefs.*

After supper, the scholars were again assembled at the request of the chiefs, who addressed them for an hour, in a highly animated manner. When they had concluded, Capt. F. gave us, in few words, the substance of what they had said. They expressed their thankfulness at seeing their children in a place, where they would learn so many good things. They exhorted them to listen to all that was said, and be obedient; but the subject on which they dwelt more than any other, was that of "*the good book*," which they said they had been hearing to-day. They exhorted the children to attend to all that it said, and repeatedly observed, that they should be very thankful if any of the children would be followers of "*the good book*." It was truly animating to hear them express themselves in this manner. They were ignorant of the things about which they spoke; but we hoped the Lord had prepared their hearts to give the Gospel a candid hearing, whenever they should have an opportunity. How much we desire, that there may soon be one or two faithful missionaries to travel through the nation and proclaim the glad tidings of the Gospel.

5. Last night the chiefs procured a letter to be written in their name to the Secretary of the Board. This morning they had another written to their father the President, expressing their thankfulness for the school, and earnest desires that more schools may be established.

The time of separation now arrived. The chiefs took an affectionate leave of all the mission family, with many expressions of gratitude. When introduced to the sisters, who were going to the red people on the Arkansaw, they affectionately expressed their good wishes. We see much occasion for devout gratitude on account of this visit.

#### REINFORCEMENTS OF THE CHOCTAW MISSION.

THE Rev. Alfred Wright reached Elliot, as a missionary to labor with Mr. Kingsbury, some time in December last.

Messrs. Smith, Cushman, and Bardwell and their families, with Mr. Bying-



ton, passed Madison, Indiana, on their way to the same mission, Dec. 13th.

### ARKANSAW MISSION.

EXTRACT OF A LETTER FROM MR. JACOB HITCHCOCK, AN ASSISTANT MISSIONARY.

THE writer of this letter left Brimfield, Mass. in March last, on his way to the Arkansaw mission. At Pittsburgh, he was joined by Mr. Orr, destined for the same mission, and Messrs. Wood, Dyer and Howes, with Mrs. Wood, on their way to Elliot. This mission company descended the Ohio together, and the Mississippi, till they separated, at the mouth of White river, as here related.

It has so fallen out, that very little intelligence has been received from this mission, and none by the officers of the Board, since Messrs. Finney and Washburn left Elliot in May last. The following letter was addressed to a brother of the writer, who contemplates engaging in the missionary work.

Just as this article is going to press we have learned, that Messrs. Finney and Washburn returned to Elliot, on the 25th of December, after a long and tedious journey. It was a part of the original plan, that they should return for their families, in the autumn. We are led to conclude, from all the circumstances, which have come to our knowledge, that the lives of the six, who ascended the Arkansaw, have been spared; though the same causes, which produced the sickness of so many members of the Osage Mission family, and the death of Miss Hoyt and Miss Lines, exerted a baleful influence on the health and strength of Mr. Finney and his associates.

*Little Rock, Pulaski County, Arkansaw Ter.*

July 4, 1820.

WHEN at Leavenworth, on the Ohio, I wrote, giving you an account of my journey to that place; but I must now dispense with particulars, as I was obliged to leave my journal at the Post of Arkansaw. I wrote to — afterwards, lodging the letter at New Madrid post-office. After that, nothing worthy of note transpired, until we arrived at the mouth of the White River, where we parted with the brethren, who were designated for Elliot. This was on Saturday, June 17th.

It was not a little trying to my feelings to part with these brethren, with whom I had been so long intimate.

But my drooping spirits were soon cheered, on hearing that Messrs. Finney and Washburn had been some time at the post, and were probably still there. We proceeded as fast as possible, hoping to reach the Post before the brethren left the place. The distance was 42 miles; and, to the first house, 30 miles. Between 10 and 11 o'clock we started, entered the White River, advanced about six miles to what is called the *cut off*, (a channel 4 miles long from the White river to the Arkansaw,) entered it and between 3 and 4 o'clock came to the Arkansaw river. We proceeded up the river till nearly sun set, when we encamped on the beach.

On Sabbath the 18th at 10 o'clock we arrived at the first house on the river. There we were informed, that Messrs. F. and W. were to preach at the post that day. We went on with good courage, although brother Orr was almost overcome with the extreme heat. We reached the Post about sunset, on Sabbath evening. To our brethren and ourselves I believe it was a joyful meeting.

The hand of Providence appears very visible in the events, which prevented our brethren from leaving the post before our arrival. They had been detained about a week longer than they expected. The circumstances were the following.

Before leaving Elliot, they had hired two men as laborers. At the Walnut Hills the brethren took passage in the steam-boat, and ascended the Mississippi River to the mouth of the White river, and thence proceeded to the Post, leaving their hired men to bring on their horses by land. After crossing the Mississippi the men had a very bad road,—lost their way, and wandered several days through swamps and creeks, wading in water and mud up to the waist. Three days they had nothing to eat except burnt coffee. They arrived at the Post only the day before we did. Both men and horses were almost in a state of starvation. They were, however, soon recruited, and we determined to proceed on our journey by land; the distance being about 200 miles by land, and between three and four hundred by water. Accordingly, we put our boxes on board a boat, that was going up the river, packed our blankets, a few clothes and other articles indispensably necessary on the way, or immediately on our arrival, upon



three horses; and, on Tuesday, June 20th, we all commenced this part of our journey on foot, leading our horses, which were heavily laden with baggage. The weather was very warm, the water poor, and the road miserably bad, leading through swamps and over creeks without bridges, except here and there a tree fallen across.

In this way we travelled three days, during which time Messrs. Finney and Washburn suffered considerably from sore feet. But this was not all. On the third day, brother Finney and Mr. Taylor, (one of the laborers,) were taken sick. We did not stop, however, until Friday morning, when brother F. concluded he could not travel on foot any further. We then concluded to obtain a canoe, and that three should proceed by water and the other three by land. Here again we were defeated, the canoe being too small. The direction of Providence was visible, in this event also. Not an hour after we attempted to ascend the river in the canoe, Mr. Finney (the other laborer) was attacked with an ague fit. Three of our company were now sick,—unable to travel, all having symptoms of what is commonly termed fever and ague. But one could ride at a time, on account of the baggage, though we had three horses. After leaving the house where we then were, we must travel 45 miles before reaching another, and the travelling was worse than any we had had. We thought it best to wait a few days, hoping for better health. But instead of recovering, brother Finney and Mr. Taylor rather grew worse. On Sabbath Mr. T. had a violent attack of ague; and on Monday brother F. a similar one. Brother Washburn, who had the charge of the medicine, endeavored to break the paroxysms. This in a measure succeeded on Mr. Finney, and he began to amend. Wednesday, brother Finney and Mr. Taylor appeared a little better; and we prepared to proceed on our way again the next day. We then adopted a new plan; hired a large canoe and two men to work it; agreed that brothers Finney, Washburn and Orr and Mr. Finney should go by water; and that myself with Mr. Taylor should go by land with the horses. On Wednesday afternoon, brother Orr, who, until this had enjoyed comfortable health, was attacked by a chill and fever. Thursday morning, we were so comfortable that we attempted to go forward. Mr. Taylor

went with me, through the woods. We encamped two nights in the wilderness. On Saturday we arrived at Little Rock. Mr. Taylor had his turns of shaking each day; but was no worse. On Monday July 3d, the brethren arrived. The health of brother Finney and Mr. Finney was improving. Brother Orr was feeble and remains so. He has chills and fever. We have dismissed our boat men, and they have returned. We shall make another attempt to go by land; and intend to start tomorrow if we are able.

Between the Mississippi and this place, it is very unhealthy, the land being low and swampy; and the strangers, who come here, are much afflicted with fever and ague. From hence westward the climate is said to be much more healthy, the land more hilly, and the water better. We are now within about 100 miles of our place of destination. My own health has been good ever since I left the Arkansaw Post, except one day.

## DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS  
FOR FOREIGN MISSIONS,

*From Dec. 21, 1820, to Jan. 20, 1821.*

<i>Abington, Ms. (1st par.) Fem. Ben.</i>	
So. for Cher. & Choc. missions,	\$39 82
<i>Andover, Ms. (S. par.) Mon.</i>	
con.	38 00
Mor. & Char. So.	80 00
Fem. Juv. Benef. So. for <i>Jus-</i>	
<i>tin Edwards,</i>	12 00—130 00
From Mr. Beriah Green,	10 00
Char. So. in Phillips Academy, for	
<i>Saml. Phillips &amp; Wm. Phillips,</i>	30 00
Mrs. Barker, for Ind. miss.	1 00
<i>Ararat, Pa. Fem. Benev. So.</i>	13 10
<i>Ashfield, Ms. From chil. at school,</i>	48
<i>Ashford, Ct. Mon. con. by Rev. R. T.</i>	11 00
<i>Augusta, Me. F. M. S. &amp; J. M. S. for</i>	
a child at Brainerd,	15 00
(N. par.) Aux. F. M. S. by R. C.	8 00
<i>Augusta, N. Y. Mon. con. by the</i>	
Rev. Ely Burchard,	19 00
Premium of a little boy,	33
<i>Bath, Me. Mon. con.</i>	18 00
Fem. Hea. Sch. So.	14 00—32 00
<i>Belchertown, Ms. Mrs. M. Holland,</i>	
by the Rev. E. Porter,	4 00
Miss Betsey Gardiner,	1 50
Mr. Eddy Shumway,	1 00
A friend,	50—7 00
<i>Berlin, Ms. A friend of missions,</i>	2 00
Miss E. S. by Mr. Goodell,	1 00
<i>Boston, Un. mon. con. for the Pales-</i>	
time mission,	61 24
Collected by a little girl for	
a child in Ceylon, to be	
named <i>Levi Parsons,</i>	12 00
Ladies, by Mrs. Clap,	3 00



A clerk, for the Choc. miss.	1 00	Lime, N. H. A collection,	20 68
A friend to the Choctaws,	41	Marblehead, Ms. Mon. con. in the	
Children in Miss P.'s sch.	1 00—78 65	Rev. Mr. Dana's parish,	15 00
Brimfield, Ms. Mon. con.	9 50	Mattituck, L. I. So. of females,	6 00
Fem. Char. So.	19 70	Avails of a piece of ground,	1 62
From Mrs. Kirtland,	5 00	A boy,	38
Bequest of Joseph Blodget		Millbury, Ms. Mon. con.	13 36
deceased,	10 00—44 20	Monson, Ms. Mon. con.	4 50
Brookfield, (W. par.) charity box,	3 00	A. Haskel, Esq.	1 00—5 50
Charlemont, Ms. Fem. Char. So. for		Nelson, N. H. Mon. con.	2 10
natives of this continent,	21 00	Newburyport, Ms. A collection at	
Charlestown, Ms. Rel. Char. So.	60 00	the Rev. Mr. Dimmick's chh. after	
Fem. Rel. Ch. So. for miss.	21 94	the centennial sermon, Dec. 22,	32 75
— for ed. hea. youth,	13 50—95 44	Fem. For. Miss. So. by J. G.	25 00
Charlotte, Vt. Fem. Hea. Sch. So.	10 00	New-Haven, Ct. Young Ladies' So.	
Little girls, a Bib. to a hea. ch.	1 00	for Asahel Nettleton, by A. D.	12 00
Concord, N. H. Mrs. H. H. for Me-		An individual,	1 00
hetabel Rogers Harris, at Elliot,	30 00	Newport, N. H. A collection,	34 42
Concord, Ms. Mon. con.	5 50	New-York. A female friend,	1 00
Fem. Mite So. for Ezra Ripley, at		Norfolk, Ct. Asso. for ed. hea. chil.	24 21
Brainerd,	15 00	Asso. of females, do.	21 53
for John White, in Ceylon,	12 00	Mrs. Sarah Battell,	12-00
Conway, Ms. So. of females, by P. H.	7 00	Mr. Silas Cone,	3 00
Cooperstown, N. Y. Mon. con.	10 63	Northampton, Ms. and the neighbor-	
George Pomeroy,	5 00—15 63	ing towns, For. Miss. So.	174 00
Cutchogue, L. I. Thanksgiv. coll.	7 45	North Milford, Ct. Subscribers by	
Dunstable, Ms. So. for prom. Ch.		the Rev. E. Scranton,	23 00
Knowledge, J. T.	16 31	North Yarmouth, Me. Collections in	
Fem. Char. So. by A. T.	20 31	the second ter. par.	13 31
Miss E. A. K.	50—37 12	Norwich, Vt. Mr. J. Emerson & family,	3 30
Easthampton, L. I. Fem. For. Miss. So.	17 00	A collection,	4 80
An unknown individual,	1 00	Onondaga Hollow, N. Y. Fem. So.	12 50
Essex, Vt. For. Miss. Sch. So.	8 80	Juv. Fem. So. by H. S.	1 04
Two ladies for F. M. S.	1 00—9 80	Orford, N. H. A collection,	10 62
Farmington, Ct. A female friend,	10 00	Rev. S. Dana \$1, J. B. W. \$5, A.	
Children at school,	2 92	G. B. \$2,	8 00
Gilmanton, N. H. Mon. con. for the		Orleans, Ms. Fem. For. Miss. So.	34 00
Cherokee mission, L. A. S.	25 86	Oxford, Ct. A gentleman, for F. M. S.	1 00
Grafton, Vt. Coll. for Am. Ind.	12 50	Parsippany, N. J. Hea. Sch. So. for	
Granville, N. Y. by the Rev. E. P.	7 00	Leopold Dober,	12 00
Great Barrington, Ms. Fem. Ch. So.	15 00	Paterson, N. J. for Elisha Boudinot,	
Greenfield, N. Y. Chil. at Sab. Sch.	3 00	semi-an. payment,	6 00
Greenfield, Ms. Mon. con. (of which		Philadelphia, Pa. A friend,	61
\$30 for Charles Jenkins, at Tan-		Pittsfield, Ms. From three young la-	
nah,) 44 00		dies, for the educa. of Jewish chil.	12 00
Hampstead, N. H. A friend,	1 00	Mon. con. by the Rev. H. H.	5 00
Hanover, N. H. (E. par.) collection,	9 75	Donation of the Rev. Mr. Humphrey,	3 60
(College.) Children of Pres. Dana,	1 50	Hon. J. C. Williams, by Mr. L. Dwight,	6 00
Children of the late Pres. Brown,	1 50	Plainfield, N. H. (Mer. par.) A col-	
Unknown friend,	1 43	lection,	19 20
A young lady, ornaments sold,	2 00	Plainfield, Ct. Mon. con. by the Rev.	
A poor woman,	50	O. F.	14 00
A woman of color,	50	Pleasant Valley, Pa. Fem. Benev. So.	4 04
An unknown female friend,	1 00	Pomfret, N. Y. Rev. John Spencer,	40 00
The junior class,	10 05	Reading, Ms. (S. par.) Thanksg. coll.	20 00
Two children of Dr. Mussey,	4 00	Miss Lucy Parker,	2 00
Collection at the village,	43 00	Mr. Richard Parker,	4 00
Hanford, Pa. Several females,	3 83	Hea. Sch. So. by Mrs. Sanborn,	29 00
Hartford, Vt. A collection,	18 20	Richmond, Ms. Annual donation of	
A friend of missions,	1 00	the Cong. chh. by the Rev. E. W.	
Hartford, Ct. Sewing Circle, A. P.	20 00	Dwight,	45 00
Harvard, Ms. Fem. Asso. by N. N.	15 50	An individual,	1 25
Haverhill, Ms. Fem. Asso. by S. Gale,	19 20	Richmond, On. co. N. Y. Mon. con.	4 25
Hawley, Ms. Avails of the produce of		Catechetical Society,	2 75
one rod of ground, M. S.	2 00	Rochester, Ms. E. Haskell's mite box,	3 00
Charity box of C. Warriner,	1 50	Hea. Friend So.	13 00
So. for ed. hea. chil. by N. N.	11 00	Rowley, Ms. (1st par.) Asso. for Eze-	
Keene, N. H. Collection,	22 80	kiel Rogers & Willard Holbrook,	24 00
Mon. con. by the Rev. Z. S. B.	4 60	For the school fund generally,	8 82
Kingston, Ms. Mon. con.	5 13	A female friend, by the Rev. Mr.	
Mission box, by G. R.	1 07—6 20	Braman,	2 10
Lancaster, N. H. Collection in the		Royalton, Vt. Hea. Sch. S. for Mar-	
Congregational Society,	15 30	tin Tullar,	30 00



<i>Saint Johnsbury, Vt.</i> Mon. con.	3 65
<i>Salem, Ms.</i> Juv. Ben. So. in Mrs. Curtis's school, for Thomas Spencer,	12 00
Mon. con. (united,)	43 32
New Year's offering from two persons, to support a native preacher in Ceylon,	40 00
Fem. Assoc. for <i>Brown Emerson</i> and <i>Elias Cornelius</i> ,	23 86
A friend, by Mrs. Hilliard,	1 00
Collected at a quarterly fast of the Tabernacle chh.	15 10
Little girls in Sab. school,	1 37--136 65
<i>Sharon, Vt.</i> A collection,	10 77
<i>Sherburne, N. Y.</i> E Babcock,	50 00
<i>Southboro', Ms.</i> Cent So. for Am. Ind.	11 93
<i>Stoddard, N. H.</i> Coll. for ed. hea. ch.	9 85
<i>Tyringham, Ms.</i> Fem. For. Miss. So.	10 00
Two female friends,	2 00
<i>Union parish, L. I.</i> A collection,	2 55
<i>Utica, N. Y.</i> A small balance, S. C.	50
<i>Wallingford, Ct.</i> A young lady, by T. D. Esq.	1 00
<i>Waterbury, Ct.</i> So. for ed. h. y. by do.	24 50
<i>Waterford, Me.</i> Rev. L. Ripley, for Ind. miss.	3 00
<i>Wellfleet, Ms.</i> Cong. chh. by J. W. Treas.	20 01
<i>Westboro', Ms.</i> Mon. con. by the Rev. E. K.	18 00
<i>Westminster, Ms.</i> A collection,	18 53
<i>Westmoreland, N. Y.</i> Chil. in Sab. sch.	3 00
Mission box, by the Rev. Mr. E.	2 40
<i>West Newbury, Ms.</i> (lately <i>Parsons</i> ) Fem. So. for <i>John Kirby</i> ,	15 00
<i>Weymouth, (S. par.)</i> Mon. con. by the Rev. W. T.	12 00
<i>Williamstown, Vt.</i> Asso. for ed. Am. Ind. by the Hon. <i>Elijah Paine</i> , Treas.	15 00
<i>Williamstown, Ms.</i> Charity box of chil. Mr. John Whitman and his wife,	2 10
	20 00
<i>Winchester, N. H.</i> Cent So.	11 64
<i>Windsor, N. H.</i> Cent So. for hea. chil.	2 60
<i>Winthrop, Me.</i> Mon. con. by L. V.	12 00
<i>Worcester Co. Ms.</i> Rel. Ch. So. J. G. Tr.	14 75
<i>Worcester, Ms.</i> A friend, by D. N.	6 00

The residence of the following donors is unknown.

Jan. 15. A friend of missions,	2 00
17. Peter Rockwood, by O. B.	1 50
Total now published,	\$2,339 83

#### DONATIONS IN ARTICLES OF CLOTHING, &c. FOR THE MISSIONS TO THE AMERICAN INDIANS.

To save room, and prevent repetition, as far as possible, donations in clothing will be classed hereafter under the several missions, to which they were designated by the donors; or, when they have not been thus designated, under the missions to which they have been sent by the agents. In some instances, the designation may not have been communicated to the Treasurer: the donations will then be acknowledged, as for Indian missions generally. Where a sum of money is annexed, it indi-

cates the value of the articles, as estimated by the donors.

Donations of this kind are usually packed in a box, or boxes, from each place. It is therefore needless to repeat the words "a box of clothing," or any similar phrase.

Where an asterisk is affixed to the name of a place, it indicates, that the articles from that place were transmitted by the agency of Mr. John Sayre, of the city of New-York.

*Donations in articles of clothing, &c. for the Cherokee mission, at Brainerd, communicated to the Treasurer between Jan. 1st and 26th, 1821.*

*Burlington,\* Otsego co. N. Y.* Fem. Benef. So. by Albert North, \$26 62.  
*Cooperstown,\* Ot. co. N. Y.* From females. Sent with the articles from Burlington.  
*Elmira,\* Tioga co. N. Y.*  
*Genoa, N. Y.* From females in the 1st cong. Transmitted to R. Ralston, Esq.  
*Gilmanton, N. H.* From females.  
*Great Barrington,\* Ms.* Char. & Read. So. by Mrs. C. W. Hopkins, \$100.  
*Guilford,\* N. Y.*  
*Hartwick & Fly Creek,\* N. Y.* Benev. So. \$57. Some books from Juv. Char. So. Sent with the articles from Burlington.  
*Lansingburgh,\* N. Y.* For the mission school at Brainerd, by Dea. Thomas Bassell.  
*Ludlowville, N. Y.* From females, \$34. Transmitted to R. Ralston, Esq.  
*Madison,\* Madison co. N. Y.*  
*Middletown,\* Orange co. N. Y.* From females.  
*New Haven,\* Vt.* Fem. Ch. So. *Chloe Hoyt*, Tr.  
*Newton, Ms.* Friendly Society.  
*Salem, Ms.* From females belonging to the Tab. chh. \$12 92.  
*Salem,\* N. Y.*  
*Salisbury,\* Vt.* From females, by the Rev. J. Cheney, \$75.  
*Sangerfield,\* N. Y.*

*Similar donations for the Choctaw mission, at Elliot.*

*Amenia,\* N. Y.* Forwarded by Mr. Joel Osborn, \$121 64.  
*Boscawen, N. H.* From females.  
*Boston, Ms.* From females, by Mrs. Eliza Clap, \$120.  
*Charlestown, Ms.* From female members of the first chh. \$111 74.  
*Chatham,\* (supposed N. Y.)* Fem. Ch. So. by Currance Benedict.  
*Columbus,\* Chenango co. N. Y.* So. of females, by Benj. Storrs.  
*Durham,\* Greene co. N. Y.* From females in the second Pres. chh. by James Jewell, \$42 30.

The same box contained articles contributed in neighboring parishes, valued at \$22 25, beside clothes for the boy at Elliot, named *David Baldwin*.

*Framingham, Ms.* Fem. Friendly and Juv. So. by Mrs. Mary Rice.  
*Greenwich,\* Ct.* Juvenile Work Asso. by Mrs. Mary E. Lewis, \$71.  
*Hartwick-village,\* Ot. co. N. Y.* Transmitted by Daniel Beebe, Esq.



*Huntington,\** Ct. From female friends of missions, more than 70 articles of bedding and clothing, beside cloth, &c.

*Lee,\** Ms. Lit. Ch. So. Between \$60 & \$70.

*New Berlin,\** Otsego co. N. Y.

*Philadelphia,* Pa. From the Elliot So. of the 5th Pres. chh. \$114 19. Shipped by R. Ralston, Esq.

*Sherburne,\** Chenango co. N. Y.

*Shoreham,\** Vt.

*Southold,\** L. I. From females, 25 articles.

*Stockbridge,\** Ms. Benev. So. of young persons, by N. R. Bradley.

*For Indian Missions generally.*

*North Brookfield,* Ms. From young ladies in the Rev. Mr. Snell's parish.

In those instances, where the name of the place only is mentioned, no letter was received by the agent; nor was any description of the donors communicated to the Treasurer. Mr. Sayre received several boxes for the Indian missions, without the slightest intimation whence they came; and another gentleman, who has forwarded many boxes, received a regular invoice in a single case only. For the direction of benevolent societies and individuals, who may be disposed to supply the streams of this charity, we copy the following notice from a tract recently published by the Board.

#### DONATIONS IN CLOTHING

are sent to the Indian stations, from all parts of the United States; and donations in provisions, to a very considerable amount, are sent from the countries bordering on the river Ohio.

Lest it should be thought, that more than enough of these articles should be sent, it is to be remembered, that the mission families are large, that many children are to be made comfortable, and that numerous articles must be consumed; but *especially*, that these articles can be sold to the Indians, when not needed by the mission families, and thus most essentially benefit the missions, by procuring labor, and other things indispensable. Such articles are much *better than money*, for the purpose of obtaining what is needed of the Indians; because, if they receive money from any quarter, they are prone to expend it for liquor, whereas they use articles of clothing, &c. for the benefit of themselves and their families.

Boxes of clothing should be carefully forwarded to some one of the agents hereafter named. They should all be well packed, and legibly addressed to the mission intended, with the name of the places whence they are sent, and the agents to whose care they are forwarded. *All this should be on each box.* It is not sufficient, that a description should be contained in a letter, whether the letter be within the box, or without it. Each box should, however, contain a list of articles sent, with the name of the place, or places, whence they are sent. This is for the information of the missionaries. A letter should also be sent to the Treasurer, or some agent, briefly des-

cribing each box. All kinds of clothing, which are proper for children at school, for laboring men and women, and for wearing apparel on the Sabbath; all kinds, in short, which would be suitable for plain industrious persons, of both sexes and every age, in almost any part of our country, will be of great use at the missionary stations.

A portion of this kind of charity is needed by the Foreign Mission School at Cornwall, Con.

The following gentlemen, beside many others, are agents to receive and forward donations, either in money, or articles of clothing, &c. viz.

Henry Hudson, Esq. Hartford, Ct.

Timothy Dwight, Esq. New Haven, Ct.

Mr. John Sayre, bookseller, N. Y.

Robert Ralston, Esq. Philad.

Brundige, Vose, & Co. Baltimore.

Rev. Samuel P. Robbins, and others, Marietta, Ohio.

Dr. Joseph C. Strong, Knoxville, Ten.

Samuel Postlethwaite, Esq. Natchez, Miss.

Mr. William Fitz, jun. New Orleans.

Mr. S. C. Schenk, Savannah.

Parcels for the Treasurer, Boston, may be left at the book-store of the publisher, No. 50, Cornhill.

#### ERRATA.

THE donation of \$44, from the Fem. Aux. Bib. So. of Enfield, Con. which was acknowledged in our number for July last, as for the Cherokee Mission, was designed to be half for that mission, and half for the Foreign Mission School.

The donation from Westford, (Ver.) acknowledged in our number for October last, instead of \$8 33 should be \$8 38, and the amount, instead of \$652 27 should be \$652 32. We should not mention an error of *five cents*, except to have it understood, that we design our publications to be *perfect and exact vouchers* for all monies received. The errors in publication have been exceedingly few; much fewer than would be apprehended, by those who know how much care is requisite to prevent mistake in copying and printing. Whenever an error has been discovered, it has been immediately corrected. Sometimes complaints have been made of an erroneous description of the Societies by which payments were made, or of the objects, for which donations were designed. In most of these cases, the error has been in the original communication; in some it has been occasioned by a mistake in transcribing.

The following sentence was accidentally omitted, in the account of the *Annual Meeting of the A. B. C. F. M.* published in our number for November last: viz. "The Rev. WILLIAM ALLEN, President of Bowdoin College, Me; and the Hon. THOMAS W. THOMPSON, and the Rev. JOHN H. CHURCH, of New Hampshire, were unanimously elected members of the Board."



## BRITISH AND FOREIGN BIBLE SOCIETY.

RECEIPTS AND EXPENDITURES, DURING THE SIXTEENTH YEAR, WHICH ENDED MARCH 31, 1820.

Our readers will be gratified, we presume, by seeing an accurate statement of the pecuniary concerns of the British and Foreign Bible Society, during the year preceding the last annual meeting. We have drawn off such a statement from the sixteenth Report of that noble institution, and abridged it as much as we thought consistent with clearness. The money is reduced to the currency of our own country.

*Receipts.*

Annual subscriptions,	\$11,535 22
Donations and life subscriptions,	6,563 89
Congregational collections,	381 41
Legacies,	25,477 64
Interest on public stocks,	8,929 21
From Auxiliary Societies,	227,241 38
For Bibles, Testaments, Reports, and monthly extracts, sold,	130,211 25
Drawback on Bibles and Testaments, in foreign languages exported,	1,808 13
<b>Total net receipts,</b>	<b>\$412,148 13</b>
Exchequer bills sold, including interest due on them, when purchased,	259,180 48
Balance in cash from last year's account,	27,095 72
	<b>\$698,424 33</b>

*Expenditures.*

For Bibles and Testaments; viz. In English, Welch, Gaelic, Irish, and Manks,	\$334,866 48
Bibles distributed in Radnorshire, pursuant to the will of the late Rev. Walter Harper,	318 84
Bibles in the languages of continental Europe,	11,135 80
In Asiatic, African, and American Indian languages,	16,652 61
<b>Total printed in Great Britain,</b>	<b>\$362,973 73</b>

Paid for the Scriptures, in various foreign languages, printed and purchased abroad, for distribution at the charge of the Society; viz. French and German Bibles for Switzerland and Germany,	5,648 57
Do. do for France,	27,247 92
German Bibles for Cologne B. S.	871 11
Do. for the Worms B. S.	124 17
Do. Wetzlar do.	486 33
Do. Potsdam do.	444 44
Do. Buchwald ladies' do.	186 67
Do. Thuringian do.	679 65
Do. Neuwied, Schwerin, and Rosstock, do.	367 17

Do. Saxon, do.	1,777 78
Do. Frankfort, do.	302 22
Do. Hanau, do.	676 93
Do. Giesen, do.	492 25
Do. Hesse Cassel, do.	373 26
Do. Gottingen, do.	373 26
Do. Catholic versions, for various parts of Germany & Switzerland,	13,701 29
Italian Bibles, printing at Basle,	2,693 61
Swedish Bibles for Westeras and Wexio B. S.	998 17
Finnish Scriptures,	88 89
Danish Bibles for Norway,	1,319 55
Tahitian Testaments, printing in the South Sea Islands,	1,048 35
Armenian Bibles printed at Venice, 1,000 of which have been sent to Armenia,	4,654 19
Hebrew Tartar, to Russian B. S. for book of Genesis,	449 52

For translating the Scriptures into the Tigre dialect of Abyssinia,	444 44
To the Canstein Bible institution at Halle, for stereotype plates,	675 11
To the Sleswig Holstein B. S. for stereotype plates,	701 77
To Foreign Bible Societies; viz. Protestant B. S. at Paris,	3,555 55
Basle B. S.	1,022 22
Chur do.	444 44
Argovian do.	222 22
St. Gall do.	444 44
Bern do. (part of a large grant,)	42 74
Wetzlar do.	222 22
Wurtemberg do.	1,333 33
Prussian do.	666 67
Konigsberg do.	1,111 11
Cologne do.	222 22
Lauenberg—Ratzeburg, do.	444 44
Frankfort do.	888 89
Hernhut do.	222 22
Danish do.	1,333 33
Sleswig Holstein, on loan, to be returned in Bibles,	1,333 33
Fredericia B. S.	444 44
Swedish, do.	888 89
— Linkoping, do.	888 89
— Shipsholm, do.	222 22
Gottenburg, do.	888 89
Wiburg, do.	666 67
Finnish, do.	333 33
Six Bible Societies in Finland,	4,222 22
Moscow B. S.	2,222 22
Malta do.	222 22
To the Corresponding Committee at Calcutta, in aid of translating and printing the Holy Scriptures,	16,884 00
Cingalese types for the Columbo B. S.	613 33

For translating and printing, in Saxony, German translations of the 11th & 12th Reports of this Society,	581 20
For do.—Monthly extracts, 1818, 1819,	561 11
For completing 25,000 copies of the 15th Report and Appendix,	7,284 67
For volumes of Reports,	409 08
For printing monthly extracts,	3,215 56
For extracts, brief views, compendiums, &c. at the disposal of the	



Committee, and 10,000 copies of a pamphlet containing Letters of Rev. J. Owen, from the continent, 1,648 24

To the Rev. Dr. Paterson, while in Russia, engaged in the service of the Society, 848 89  
 Trav. ex. Dr. P. in Finland, 454 22  
 Postage and incidental expenses of do. in 1818, 244 44  
 Do. do. in 1819, 252 44—1,799 99  
 To the Rev. Dr. Pinkerton, for domestic expenses, 1,777 78  
 Trav. ex. in his late tour, 692 80—2,470 58  
 To the Rev. Dr. Henderson, for domestic exp. 1,155 56  
 Trav. ex. of do. on the continent, 864 65  
 Incidental expenses of do. 63 89—2,084 10  
 To the Rev. D.H. Leeves, proceeding to Constantinople as agent, 666 67

Expenses of the Depository, including the clerk, warehouseman, and porters, and incidental charges, 2,699 19  
 Salary of the Depository, 1,111 11  
 Gratuity to the late clerk, 116 67  
 Ground-rent of warehouse, taxes, &c. 909 18  
 Repairs of the Society's house, &c. 177 46  
 Use of Freemason's hall for the annual meeting, and half the expense of fitting it up for the meeting, 305 77  
 Coals, candles, and gas-lights, for the Society's house, 193 09  
 Messenger and house porter, 288 89

Salary of Assistant Secretary and Accountant, 1,111 11  
 Do. of Assistant For. Sec. 1,111 11  
 Clerks in the Secretaries' and Accountant's department, 899 16  
 For assistance in the department of the Foreign Secretary, 867 67  
 Travelling expenses in forming, aiding, and visiting Aux. So. and Branch Asso. 3,788 23  
 Salary of Mr. Dudley, a travelling agent of the Society, for a year and a quarter, 1,666 67

Stationary, stamps, &c. 250 41  
 Books purchased, 168 30  
 Allowance for collecting annual subscriptions, 633 72  
 Shipping charges, freight, carriage, packing, &c. 5,155 91  
 Insurance on the Society's property by land and sea, 2,359 56  
 Printing paper for future appropriation, 29,498 70  
 General disbursements, including postages from Aux. So. from subscribers, and the Society's agents, and various other incidental charges, 3,260 35

Total net payments, \$549,100 50

Purchase of exchequer bills, 113,384 62  
 Cash and bills on hand, 35,939 21

\$698,424 33

### Recapitulation of net payments.

Paid for Bibles and Testaments printed in Great Britain, \$362,973 73  
 For the Scriptures in foreign languages, printed and purchased abroad, 66,338 63  
 For printing apparatus purchased abroad, to be used in printing the Bible in foreign languages, at various places, and for translations carrying on abroad, 19,318 65  
 Grants in money to foreign Bible Societies, all of which are in Europe, 23,176 03  
 Expend. directly for the Scriptures, 471,807 04  
 For printing Reports, &c. &c. and for printing-paper to be hereafter appropriated, 43,198 56  
 For the services and travelling expenses of officers and agents, and the charges of the Society's house, the warehouse, depository, &c. 22,900 37  
 Books and Stationary, 418 71  
 Shipping charges, freight, insurance, &c. &c. 7,515 47  
 General disbursements, including postage, and a great variety of incidental expenses, 3,260 35  
 \$549,100 50

### SOCIETY ISLANDS.

THE following testimony is borne to the Christian conduct of Taheitean sailors, by Mr. Kendall, a missionary of the Church Missionary Society, stationed at the Bay of Islands in New Zealand.

"On the Sunday after Easter, I had an opportunity to examine some Otaheitean sailors, belonging to the ship *King George*. They read the works of their Missionaries, both in print and manuscript, very readily. It would have rejoiced your heart to have been with us on that day. The New Zealanders fell on their knees; and continued to behave with decency and listen with attention, while they heard prayer in their own tongue, and while the Otaheitean sailors in the evening were reading in my house and singing the praises of their Redeemer. These Christian Islanders would not take a mouthful of victuals until they had implored the divine blessing; nor would they leave the table until they had given thanks. They slept in one of our barns, and spent part of the night in singing and prayer."

How small is the number of sailors from Europe, or our own country, of whom an account similar to the above could be given. How various and how abundant is the evidence, that God has performed a marvellous work in the islands of the southern Pacific; and how plain is it, that the same work, per-



formed in all other parts of the heathen world, would renovate the face of the earth, change the characters and pursuits of men, and diffuse the true knowledge of God among the most ignorant and barbarous nations.

## NEW ZEALAND.

### LETTERS OF TOOI.

IN our last number we gave an anecdote of Tooi, exhibiting his bodily vigor and activity. We now present our readers with three letters, written just as his mind was expanding, and admitting the light of civilization and the Gospel; the two first, as he was leaving England; the other, after he had arrived at the hospitable mansion of Mr. Marsden, at Parramatta, in New Holland.

*Church Missionary House, Dec. 14, 1818.*

DEAR REV. BROTHER,  
I AM just told I going to leave you, day after tomorrow. I will therefore write you, Dear Sir. I go home tell my countrymen, that Jesus is the true God. Atua is false—no God—all nonsense.

I tell my countrymen, Englishmen no hang his self—not eat a man—no tattooing—no fall cutting his self. My countrymen will say to me, “Why Englishmen no cut himself?” I tell them book of books say, “No cut—no hang—no tattoo.” I tell them “Jesus say all they that do so go to hell.” I tell them they sin—they do wrong. I know that Jesus Christ’s blood cleanseth all sin. I tell my poor countrymen so. He no find out the way to heaven—poor fellow! Jesus our Lord, He found a way to heaven for all who know Him.

Jesus Christ love me much. I no love Him once—my bad heart no love Him, I sinned too much for God. I hope the Lord Jesus Christ put in me a new heart and new soul. I then pray to Him, and love Him, and He love me.

I go back to my country. I tell my countrymen, the book, the Bible make all happy. Englishman, suppose a Christian, he very happy. New-Zealand man’s spear make no happy. I tell my poor countrymen, Christians no fight, no use war-club, no spear—they read book of books—all true! says, no fight, all love.

I go away—I leave all good friends behind—and I very sorry ship go very soon. I go home—I remember kind missionary. He love me too much—he pray for me every morning and every evening—I pray for Englishmen.

I get home to New Zealand, and I go tell my countrymen, “Come, countrymen, into house of worship, where true God is worshipped!” I hope you farewell. Good bye.

Your affectionate friend,

THOMAS TOOI.

*Brompton, Jan. 8, 1819.*

MY DEAR BROTHER, REV. MR. BICKERSTETH,  
You know how poorly I was, time I see you. You came down from London to Brompton to

see me. I feel sorry, and cry. I want see you once more, if please the Lord, suppose you get any time. I very ill in bed: so many friends pray for me, Jesus looked on me, and made me better. I very weak yet; and my voice quite weak. I cannot speak very well: it make me cough.

I no afraid to die. Jesus die for my sins. I feel quite happy. I hope my heart be quite good, the time I get home to New Zealand. I tell my countrymen, “Come, countrymen, come into house, and worship God: suppose you no worship God, you no happy. Jesus Christ He die on the cross for New Zealand man’s sins, and Englishman’s sins. Suppose you believe Him, He save you, and make you happy; as He has made Thomas Tooi happy by His Holy Spirit.”

My very kind love to Mrs. Bickersteth. I very sorry she poorly: I pray for her. My very kind love to Mr. and Mrs. Pratt and family, and Mrs. Garnon, the Committee, and all Christian friends. God bless you, Christian friend! farewell.

Your affectionate friend,

THOMAS TOOI.

Tooi’s best love to Mr. and Mrs. Cooper.

I come to England to hear the word of God. It gave me great pleasure. Missionary Society very kind to me. Mr. Pratt and Mr. Bickersteth very kind. English lady and gentleman very kind. I thank you very kindly for your love to me. I thank you all. My love to the Committee. God bless you all.

THOMAS TOOI.

P. S. I have been very sick, and I look to Jesus to make me better. I thank God I am better.

*Parramatta, July 12, 1819.*

MY DEAR FRIEND, MR. PRATT,

I ARRIVED safe at Parramatta. I meet my dear friend Mr. Marsden and all family well—very glad to see me.

Mr. Marsden go with us to New Zealand in American Brig, General Gates. I hope my countrymen will all be kind to him, same as Englishman be kind to me when in England.

We had a middling good passage—Captain Lamb very kind sometimes. *Qar kei-kei* [food] and water run short towards the last—wind right in our teeth—could not make land—only one and half pint water per man per day. I obliged to wash my face in salt water.

I can say all the commandments, and read a little about Joseph and his Brethren. I remember missionary house, and all kind gentlemen and lady.

Give my kind love to Mrs. Pratt and all family, Mr. and Mrs. Bickersteth, Mr. and Mrs. Cooper, and all gentlemen in the Committee.

I go home and get my countrymen help me build a church and houses. Mr. Marsden tell me I be foreman over the work-people.

My young friend Charles Marsden, he take my letter to you—he goes by the *Surry*, Capt. Lane. just going to sail.

Please give my kind love to Mr. Mortimer, Mr. Eyton, Mr. King, Mr. Langley, and all their families, and all kind friends. I hope all



friends pray for me. I pray for you. God bless you.

From your affectionate friend,  
THOMAS TOOL.

#### SEMINARY FOR NEW ZEALANDERS.

MR. MARSDEN, that able and indefatigable laborer in the service of the heathen, has for sometime had a number of young New Zealanders under his care and instruction. He is fully persuaded, that much may be done for these barbarous people, by taking their young men, giving them the rudiments of education, and teaching them agriculture and the arts of civilized life; he has erected a building for the purpose, and gives much of his time to the object. In a late letter he makes the following statements.

"THE Chief's sons who are with me, visit our orchard and vineyards, and are much astonished to see the fruits, and anxious to promote the cultivation of them in their own country.

"Various things here, which they had never before seen, furnish us with much conversation about the Maker of all. They see such a difference between our civilized and their savage state, that they cannot be persuaded that the same God made both them and us. When I tell them that there is but one God, they advance many arguments to prove my assertion incredible."

In relation to the Seminary, Mr. Marsden writes as follows:

"I was unwilling to go to any very heavy expense, till I was fully convinced, from experience, that the object would answer the ends proposed.

"After having natives living with me for more than four years, I cannot entertain a doubt of the success that will attend the establishment of a Seminary here for them. I am however erecting a commodious building on an estate which I purchased on the banks of the river opposite to the town of Parramatta. The situation is very pleasant and convenient in every respect. The estate contains upwards of one hundred acres of land; and every operation of agriculture, gardening, nursery, &c. may be carried on, together with the exercise of the simple arts."

In a letter dated in July, 1819, the Rev. John Butler gave the following account of the Seminary.

"Mr. Marsden has nearly completed the Seminary for the New Zealanders. The Seminary will be of great importance to the natives of these islands, as it will give them the opportunity of coming to Parramatta, from time to time. Under the fostering care of Mr. Marsden, they cannot fail to make rapid progress in the knowledge of agriculture and other useful arts. Their moral habits will be much improved, and their minds expanded, and by the blessing of God their souls will be prepared for the good seed of His Holy Word,

and the reception of the Gospel. They will also be hostages for the security of our settlement at the Bay of Islands; and we have good reason to hope, that they will return to their own country, and become useful coadjutors in the great work of making known the Gospel of Christ throughout their own land.—There are five men and one woman, at this time, at Parramatta, from New Zealand."

#### MISSION TO THE OSAGES OF THE MISSOURI.

##### UNITED FOREIGN MISSIONARY SOCIETY.

IN our last number, p. 26, we mentioned the contemplated mission to the Osages of the Missouri. Since that number was issued, the Committee of Missions of the U. F. M. S. have printed an appeal to the Christian public in behalf of the American heathen. It is dated New York, Jan. 4, 1821; and contains powerful and appropriate reasons, for engaging vigorously in the work of communicating the Gospel to the Aborigines of our continent. We extract the following paragraph:

"NEARLY a year has now elapsed since a mission family was sent to a tribe of Indians, residing in the interior of our continent, and our souls are refreshed at the recollection of the Christian ardor which was manifested on that occasion. Your warmest sensibilities were excited, your individual and united prayers for their prosperity were offered up, and a liberality, honorable to the Christian character, appeared in providing whatever might conduce to their comfort. The rich seemed ready to contribute of their abundance, and the widow to throw in her mite. The inhabitants of the city, and the village, and the country town, were equally cordial in giving to these *messengers of the churches the right hand of fellowship*, in opening to them the hospitable door, in cherishing them with their conversation, and in following them with wishes and prayers for their success. Another opportunity is now presented for the renewed exercise and exhibition of the same Christian benevolence and zeal. A call to *come over for their help*, like that from Macedonia to the apostle, has since reached us from another tribe of our savages, still more remote in the American desert, and we are pledged, through the organ of our Society, to send them relief. For this purpose we have resolved, with dependence on the great Head of the Church, to collect and organize another mission family in the city of N. York about the 20th of February next. We have also resolved that this family shall consist of nearly thirty members; and already more than one hundred persons, male and female, have volunteered to leave their kindred, and native region, and the pleasures of social life, that they may *testify* to the long neglected inhabitants of our western wilderness *the Gospel of the grace of God*. Thus no sooner was the standard lifted up, than



the ranks were filled with a soldiery ready to march forth under the auspices of the *Captain of Salvation* and of this Society. Hitherto hath Jehovah smiled; and to you, sisters and brethren, *partakers of the heavenly hope*, we now look for the means of their support; and we should conceal our own convictions, did we not assert, that we are persuaded we shall not look for your aid in vain. Another year of your period for laboring has elapsed, and the solemn moment is much nearer when the account of your stewardship will be required. Mercies without number, during that period, have crowned your condition; and therefore we hope and believe, that you will be equally prompt in regarding the call of your Master, and of this Board. That Savior, who *spared not himself* in our cause; who *redeemed us to God by his own blood*; is now looking down from his throne in the expectation, that each professed disciple will be cheerful in the performance of his duty. Come forward with us, then, and let us make another effort to obtain for *him* a greater portion of *the heathen as his inheritance*, and another region *of the earth for his possession*."

Donations in money, or clothing, &c. may be forwarded to Mr. Isaac Heyer, No. 24, Beaver St. New York, or to any agent or officer of the Society.

#### SANDWICH ISLAND MISSION.

As frequent inquiries are made, and some anxiety is manifested, concerning the mission which was sent from this country to the Sandwich Islands, in the autumn of 1819, it is proper to say, that the mere fact of our not having heard from the mission is no indication that any thing disastrous has befallen it. When the missionaries sailed, we hoped, indeed, to have heard, within a year, that they had safely arrived, and commenced their preparatory labors. Yet this obviously depended upon the uncertain event of a vessel having left the islands, at a suitable time to bring the intelligence immediately, in case the brig with the missionaries on board should arrive, after a voyage of ordinary length. No vessel is known to have left the Sandwich Islands, later than sometime in February last; which was two or three months earlier, than we could expect the Thaddens to reach those seas. There are several mercantile houses in the United States, to which letters are sent, by every ship, which leaves the islands, on her way to this country. Any such ship, having been there as late as May or June, and arriving in this country, or holding communication with any other ship which shall arrive here, may be expected to furnish intelligence from our brethren, in whose safety and success many hearts feel a deep interest. It is

probable, therefore, that intelligence will be received from them before long. But whether this shall be the case or not, there is no ground of apprehension, merely because we hear nothing; as it is not possible we should have heard, by any vessel, which has yet arrived.

The mission, concerning which we are speaking, and all other enterprises, which peculiarly relate to the promulgation of the Gospel, will not be forgotten by Him, who has commanded this Gospel to be preached to every creature. We do not intend, that all enterprises of this kind will issue precisely as their friends may have hoped and desired; but the great work of converting the nations will go on; and it will at length be seen, that no sincere endeavor to make the salvation of Christ Known, to any portion of our fallen and perishing race, will lose its reward.

#### PALESTINE MISSION.

As we have no recent intelligence from Messrs. Parsons and Fisk, we doubt not our readers will peruse, with singular pleasure, the following short letter, written by them, at the moment of bidding their country adieu, and sent back by the pilot. We think it just such a letter as became them, on such an occasion.

*Ship Sally-Ann, Nov. 3, 1819.*

Rev. and Dear Sir,

WE have just passed Fort Independence, with a fair wind, and every thing pleasant. We rejoice, though with aching hearts, that the moment has arrived, which answers the prayers of many years.—We remember, and shall long remember, the kind attentions and very timely aid, of our friends in Salem; and we shall pray for their peace, while we have a heart to pray for ourselves.

We remember you, dear sir, with filial affection and confidence; and we hope you may never have occasion to withdraw your confidence and affection from us. Assure Mrs. Worcester and your dear children, that we shall often think of them. May they all be pious.

Dear Sir, Farewell.

LEVI PARSONS,  
PLINY FISK.

Rev. Dr. Worcester.

Letters from Messrs. Parsons and Fisk have this moment been received, dated Smyrna, Oct. 28, 1820, from which it appears, that the



writers were in good health, and that the fields of usefulness were opening and widening before them. Extracts from their journal may be expected in our next number.

### MISCELLANEOUS NOTICES.

A COUNTRY clergyman, with a very moderate salary, writes thus:

"I hoped before now to have been able to contribute something more to the Board; but I cannot collect my dues in any thing that will command money. I feel much concerned that others will do as I do, and not pay what they intended. I have helped my wife to send on a few dollars, &c."

The wife writes as follows:

"Finding money so hard to be obtained, I have feared that the cause would suffer for want of pecuniary assistance. I have therefore been laboring all summer to lay up the few dollars I now send. I add my earnest desires that it may, with God's blessing, do some good to the heathen."

If all the professed friends of Christ would *'fear lest the cause should suffer'* and would sedulously *'labor'* to support it, there would be little need of exhortation to liberality.

Not long since, a letter, from some person unknown, was conveyed to the Treasurer of the A. B. C. F. M. containing \$250. This was encouraging. If those, who are able, would imitate such an example, the wants of the heathen would be very rapidly supplied.

A clergyman, who had recently recovered from a fit of sickness, which must have been attended with expense, writes as follows:

"I have long had a desire to do something for the heathen. But the support of a large family, with the small means which I possess, together with my contributions to various benevolent societies in this region, have hitherto prevented me."

"I inclose \$12 for the year 1821, and shall endeavor to continue this contribution yearly, as long as God gives me the ability."

A letter inclosing a donation of \$7 has the following words: "I have been enabled, by the blessing of God, to save from my family expenses, for a few months past, the sum inclosed, which I

send the Board to appropriate to whatever object they see fit. It is but small; but if the Lord please, it may do something towards promoting the greatest and best of causes."

A gentleman in one of our southern cities writes as follows, concerning the exertions of the youth in favor of missions:

"Our youth here have exceeded all expectation. They have public speaking on the first Monday of the month; and collect an overflowing house. I have some little speeches, written by our estimable patronesses, for the boys, which I am sure would not tarnish the pages of the best periodical works. I have witnessed their improvement with gratitude and delight. It may be ascribed, under God, to a few individuals, whose names many a little heathen will bless at a coming day."

A letter received sometime since, inclosing a \$10 bill, has the following sentences:

"This sum, though small, is just double what I should have sent, had I not read the address of the Prudential Committee in the Panoplist for March last. I hope the arguments there used will have the same effect on all, who contribute to the funds of the Society."

A minister of the Gospel, in a remote country town, on occasion of remitting the donation from his church, makes the following reflections:

"It does appear to me, my dear Sir, that much more money might easily be raised, for the aid of the Board, if our churches were to come into the very practicable measure adopted by this church.

"We first voted, that we would hereafter consider ourselves as auxiliary to the Am. Board, &c. and would appropriate, annually, such a sum of money, as we should be able to raise, to the cause of foreign missions. A paper was then circulated among the members of the church, to which they generally put their names, engaging to pay a certain sum annually, as long as the Lord should enable them.

"Thus have we raised what we now remit, without feeling the amount paid; though we are a smaller church, and less able, than many others. I did think, that before this, with the strong appeals that have been made to us, the churches would have all adopted a



similar measure. How we can excuse ourselves, under the demand that exists, and the professions we make, it is difficult to understand. I hope the churches will soon feel constrained, universally, to do something *as churches*, steadily and systematically, to promote and hasten the fulfilment of the command, *Go ye into all the world, and preach the Gospel to every creature."*

A clergyman, in one of the southern states, on occasion of remitting money for the A. B. C. F. M. writes as follows to the Corresponding Secretary.

"You will please accept these little sums, as a testimony of the sincere desires of the donors for the prosperity of the great work, in which you are engaged. Through the medium of religious papers we hear from missionaries in different parts of the world, and rejoice at the prospect, which the present history of mankind affords us, that the kingdoms of this world will soon become the kingdom of our Lord and his Christ. I have great pleasure in being able to say, that the churches in this state are every year becoming more attached to the prosperity of Zion, more confirmed in the belief of the peculiar doctrines of the Gospel—more liberal in their sentiments towards every branch of the Church of Christ—and more solicitous for the conversion of the heathen nations. May the great Head of the church give you much success in spreading the Gospel over the world; and may God speedily accomplish his purposes of mercy to the children of Abraham."

A clergyman, in the country, lately remitted \$12, which had been collected in the following manner. "A few little girls, by meeting on Saturday afternoon, once in two weeks, and making small articles for sale, raised this sum in about three months. Should the little girls, in every parish of the commonwealth, do the same, they would raise more than \$5,000 a quarter; or \$20,000 a year."

#### SINGULAR TRIBUTE TO THE MISSIONARY CAUSE.

NOT many months ago, a hunter, in one of our new settlements, took a wolf in his trap, and presented *ten dollars*, (a part of the bounty allowed by law,) as a donation in aid of foreign missions. It were to be wished, not only that ev-

ery person would give a part of his earnings and income to promote the kingdom of Christ; but that all the vices, which may be compared to wolves, and other noxious animals, were to be destroyed, and the profit, which would accrue from their destruction applied to the great charities of the present day.

#### EFFECTS OF A REVIVAL OF RELIGION.

It is known to all, who have paid any attention to the history of revivals of religion, in this country, that they are commonly followed by the most desirable effects. The subjects of deep religious impressions, during these interesting seasons, as well as those persons who had been previously pious, are apt to be active and diligent in communicating spiritual knowledge to others. We have seldom been informed of a more happy instance of this kind, than the one described in the following paragraphs of a letter, written by a gentleman in New Haven to his friend in Boston.

"You have doubtless heard, that some of the brethren of both Congregational churches have associated together, for the purpose of attending religious conferences in the neighboring villages. [Four of these villages are here named.] Each of the places just mentioned is visited twice a week, by two or three of the brethren. The meetings have been very well attended; and a blessing has followed these exertions. Many are anxiously inquiring what they shall do to inherit eternal life; and some are rejoicing in Christ. Abundant encouragement has been given to Christians not to be weary in well-doing.

"Another plan has lately been adopted: that of visiting the churches in our neighborhood, by two or three of our brethren, with the design of waking them up. [The writer then mentions visits to three or four churches, the members of which received this proof of Christian solicitude with the utmost kindness and gratitude.]

"We have another association for the support of conferences in town. There were twelve this week; one at the almshouse,—one for the blacks, and the rest at private houses in different neighborhoods. On Saturday evening both associations meet to report the state of things. This has been the means of uniting us, in the happiest manner. A new impulse has been given to Chris-



tians; and an increasing spirit of prayer for the continuance of the revival."

Dec. 29, 1820.

At the close of these statements we are happy to add, that 74 persons were admitted to the church under the care of the Rev. Mr. Taylor, on the last Sabbath in December; and that 104 are propounded for admission into the church under the care of the Rev. Mr. Merwin.

### TO THE FRIENDS OF MISSIONS.

THOSE persons, who have read the various missionary publications, within the year past, need not be informed, that the missions to the heathen, which have been instituted and hitherto supported by the liberality of Christians in the United States, are now in imminent danger for want of support. We direct the attention of the reader to the following facts.

So long ago as in March last, the Prudential Committee of the A. B. C. F. M. published an Address, in which the wants of the various missions, under the patronage and direction of that Board, were explained; the variety and magnitude of the necessary expenses detailed; the pressing nature of the demands enforced; and some of the principal motives to zeal and activity suggested. This address was received with very distinguished approbation by the Christian public. It produced very considerable effects. Still the effects were not such as to relieve the Committee from serious apprehensions.

At the closing of the annual accounts, on the 31st of August last, it appeared, that the expenditures had exceeded the receipts of the year, by more than *eighteen thousand dollars*. Nearly all the disposable funds were exhausted; and yet the expenditures for the ensuing year could not be diminished, without injurious consequences to some of the missionary establishments, if not to all of them. The expenditures of the last year amounted to 57,420 93, as published under distinct heads, in the last annual Report. If a sum equal to this is raised, within the current year, about \$56,000 must be expected in donations; that is, \$4,667 a month, on an average. It is now the 30th of January, and five months of the current year are just closing. If the donations had equalled the estimated monthly expenses,

as they would exist, on an average, were the Treasury able to defray them, the sum thus received, during the last five months, would have been \$23,335; but the donations actually received are \$11,682 76. Of course, remittances could not be made to the several missions, in as ample a manner as was expected by the missionaries, and as would be desirable; and, unless the Treasury should be speedily replenished, it is difficult to conceive how the several missions can be saved from great embarrassment, perplexity, and suffering; or how the cause can be preserved from serious depression.

It will be asked, perhaps, whether such a sum of money, as is needed, can be furnished in these times of pecuniary difficulty? Undoubtedly it can, and with the greatest ease, provided the friends of missions will make any sacrifice. Ought it to be desired on easier terms? Let the following rules be observed, and there will not long be a deficiency of funds.

1. Let every person, who professes to be a friend of missions, *immediately do something*. If he can give only a single dollar, (and who is so poor, that he cannot raise a dollar for his own gratification?) let that dollar be given soon.

2. Let the donation be repeated so often as there shall be need, and God shall give the ability.

3. Let every one, who is unembarrassed in his circumstances, and has money at his disposal, *give with new and peculiar liberality*.

4. Let the wants of the several missions, and the motives to activity in this cause, be made as extensively known as possible.

5. Let the perishing condition of the heathen be daily remembered before God in prayer; and let the cause of missions be importunately commended to Him. He will doubtless bring about his purposes of mercy by human agency; but He will be acknowledged as the Original Source of all benevolent exertion; and his people must appear to be, as they really are, no more than very humble instruments in his hand.

N. B. It is suggested to donors, that time and trouble would be saved by remitting the donations and contributions of a considerable number of persons by one conveyance, whenever it shall be convenient. Public spirited Christians, in all our towns and villages, will do well to consider how the energies of their respective religious communities can be best drawn forth for the necessities of the heathen.



## MISSION IN CEYLON.

EXTRACTS FROM MR. POOR'S JOURNAL AT  
TILLIPALLY.

THE following extracts are of an earlier date than those, which were published in our two last numbers. The journal, from which they are taken, did not come into our hands till quite recently. Those parts only are selected, which relate to subjects of permanent interest, or which are necessary to complete the history of the mission.

*Dec. 12, 1818.* Sent to his Excellency the Governor, through the Chief Secretary, a congratulatory letter in behalf of the brethren, on the occasion of his return from Candy to Columbo, after a successful termination of the war, and the return of peace and tranquillity throughout the Candian provinces. This event, both in a moral and political view, as it regards both the Europeans and the natives, is worthy of being noticed with special thanksgiving to the Disposer of nations. It appears to be intimately connected with the use of means for bringing thousands to the light and liberty of the Gospel, who have been long enslaved in the regions of the shadow of death.

*Prevalence of an Epidemic.*

16. Learn that the alarming disease called the *spasmodic cholera*, which has made great ravages of late on the continent, has visited this district. There have been upwards of 20 cases in a village, a few miles distant from Tillipally.\*

\* As brother Meigs, in his last journal, gave some account of this disease, and our manner of treating it, I need not write particularly on the subject. I will only observe, that the disease has prevailed more or less in all the parishes in this vicinity, from Dec. 1818, to the present time May 19, 1819. Attention to the sick has been an important part of my labors. I have often been called to administer medicine to upwards of 20 persons in a week; consequently, much of my time has been

*Public Exercises.*

25. Christmas day. Had divine service in the church. More than 300 of my school boys were present on the occasion, and about 100 other persons. This was much the largest congregation of natives, that we have had in the church. As we wish to overcome the strong prejudices, which exist among the natives against eating on the ground occupied by Christians, all the boys present were invited to take rice and

taken from more pleasing and appropriate duties of the mission. The epidemic has had a very unfavorable influence, at different times, upon all my schools; as a great dread of it has rested upon the minds of the people, and a great unwillingness to leave their houses, or to be together in considerable numbers. It has, however, been the occasion of my being more among the people, than otherwise I should have been, and of witnessing their temporal and spiritual miseries. While I have discovered new and affecting motives to diligence in making known to these people the unsearchable riches of the Gospel, I have had favorable opportunities for evincing to them the sincerity of my wishes to do them good. During the first months of the sickness, the medicine given was, in most cases, made the means of restoring the sick to health. The disease has of late become much more obstinate and fatal; and as several died, who received medicine from us, many persons have been made to believe, by the influence of those, who are unfriendly to the mission, that our medicine is wholly ineffectual or injurious. They do not, however, reason thus, when those die, who, during their sickness, made large offerings at the temples, or were stretched before their idols. Many persons do not apply for medicine for their friends, who are sick, because they are afraid to expose themselves abroad; others, because they appear to be wholly indifferent whether their friends live or die. Of late, the notion has much prevailed, that the goddess, by whom the epidemic is supposed to be sent, is angry if people afflicted with it use means for their recovery; consequently, but few persons apply to us for assistance. These general remarks respecting the sickness supersede the necessity of making many extracts from my journal on the subject.



currie with the boys, who are boarded here. Including our own, 110 boys took their meal together in our bungalow. This circumstance is worthy of notice mainly as it affords us a pleasing proof, that the prejudices of the people are in some degree diminished; and that the people are drawing nearer to us. Most of the boys, who are willing to eat on our premises, were boys of the different casts, who attend our schools. Some parents of the boys, and other spectators, expressed a variety of feelings on the occasion. They considered it as some strange thing; but appeared to doubt, whether it would be of good or evil tendency. The occasion was favorable for bringing to view some of the great truths of our religion.

Received a letter from Supyen. He is yet at Combacon, a town on the coast, with his heathen relations. He expresses, as usual, an attachment to the Christian religion. We have many fears and unpleasant apprehensions concerning him, yet our hopes are in God, "being confident of this very thing," that if He has begun a good work in this young man, He "will perform it until the day of Jesus Christ."

#### *Meetings at Jaffna.*

Jan. 5, 1819. Yesterday attended at Jaffna the meeting of the sub-committee of the Columbo Bible Society; in the evening attended the monthly prayer meeting in that place. Learn that the people of Jaffna, and of other parishes, are making contributions to defray the expense of large sacrifices of sheep, goats, &c. which are about to be made in consequence of the epidemic.

9. We have been favored with a visit from Mrs. Schrader. In consequence of this, we held a meeting at our house, exclusively for females. Thirty-three were present, with whom Mrs. S. conversed much and prayed. Our kind friend, Mrs. Mooyart, was present. Her knowledge of the Tamul, and interest for the salvation of the heathen, enable her with advantage to direct them to the Savior.

[Under the date of the 19th Mr. P. mentions the sickness and death of a boy, whom he had named *Lawrence*, and who was the son of *Pandarum*, a man employed as an overseer of repairs, &c. The journal proceeds as follows.]

We feel sensibly the breach his death has occasioned. He was one of the first

boys, whom we began to instruct on our arrival here; and he has been connected with our family a year. His progress in acquiring a knowledge of the Tamul and English, and his attention to the Christian religion, were pleasing to us. He died in his father's house. At the time of his death and burial, his father, of whose conversion to the Christian religion we have some evidence, did not attend the usual heathen ceremonies; but chose to have the funeral attended according to the custom of Christians. Consequently, I made a short address to the people and prayed on the occasion. This gave so much offence to his friends and neighbors, that most of them immediately withdrew; and those, who remained, refused to carry the corpse to the grave. *Pandarum* was not much disturbed on the occasion, and readily consented to my proposal, that I and my interpreter should inter the corpse. As we were about to do this, some persons came forward and did it. This is the first time I have had opportunity of attending a funeral service among the heathen.

Jan. 22. Agreeably to appointment, held a public examination of my first school at Milette. As there had been two deaths in that place the preceding day, but 25 boys and few of their parents attended. The progress, which the boys have made in their studies, is a source of much encouragement to me.\*

March 29. Yesterday we united with our brethren and sisters at Batticotta, in attending to the ordinance of the Lord's supper. Mr. and Mrs. Mooyart were present.

April 10. Sat. This afternoon the wife of a man, who has labored much in my service, died very suddenly with the

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\* To avoid repetition I will here observe, that my routine of mission duties is nearly the same, as appears from my former journals. Most of my time is occupied in instructing the school at this place,—in visiting weekly, more or less frequently, as circumstances permit, some of the eight other schools, which are under my superintendence, and in preparing a service in Tamul for the Sabbath. In all my schools, scripture tracts are read, and catechisms are committed to memory by a large majority of the boys. In visiting the schools, I have in view the two-fold object of promoting their improvement, and of addressing the people, with whom I may meet, on religious subjects. I have an increasing conviction of the importance of preaching the Gospel to individuals, from house to house.



epidemic. I was with her at the time of her decease. It was truly affecting to witness the bitterness of grief, in some of the near relations, who sorrowed as those who have no hope. They manifested their grief by shrieks, beating their breast, and rolling on the ground. The man consented to my proposal, that I should attend the funeral and pray with the people, which I did.

12. Yesterday our brethren and sisters from Batticotta, united with us in attending to the ordinance of the Lord's supper.

27. Nicholas, my assistant in superintending the schools, who resided at Panditeripo for several months, left that place, and of late has resided with me. This day he went to reside with Malleappa, at Mallagum. As the people are in great fear, where the sickness prevails, and confine themselves much to their houses, it is desirable that they should be visited, and be urged to turn from their idols to the worship of the true God, and Jesus Christ the only Savior. With a design to promote this object, I have removed Nicholas to Mallagum to assist Malleappa in his work there. Though a pious native, who acts as a religious teacher, has many and great advantages over a foreigner, yet it is difficult for him to labor advantageously alone. That he may serve the cause in the best manner, it is highly important, that he should be associated with a European or American missionary. This arises principally from the superior deference and respect, which the natives have for the European character.

#### *Cases of Malleappa and Supyen.*

May 20. Malleappa left me to return to accompany his father to Colombo. It is doubtful whether he will return to me again, as his father wishes that his son should be employed in some situation under government. I was indulging a hope, that he would render considerable service to the mission. It tends much to reconcile my mind to this and similar events, when I reflect, that the Great Head of Missions well knows who are the proper persons to labor in his service among the heathen.

June 8. Supyen returned from the coast to Jaffnapatam, a short time ago. He is laid under special restriction not to come to Tillipally. I went to his father's house, but could not see him.

Several of my Christian friends have conversed with him; and from the accounts I have had, I tremblingly indulge the hope, that he has been created anew in Christ Jesus. He is yet in the furnace; and the event only will show, whether he will come forth as gold that is tried. This, and one or two cases of a similar nature, have been the occasion of my reading, with peculiar interest and profit, those parts of St. Paul's epistles, in which he expresses his solicitude, hopes, and fears concerning those, who appeared to receive the Gospel, by means of his preaching, but many of whom, afterward, and for various reasons, were turned from the faith. It is highly important, that every missionary should, by the grace of God, be prepared for such trials. And trials of this nature will be severe, in proportion to his solicitude and zeal for the honor of his Savior, and for the salvation of souls.

#### JOINT LETTER OF THE MISSIONARIES TO THE CORRESPONDING SECRETARY.

Jaffna, Sept. 10th, 1820.

Rev. and Dear Sir,

SINCE the date of our last letter, which we forwarded to Calcutta about the 1st of May, the Lord has dealt very graciously with us, and we desire, with gratitude, to record his mercies. Three of our number, at the date of our last letter, were much reduced by sickness, and had so many alarming symptoms, that we feared the result. Although called to pass through the furnace of affliction, we have not been forsaken; for the Lord has given us many precious tokens of his love, whereof we are glad, and by which we are encouraged to go on in the work, to which we are called. The afflictions, which were upon us, have been, in a great measure, removed; and those severe trials, which we anticipated, have not been experienced. The brethren Meigs and Poor, who, for some time were not able to labor, have been mercifully restored to health, and are able to prosecute their work. Our dear brother Richards, although feeble, shares in the labors of the mission. We do not think that he will entirely recover, nor do we see any indication of approaching dissolution. We still hope he will be able to lift up his voice to warn and instruct this people.



*Arrival of Mr. Garrett.*

Your letter of Jan. 31st, and Mr. Evans's of Feb. 4th, were received on the 17th of July. By these we were advised, that a printer might be soon expected. On the first Monday of August, while assembled at Batticotta with other missionary and Christian friends for prayer, we received a letter from brother Garrett, informing us of his arrival at Tranquebar. This intelligence increased our obligations to God, added interest to our meeting, and excited joyful expectations. The Wednesday following, we were informed of his arrival at Point Pedro, about 16 miles from Tillipally. The brethren Poor and Scudder went immediately to conduct him to Tillipally, where we were assembled, with grateful hearts, to welcome him home. Thus as individuals, we are highly favored of God, and, as a mission, we are called to listen to the precious promise: "Fear thou not, for I am with thee: be not dismayed, for I am thy God."

*Arrangement of Missionary Stations.*

Strengthened in number and in health, encouraged by the counsels of the Board, and animated by the dealings of Providence, we have felt bound to extend ourselves at least so far, as to occupy to the best advantage, those parishes, in which we had already established schools, and which, for some time, have been under our immediate care. To accomplish this object, the brethren Winslow and Spaulding removed in June to their station, at Oodoville, where they are advantageously situated, and where they find much to encourage them, both from the attention given by the people to preaching and from the flattering prospects of the schools.

But one additional station was not thought sufficient. That our intercourse with the heathen may be more direct and extensive, and our schools more efficiently superintended, we think that the labors of two missionaries at one station, who have acquired the language, with the assistance of natives, which may now be obtained, will turn to much less account, than they would by each occupying a station, with similar establishments. The native assistance, which we now have, is very considerable, and is fast increasing. We have four natives, who interpret readily

whatever we wish to communicate to the people. All these are members of our church. We have five others, some of whom are hopefully pious, who act as interpreters on common occasions, and who assist in the acquisition of the language. Besides these, we have many interesting boys, who now speak English, and who render us much assistance in the work of the mission. With such assistance, one missionary can manage the concerns of the station, and the schools connected with it. By extending ourselves, and multiplying schools, the great object of our mission will be more effectually secured; whereas, should we have two brethren at a station, the number of our schools must of necessity be less; for it is both inconvenient, and inexpedient, to have schools attached to any station, more than two or three miles distant. All within this distance may be superintended by one missionary.

On the supposition, that the two brethren at Tillipally were to be separated at a future period, there appeared several reasons why the separation should take place as soon as practicable. Although four bungalows were given by the Rev. Mr. Glenie, for the accommodation of the sick, those temporary buildings, while we were destitute of a physician, were appropriated for the use of schools, &c. It is therefore necessary that other buildings, and those of a more durable nature, be erected for the many persons, who are constantly applying for medical assistance.—Since, therefore, we deemed it expedient for these brethren to be separated, at no distant period, it would have been injudicious to expend money for building a house for the sick, since such an additional building would be of but little use, should the station be occupied by a single missionary only. The medical establishment will be considerable. Brother Scudder has many names for children to be educated in his family, and there is already at Tillipally, a boarding school of both sexes. To unite so many things at one station appeared inexpedient.

*New Station at Panditeripo.*

But to establish another station seemed almost impossible, for want of funds. To obviate this difficulty, in some measure, brother Scudder brought forward a proposition, the amount of which is, that he engages to fit up a station at



Panditeripo with his private money, which is to be refunded at some future period, either by contributions at home, or from the general funds of this mission. This proposition was accepted. The subject of extending ourselves still further seemed important, and commanding. What we had already done is little, compared with our multiplied blessings. These laid us under obligations to do more. We have done as Providence seemed to indicate, and as due deliberation warranted us. Brother Scudder removed to Panditeripo in July. The repairs are making with much expedition, and we are happy to say, that every thing is favorable and seems to promise much.

#### *Licensing of Dr. Scudder to preach.*

Agreeably to the instructions of the Board, brother Scudder attended to the study of Theology while on his passage, and has since devoted as much time to it, as circumstances would admit. As he was now to occupy a new station, it appeared desirable, that he should receive a license to preach. In a regular meeting, held according to the custom of the American churches, he was examined; and, having given good satisfaction, he was licensed. We thought proper to advise him to continue his studies preparatory to his future ordination. Brother Scudder's removal from Tillipally, and the returning health of the brethren at Batticotta, rendered the missionary strength of these two stations very unequal. It was therefore thought expedient, that brother Woodward should remove to Tillipally for the present; but it is desirable, that he should soon occupy a new station. When we consider the assistance, which we have from the boys in our school, and that the acquisition of the language is gradually giving us strength, we are convinced, that our borders must still be enlarged.

But what shall we do? We have no funds for building, and not more than five months supply for our own subsistence. We are not, we cannot be, anxious for ourselves, if faithful; but we do feel anxious for the heathen, for we behold their wretchedness. When we are solicited to go into other parishes, and establish schools, must we silence these solicitations by saying, we are not able? Under such circumstances, how ought we to feel? When we see so many destitute parishes not only willing

to be instructed, but even inviting us to establish schools, ought we not to remind Christians, "Whosoever hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Where had the American churches been, had the early Christians withheld from our ancestors the light of the Gospel? Where will their brethren the gentiles be, should Christians of the present day not have compassion?

#### *Printing Establishment in Ceylon.*

[After mentioning, that the press would be a valuable acquisition; and that, with the information brought by Mr. Garrett, they hoped to obtain it from Calcutta, where it has long been, the missionaries proceed as follows:]

In the mean time, brother Garrett will apply himself to the language; and, should our funds admit, and the press be obtained, he will commence printing immediately. But we fear, that our funds will not be sufficient. It will indeed be painful to our hearts to have all other things in readiness, and be compelled to delay months, if not a year, for want of money. While we delay, thousands perish. The claims of millions on the American churches are imperious and must be felt, and, we believe, will be acknowledged. We look homeward, not only for means to carry into effect the plans already adopted by us, but we think it very desirable, that this mission should be extended to the neighboring continent.

#### *Claims of the Indian Peninsula.*

At the commencement of this mission, our situation was thought important from its contiguity to the peninsula, where the language of this people is spoken by some millions. We were then much encouraged, by our brethren at Bombay and other missionaries, to extend our views that way. Previous to the present time, however, we have not been able, for want of help, to look toward that important field, with any hope that we should be able to accomplish our original design. Still we are persuaded, that the call is as urgent as ever. To place before you the magnitude of this object, we need not dwell on the vast population of the coast; nor on the interesting places for missionary stations. True, there are a few missionaries in that field; but in no place



is there one where ten are urgently demanded; and many large and populous districts are entirely neglected. Yet, on all the Coromandel coast, as far north as Madras, the Tamul is the common language. We seem more than ever urged to this field. For the work we are most favorably situated. A tour to the continent will enable us to give intelligence, concerning the most interesting stations, and to make all necessary arrangements for occupying them. Missionaries, who shall be hereafter sent out, will be able to take our places on this island, under every advantage, having houses, schools, and congregations ready to their hands. Thus situated, they would have much time for the study of the language immediately on their arrival, which is of great importance; and, at the same time, those of us who may go to the coast, will go under the greatest advantage.

But while our prospects were brightening, and we were cherishing the hope, that we should soon be able to preach Christ to the millions so near us, we learn, that, at the date of your letter, "The expenses of the Board, within the preceding seven months, were considerably more than \$20,000 greater, than the receipts within the same time." This is indeed unpleasant intelligence; but still we cannot despair of help. We well remember the day, when the churches told us, "Though oceans roll and continents stretch between us, we are all one in Christ;"—when they said, "We will remember you in the great congregation, in the social circle, at the family altar, and in the watches of the night. Your call, wafted by the breezes of heaven to our shores, shall not return unto you void. We will send the flower of our churches to your aid, not admitting for a moment the doubt, that He, who has demanded the sacrifice, will repay it."\*

\* The passage, here quoted by the missionaries, is taken from the right hand of fellowship delivered by the late lamented Mr. Huntington, of Boston, in the name of the American churches, to the Rev. Messrs. Fisk, Spaulding, Winslow and Woodward, at their ordination, Nov. 5, 1818. Motives of delicacy may have prevented their quoting, from the same excellent performance, a paragraph still more directly to their purpose. We here subjoin it.

"Aware that in Asia, no less than in America, *they who preach the Gospel must live by the Gospel*, we will impart to you, as we are able, of our substance: and we will stir up others, on whom the gifts of Providence are more copiously bestowed, to contribute for

Do fathers and mothers in America, while they receive supplies for themselves and children feel no obligations to that Savior, to whom they are indebted for all? Do youth and children, while they enjoy the temporal blessings which Christianity so richly bestows, feel no obligations? Do Christians, while, in addition to the privileges which others enjoy, they look forward to the robes and crowns prepared for conquerors, feel no obligations? Is there, then, no pity for the poor heathen? Have all fulfilled their obligations to their fellow men, and to Christ?

We hope, that the millions, almost within reach of our present stations, will not go down to the grave ignorant of a Savior, merely for want of Christian effort enough to cross the channel, which separates us from them. We hope, and we believe, that the time is not far distant, when we may see a line of missionaries from Cape Comorin to Bombay; and, on the other coast, a line to the capital of Bengal, in which the American churches will have not a few laborers; and that numerous heralds of the cross, diffusing evangelical light and eternal life through those dark and uncultivated wastes, in the interior of Hindoostan, will penetrate northward into Persia and Arabia, until they unite with the triumphs of those, who unfurl the standard of Jesus on the walls of Jerusalem.

We remain,

Rev. and Dear Sir,

Your servants

And fellow laborers in Christ Jesus,

JAMES RICHARDS,  
BENJA. C. MEIGS,  
DANIEL POOR,  
MIRON WINSLOW,  
LEVI SPAULDING,  
HENRY WOODWARD,  
JOHN SCUDDER.

#### BRIEF THOUGHTS IN REFERENCE TO THE MISSION IN CEYLON.

1. THIS mission has experienced remarkable tokens of the divine favor. Among these tokens may be enumerated the cordiality with

your support; as also for the accomplishment of the plans, which your benevolence may desire, for the furtherance of the Gospel abroad. For we would not, brethren, that other men be eased, and you burdened: but that their abundance may be a supply for your want, that there may be equality.



which it was received, and has been regarded, by the government and influential persons on the island; the opening for missionary stations, in so many eligible parishes; the ease with which schools have been established, and children obtained for education in the mission families; the gradual yielding of heathen prejudices; the hopeful conversion of several promising young men; and the favor, which it pleased God to confer upon the departed Mr. Warren and his surviving brethren, in causing their character to be so extensively respected by intelligent people in India.

2. The mission is now, so far as its friends and the Christian public can judge, in a favorable state for rapid advancement hereafter. The missionaries, who have been longest on the island, can preach and converse familiarly in the vernacular language of the country. Several young men, who have become hopefully pious under their ministry, act as interpreters to the missionaries lately arrived, and as catechists and schoolmasters; and will ultimately become, as is hoped and presumed, faithful preachers of the Gospel to their countrymen. A printing establishment will be ready to go into operation, and to furnish school-books and tracts for the mission, as soon as funds can be supplied. From the district of Jaffna easy access can be had to the populous continent of India, where the Tamul language, that is, the language which our missionaries have acquired, is spoken by several millions.

3. How little activity and enterprise do Christians manifest, in the great work of spreading the Gospel, compared with the zeal and energy of worldly men, in the prosecution of their favorite designs. Let a new field for commerce be opened, which shall present as fair a prospect of gain, as the Ceylon mission presents for a spiritual increase, and the way to it will be thronged by eager competitors. Ship after ship, and cargo after cargo, to the amount of millions of dollars, would be immediately put in motion, *even in these hard times*; and the bustle of clerks, supercargoes, sea-captains, sailors, owners, freighters, consignees, custom-house officers, and twenty sorts of mechanics, would evince, that the faculties of man were all in requisition for the accomplishment of some interesting object. But how different is the conduct of the friends of missions. Many of them can read the letter of Gabriel Tissera with very little emotion, and without making a single effort to multiply

such trophies of the cross.\* When will professed Christians, when will real Christians, act as though the soul were of more consequence than the body, and the renovation and salvation of the world were nearer their hearts than the possession of ships, lands, and well furnished houses?

## MISSION AMONG THE CHEROKEES.

*Extracts from the Journal kept at Brainerd.*

(Continued from preceding numbers.)

Sept. 4, 1820. Received \$32 from the Bardstown Baptist Missionary Society, (Kentucky,) remitted to us through the agency of the Rev. Mr. Eagleton. We think we feel thankful that our brethren, from different parts of the country, are affording us such seasonable aid. And we are the more thankful, as we have reason to believe we have the prayers of those societies and individuals, who are assisting in the pecuniary concerns of this institution.

9. Brother Chamberlain went out for the purpose of preaching to-morrow, where we have an appointment once in four weeks, about fourteen miles up the Tennessee.

Sabbath 10. Brother C. returned this evening. Had more than an ordinary number of hearers, several of whom appeared seriously impressed.

16. Brother C. went to Mr. Hicks's to spend the Sabbath. We formerly had an appointment there, once in two weeks; but since brother Butrick left us we have not been able to go thither, oftener than once in four weeks; and some of our stations for preaching we have been obliged to abandon altogether.

17. Brother C. returned, having had a pleasant meeting with that dear people. Some in that neighborhood appear to rejoice in the blessings of the Gospel.

20. A Cherokee woman called, and left two girls in the school. They were very unwilling to stay. They clung fast to their mother, who, seeing she could not well get rid of them, desired Mrs. Hoyt to take them away out of sight. The children screamed and cried very much; but the mother put on the fortitude to leave them in that situation. When we consider how much parents indulge their children in this country,

\* The letter here referred to was published in the Herald for June last.



we are surprised, that they appear so desirous of leaving them at school, in those cases where the children are unwilling to stay.

22. Sister Ann returned from Creek Path, accompanied by Susan Brown, a sister of Catharine. She has lately obtained a hope in Christ. God grant, that she may adorn her profession as her sister has done. Sister Ann informs us, that the work of grace appears to be going on, at Creek Path. She also informs us, that she saw our dear little Lydia on her way to the Osages. Lydia told her she wished she could write to her father and mother. Sister A. told her, *she* would write for her, if she could tell what she wanted to say. She appeared pleased with this and began, but was able to say only a few words, before she became so much affected, that she could not proceed. She said, she wanted her father and mother to come to the Osage country and take her.

#### *Letter from Creek Path.*

Oct. 12. O how sweet it is to meet with Christian friends in a heathen land. Our hearts were made to rejoice by the arrival of our dear brothers Butrick, John Brown, sen. John Brown, jun. his wife, and sister Catharine.

13. Meeting for business. A letter was received from the chiefs at Creek Path, handed by John Brown, sen. Its contents were as follows:

"Friends and brothers,

"We are glad to inform you, that we are well pleased with Mr. Butrick, who has come forward as a teacher to instruct our people. We believe he does discharge his duty; and we hope his coming will be of great advantage to our people. Our wish is, that you may prosper throughout our nation, in your laudable undertaking. It is out of our power to see you, in any short time, on account of the National Council, and other business we are obliged to attend at this time. It is our wish the school should continue at this place. Mr. John Brown, sen. will deliver this, who will present you our hands in friendship. We hope we shall see each other before long. We are glad to see our children advancing so well. We conclude with our best respects."

WAU-SAU-SEY, *Bear meat*, Speaker.

*Resolved*, that Mr. Chamberlain be directed to answer the above letter.

15. Had a precious season in commemorating the death of our blessed Immanuel. O how merciful is our heavenly Father, in furnishing such a table in the wilderness.

16. Were disappointed in not seeing any of the examining Committee; but had the pleasure of meeting several of our Cherokee friends. We proceeded to examine the schools, as if the Committee had attended. All, who were present, expressed the highest satisfaction in the improvement of the children. One of the little girls got very badly burned. Her clothes caught fire, and nearly consumed on her back. We are thankful that both her parents were here, and that the burn was not so bad as to prevent their carrying her home with safety.

17. Brother Hall arrived. The straying of his horse prevented his coming last week. The school under his care is doing well. About thirty-six attend constantly, and make good improvement.

#### *Regulations of the Schools, &c.*

Meeting for business: *Resolved*, that the principal teachers of the schools at this place have charge of all the clothing, books, &c. sent out for the use of the mission; that all applications for any of the said articles, by any member of the mission family, either at Brainerd, or any of the local schools, be made to one of them; that they keep an accurate account of all articles given out, in a book reserved solely for that purpose; and that a copy of the account of articles sold, or given out, to any member of the mission family, or to the local schools, be given to the Treasurer of this mission to go up to the Treasurer of the Board, with our regular account.

*Resolved*, that we deem it important, that a female teacher be provided for the school at Taloney to take charge of the girls.

*Resolved*, that at each general meeting, the teachers of the local schools shall report the whole and average number of scholars at their several schools,—their classes, and improvement from the time of the last general meeting; and that the same be entered by the Secretary in a book kept for that purpose. Also, that each teacher report, at the same time, the general state and prospects of religion and civilization, at his station.



*Resolved*, that our general meetings be held semi-annually, viz. on the Saturdays after the second Wednesdays of October and April, and that the order of said meetings shall be as follows:

1st. Preparatory lecture on Saturday. 2d. Sermon and communion on the Sabbath. 3d. Examination of the schools in this place on Monday. 4th. Meeting for business conducted as follows: First; read all communications, relative to the concerns of the missions, from the Cor. Secretary and Treasurer of the Board, which may have been received since the last general meeting, and all resolutions passed in the meetings for business at Brainerd. Secondly: The teachers of the local schools make their reports. Thirdly: The business of each local school, in alphabetical order. Fourthly: General business of the mission.

*Resolved*, that, with the approbation of the Prudential Committee, there be a semi-annual vacation of three weeks, to commence at the local schools, on the Saturdays after the first Wednesdays in October and April, and at this place the day after examination.

18. Our dear brothers and sisters from Creek Path left us to return. We have had a delightful season with them, and parting was painful. How delightful will be the time when all the children of God shall meet in their Father's kingdom to part no more.

19. Brother Hall left us to return to Taloney.

20. We have just heard of the death of our dear sister Crutchfield, at Spring-place. She was the first fruit which the Lord granted to our dear father and mother Gambold, and she is the first which He has taken to Himself.

24. Brother and sister Chamberlain set out for father Gambold's, where she expects to remain while her husband goes to the Council, and to Taloney.

#### *Advances of the Cherokees in civilization.*

*Nov. 1.* Brother and sister C. returned. He left sister C. at father Gambold's while he attended the council. At the council he took lodgings at Maj. Ridge's, where he had an opportunity of preaching to a large number of our Cherokee brethren. The Ridge says, he can never be thankful enough to the missionaries for providing a way for his son to receive an education. He says, he wishes him to stay at Corn-

wall until he gets a great education; and he hopes the Lord will give him a good heart, so that when he comes home, he may be very useful to his nation.

The Council have made a law to compel parents to keep their children at school, when once entered, until they have finished their education, or to pay all expense for clothing, board, and tuition. They have also given the superintendents of each mission authority to take out of their schools such children, as they shall think proper, and, with the consent of their parents, put them to such trades as are attached to their missions; and when such children have learned a trade, they are to be furnished with a set of tools at the expense of the nation.

They have also divided their country into eight districts, or counties; laid a tax on the people to build a courthouse, in each of these counties; and appointed four circuit judges. The Cherokees are rapidly adopting the laws and manners of the whites. They appear to advance in civilization, just in proportion to their knowledge of the Gospel. It therefore becomes all, who desire the civilization of the Indians, to do what they can to send the Gospel among them.

Brother Chamberlain, after leaving the Council, went to Taloney, where he spent the Sabbath. The people there were very attentive to preaching; some shed tears; one black man appeared to be a subject of pungent conviction. Most of the children of the school attended meeting. They were very neatly clad. They appear to be very intelligent, and we hope some will be raised up there to be ornaments to their nation.

4. Brother John Arch returned from a visit to his father's. During his absence, he has attended a meeting of the Presbytery and Missionary Society of North Carolina. He had an opportunity of sitting down, at the table of our Lord, with above five hundred brethren. The good people there gave him clothing of the value of more than \$50; and made him a member for life of the Missionary Society.

18. Brother Chamberlain's little daughter got to some arsenic, which was mixed with butter for the purpose of destroying rats. We know not how much she had eaten; but have reason to think that the quantity was considerable. It produced a burning thirst; and she had one severe spasm. We admin-



istered a large quantity of sweet oil, which, in a few minutes, counteracted the effects of the poison. After this, we gave her antimonial wine, which operated as an emetic. But we have no doubt it was the sweet oil, which, under God, saved the child's life. It might be well if this remedy for poison were more generally known.

We have now *eleven boys and six girls* in the school, supported in whole, or in part, by different associations. All these are promising children, and may hereafter, by a divine blessing, do honor to the societies and individuals by whom they are now supported.

We should have mentioned in our journal of Feb. last, that Dr. Joseph C. Strong of Knoxville, Ten. very generously vaccinated a large number of our children; and gave instructions for vaccinating the remainder, should the operation be successful in these, by which means the whole school have received that sure preventive of the small pox. We did not notice this omission, until we saw that part of our journal in print.

## MISSION AMONG THE CHOCTAWS.

EXTRACTS FROM THE JOURNAL KEPT AT  
ELLIOT.

(Continued from p. 51.)

### *Opening of a Road, 60 miles.*

June 10, 1820. The men, who have been opening the road, returned in good health. Waggoners can now come from the Pigeon Roost to Elliot without difficulty. This road has cost us about 65 days labor, besides what was done by Capt. Folsom. Brother Fisk returned to-day.

13. Meeting for business. *Resolved*, that Mr. Jewell collect the remainder of the cattle subscribed last August, for the benefit of the school; and that a joint letter be forwarded to the Board, as soon as circumstances will admit.

14. A four-horse-waggon arrived at Elliot; the first, which was ever in this part of the country. It came from Tennessee, by the way of the Pigeon Roost and the new cut road, and brought for a merchant in this place about 2,000 yards of homespun cotton cloth, an article much needed by the natives. Some of them manufacture considerable cloth; but there is by no means a supply made for the inhabitants.

## *Judgment of a Tennessee Waggoner.*

17. The person, who brought the cloth, has been with us two days, for the purpose of getting the waggon repaired at our shop. When the brethren Kingsbury and Williams were on their way to Yalo-Busha, in 1818, they had an interview with the same man. He had for many years been acquainted with the Indians, and had not the least confidence in our undertaking. But now, after observing minutely for two days the conduct and improvement of the scholars, he could not forbear letting us know the change of his opinion on this subject. He is now as much surprised at the results, as he was at us in the first instance, for undertaking the work. He made presents to the children, in small articles, to the amount of about 15 dollars.

## *Bad Example of White Traders.*

18. There are several white men in the neighborhood, who have come to trade with the natives in cattle, &c. They show no regard for the Sabbath, or religious instruction. Their example and conversation have great influence with the natives. How long shall those, who are educated in Christian lands, bring scandal upon that holy name, by which they are called.

19. A part of our supplies, which could not be brought in our own boat, were about the last of May put on board a boat bound for this place. The owner arrived at Elliot to-day, having left the boat a considerable distance below; there being not sufficient water to bring it up. We have hopes, that there will yet be a rise in the river. Generally we cannot calculate on receiving supplies by water, after the 1st of June.

## *Violent Thunder Storm.*

This evening experienced a violent thunder storm, attended by one of those destructive winds, which so often desolate this country. Its effects, however, were comparatively harmless, when estimated by those, which have been frequently experienced. Several large trees were prostrated near the house, and considerable damage was done to the corn. It came on very suddenly. The family were abroad in different directions; but through the kind providence of God, no one was injured, though some were nearly surrounded



by the falling trees. The occasion furnished a good opportunity for impressing the minds of our children with the idea of the mighty power of God.

20. Dr. Pride left home, with a boy and two pack horses, to bring some articles from the boat, and secure the remainder. All hands were employed in repairing the fences which were broken down by the falling trees, in removing the scattered limbs from off the corn, and in setting up that, which was blown down.

22. Dr. Pride returned with some articles, which were much needed, from the boat.

23. The mission has for some time experienced very serious embarrassment for want of help; particularly some person to work with the boys, when out of school. Brother Williams has lately been feeble, and unable to attend to this part of the business. We have long expected the arrival of brother and sister Wood, and the brethren Howes and Dyer; but as yet we get no intelligence of their approach.

#### *Visit of Messrs. Stewart & Humphreys.*

25. Mr. Thomas C. Stewart and Mr. David Humphreys, licensed preachers, visited us to-day. They are agents from the Missionary Society of the Synod of Georgia and South Carolina, to explore the Indian tribes in the southwestern part of the U. States. They have obtained leave of the Chickasaws to establish a school and mission in that tribe. We were refreshed by their labors of love, as they arrived in season to preach for us on both parts of the day. This is a dry and thirsty land, where there is no water. Oh that the Lord would pour upon us the influences of his Holy Spirit.

26. Special meeting for business: *Resolved*, that a joint communication be forwarded to the Prudential Committee, inquiring whether a large establishment, or a local school, shall be commenced in the Six-Towns.

27. Brother Jewell left Elliot for the purpose of collecting the cattle mentioned in a preceding resolution. They will be taken to the new establishment. This evening heard, that brother and sister Wood, and the other brethren, whom we have so long expected, were at the Walnut Hills, and are probably now on their way to this place.

28. Brother Williams went with a boy and horses to meet our brethren

and sister, and guide them on their way to Elliot. Our dear brethren Stewart and Humphreys took their leave of us this morning to return to South Carolina.

#### *Arrival of Messrs. Howes and Dyer.*

July 1. Were rejoiced to-day by the arrival of Mr. Zechariah Howes, and Mr. Anson Dyer in good health. They had a long passage on the river, but were kindly preserved amidst many dangers. Mr. Wood was taken sick about 120 miles from Elliot; and, with his wife, remained behind. Brother Williams went to their assistance. We have long expected these brethren, and are greatly strengthened by their arrival.

Sabbath 2. Had public worship as usual. We greatly need another missionary. If the Prudential Committee and Christian public knew our situation in this respect, they would heartily pity us. We are not weary of the work; but we exceedingly need some person, who can have leisure to attend to our spiritual concerns, and to the souls of the dear people around us.

4. Meeting for business: *Resolved*, that brethren Howes and Dyer direct the labor of the boys in the corn field, and on the piece of ground now clearing.

#### *Difficulties of Missionary Labor.*

5. Sent our herdsman and a boy to assist brother Jewell in collecting and driving cattle. There are now three brethren, two boys, a hired man, and seven horses, gone from Elliot on necessary business. Another brother ought, if possible, to go in a few days to the new establishment. People who live in a civilized land, where supplies can be obtained within a few miles;—where they have the advantages of good roads and accommodations while on journies; and where business can be conveniently transacted through the medium of post offices;—can have little idea of the difficulty and labor attending the transactions of extensive business in the midst of the wilderness. Our supplies must be obtained, money procured, remittances made, help hired, and almost all business performed at a distance of from 100 to 1,500 miles from Elliot; while our letters are lodged at post-offices 75, 100, and 150 miles distant.



Brother Williams returned in the evening with the boy, who went to meet him. His own health is much improved by the journey; but he found brother and sister Wood very feeble and unable to ride. They are at the house of a white man, who is kind to them according to his ability; but the accommodations are very poor for sick people.

12. Mr. Howes has for several days been quite indisposed. Had a high fever to-day, which left him very feeble.

13. A great rain last night, which continued through most of the day. This will raise the river sufficiently for the boat to ascend with the supplies for the mission. As it respects many things the Lord is smiling upon us through the dark clouds of his Providence.

#### LETTER FROM MR. KINGSBURY.

THE annual report of the School at Elliot was made out for the office of the Secretary at War, about the close of December; and a copy has been forwarded to the Corresponding Secretary of the Board, in a letter written by Mr. Kingsbury, Jan. 4th. This indefatigable missionary was greatly distressed with the apprehension, that the cause would suffer among the Indians for want of pecuniary means. We have room for only the closing paragraph of the Report.

"WE acknowledge with gratitude the kind providence of God, in raising up patrons, by whose generous aid, in co-operation with the Government, we have been enabled to extend to so many children of the forest the blessings of education, and to lay a foundation for more enlarged operations. An increasing desire is manifested by the natives, to have these advantages more widely extended. Many full-blooded Indians have lately made application to have their children admitted to the school. They are willing to submit them entirely to our direction. Strong desires are expressed to have other schools opened. It is hoped, that the provision made by the late treaty will be sufficient to extend the advantages of instruction more generally throughout the nation.

The moral and religious instruction of the adults has continued very limited. There has been no person, whose time could be devoted to this work; and it is but seldom we can have suitable interpreters. The Choctaws still continue

the slaves of ignorance, vice, and superstition. Numbers are every year butchered in the most inhuman manner, because they are supposed to possess the power of witchcraft. Intemperance abounds, and many of the whites in the neighboring settlements unblushingly set at defiance the laws prohibiting the introduction of whiskey. Partial and feeble resolutions are formed by the natives to suppress this evil, but it is feared they will not soon become effectual. Many of them say, they "wish their children to be at school, that they may learn better things."

#### PALESTINE MISSION.

LETTERS OF MESSRS. PARSONS AND FISK TO  
THE CORRESPONDING SECRETARY.

Scio, Sept. 12, 1820.

Rev. and Dear Sir,

It is impossible for us to express the comfort and encouragement, which we have received by perusing your highly esteemed favor of April 22d. Owing to causes of which we are ignorant, it did not reach us till the 4th inst. more than four months after it was written, and just ten months after we sailed from Boston. Several other letters from America accompanied yours. The perusal of them was indeed a rich repast.

A number of subjects and inquiries are introduced in your letter, which claim our attention. Our journal, and the letters which we have already forwarded, will give information on some of these points. But we will endeavor, in this letter, to give you still further satisfaction.

Situated as we are, the friendly-feelings and Christian co-operation of the British missionaries and agents, in these regions, are, on many accounts, desirable and important. In consequence of the manner in which you notice this subject, we send you the following extracts from some of their communications to us. When at Malta, we applied to Mr. Jowett, "as to an elder brother, in the missionary work," for such advice and hints, as he thought might be of use to us. In return, we received two large sheets filled with directions concerning "*languages, conduct and health.*"

[Extracts are here furnished from these directions, which not only evince kind and brotherly feelings towards Messrs. Parsons and Fisk, and a deep interest in their object, but exhibit very uncommon sagacity, and



great acquaintance with the character of the various people around the Mediterranean. We have reason to praise God, that such men as Mr. Jowett, Dr. Pinkerton and others, men of active and powerful minds, and laborious industry, as well as ardent zeal, and strong love for the soul,—are employed as agents and pioneers, in preparing the way for the Gospel.]

With these hints we received several valuable books; among them Henry Martyn's life from Mrs. Jowett. The Rev. Mr. Wilson, a missionary from the London Society, destined to the Ionian islands, sent us at the same time a parcel of books and tracts, with a very brotherly letter, in which he says. "Do favor me with your correspondence, wherever God may cast your lot. I shall value it much."

The Secretaries of the Malta Bible Society, in a line accompanying the two Arabic Bibles they sent to us, write thus: "The Committee earnestly desire to be favored with your correspondence, as your researches advance; and will have great pleasure in furnishing you with any requisite supplies of the Scriptures in their power, whenever the depot at Smyrna, or any other Levant station, may happen to be inadequate to your wants."

Sometime since we received a letter in Italian, from Dr. Naudi, dated Malta, June 14, 1820; from which the following is a translation:

"Rev. Sirs,

"Flattering myself that you have now acquired the Italian language, at least so as to read and understand it, I undertake to write to you in this tongue. You can answer me in English. I received, not long since, a letter from the London Society for promoting Christianity among the Jews, with a large quantity of Hebrew Testaments and tracts, and other papers produced by that Society for the advantage of the people of Israel. One part of these, it seems, the Society designed for you. This is my motive for making an extract from their letter, in which they write as follows:

"At present they have only one special request to make on this point, and that is, that you will be pleased to forward to the order of any of the missionaries, employed by the American Board of Missions, who shall apply for the same, one or more cases, as may be requested; and should you meet with or hear of them, you will be pleased to inform them that you have such instructions from us."

On receiving this letter, we wrote immediately to have the books forwarded to Smyrna, and are in daily expectation to hear that they have arrived. Dr. N. proceeds to say, "Mr. Jowett has been, as you know, to Alexandria to obtain a MS. of the Bible translated into the vernacular language of Abyssinia. The MS. was found entire and complete, and at this the Bible Society are much rejoiced. Abyssinia, in this way, will be soon in a condition to see the whole book of the Scriptures circulating among her numerous population; whereas, at present, it is scarcely to be found. And this is the reason, why that nation knows nothing of Christianity, except the name. The Bible not only does not circulate among private individuals, but it is not found, even among the priests, nor in the churches themselves."

In writing to Mr. Jowett, sometime since, we requested him, in case any thoughts had occurred during his late voyage, or since we left Malta, which he thought might be of use to us, to communicate them. In reply he says:

"You ask advice. Had I any to send, you should have it and welcome. Missionaries, when they go forth, have two things to learn, languages and facts. The fruit will appear after many days. In the mean while, fear not but that you are serving God, and earning the confidence of your friends in America and in the Mediterranean."

You will easily conceive, Rev. Sir, that the missionaries in this region would feel no small degree of solicitude on the arrival of new laborers from another country, and of another denomination; especially considering the political and religious state of these countries, and the mischief, which might result, from a single rash measure. We have, however, special reason to thank God for the reception we have met with from all our fellow laborers; and it is a source of the most unfeigned joy and comfort to our hearts, that we have such counsellors, examples, and helpers so near us. May God enable us to prove ourselves worthy of their affection and confidence.

Our journal will answer most of your inquiries respecting Bibles, Tracts, &c. We have reason to believe, that ancient Greek Testaments might be very profitably distributed to considerable extent, among the priests, and in the schools. If a few copies of the Greek Harmony, printed at Andover, could



be easily obtained, they would be very convenient and useful, as presents to Bishops, Professors, &c. In this country, strangers are expected to make presents continually. When it becomes necessary, or seems likely to be useful for us to do it, we intend, as far as possible, to make Bibles a substitute for money, sugar, &c. &c. To what extent we shall be able to obtain Bibles from the Smyrna, the Malta, or the British and Foreign Bible Society, without paying for them, we do not yet know. If any donations are made for the specific purpose of enabling us to distribute the Sacred Scriptures, we wish to have early notice of the amount. Among the Turks, Jews, and Catholics, we can hardly expect to sell any copies. If they will accept them, we shall rejoice. Among Greeks some may be sold. But even here the prospect is not very flattering. The great body of the Greeks are extremely poor; and must be supplied gratuitously, if ever supplied at all. They always accept the Scriptures very gladly.

We are in daily expectation of communications, in answer to ours by Capt. Edes, and the time of our continuance in this region will be regulated by such communications. At present, however, we hope to set out for Judea in the winter. We have no thought of going by land; it would be expensive and hazardous, as well as very fatiguing. Possibly we may obtain a passage, in some large vessel, direct for Acre or Jaffa. Perhaps we shall be obliged to hire a large boat. In this case, we may visit some large islands, say Patmos, Cyprus and Rhodes.

Of the "obstacles, dangers, and difficulties to be encountered," we cannot probably say much that will be new. We have no special fear of difficulty from the Turkish government. There is more danger from petty governors, and still more, when we are on journies, from outlaws and robbers. It is, however, impossible to calculate with much confidence respecting the future.

It has occurred to us as possible, that some Greek boys may, at some future time, be sent to America, for an education at Cornwall.

With this we send our journal for August. Some weeks ago we forwarded, to the care of Capt. Gerry of the Washington, our journal from March to August.\* We wait with no small

degree of anxiety to hear whether other missionaries may be expected at Smyrna this season or not.

Commending ourselves again to your prayers, and the prayers of the saints who are with you,

We are yours, &c.

L. PARSONS,  
P. FISK.

Smyrna, Oct. 27, 1820.

Rev. and Dear Sir,

Your letter, dated June 16th, was received on the 19th inst. just as we were preparing to leave Scio for this city. We rejoice to learn, that this interesting part of the world is not forgotten in the prayers and charity of American Christians. After a residence of five months at Scio, and observing the moral condition of the inhabitants, our first impressions, with regard to a missionary station at Smyrna, are greatly strengthened. The field is very extensive and becoming more promising. Much might be done by distribution of books among nominal Christians. In our journal, we have remarked at large upon this subject.

On Monday morning, Oct. 23d, we set sail from Scio, and arrived at this place the next day at evening. The Rev. Mr. Williamson has resigned the office of British chaplain, and has left the city. His successor is appointed, but has not arrived.

We design to commence our journey next week to Pergamos, Thyatira, &c. and hope to return in four or five weeks.

Requesting a remembrance in your prayers we subscribe ourselves,

Your brethren in the Gospel,

P. FISK,  
L. PARSONS.

#### JOURNAL OF MESSRS. PARSONS AND FISK.

Scio, Aug. 3, 1820. A monk belonging to St. Meena's monastery, who had previously requested of us a Testament, came to our room for the purpose of purchasing one. We sold him one of the double Testaments, and gave him a few tracts for his friends. We likewise sold one Testament to a man in the city, and promised to send another by the first opportunity. This inquiry for the Word of God indicates good to the souls of this people.

We presented to our instructor, Professor Bambas, Paley's Evidences of

\* This communication has not been received.



Christianity. After looking at the table of contents, he remarked, "I shall read this attentively, both for my own advantage, and for the benefit of my pupils." We gave him likewise the *Young Minister's Companion*. Looking at the subjects discussed he said, "O this must be excellent: I may make a selection from it to print for the use of the ecclesiastics."

Forwarded a parcel of letters to Capt. G. now at Smyrna to be conveyed to America. Among others were one to Dr. Worcester, containing our journal from March to August, and one to Mr. Evans.\*

4. Saw the Superior of the College, and paid him for the printing of the Tract, which we are now distributing.

[It was one of the exercises of Messrs. P. and F. to translate the excellent tract, the *Dairyman's Daughter*, in modern Greek, with a view to its publication in that language. This circumstance is here mentioned to explain subsequent allusions.]

While we were viewing the different apartments of a very splendid mansion, Professor B. said, "This is elegant; but the chamber of the dairyman's daughter was still more splendid."

#### *Visit of a School.*

5. In consequence of an invitation from Professor B. we visited a large school in the vicinity, (a branch of the College,) for the purpose of distributing religious tracts. It was the time of the weekly examination. In the first room we entered were about 60 youths, from twelve to twenty years of age, and three instructors. Two lads were under examination: one of them was found deficient; and, after a severe reproof, was sent weeping to his seat. The other acquitted himself with applause. At the close of the examination, the Professor informed the students, that two American friends were present, who would supply the school with religious tracts. "The tract contains," said he, "extracts from the writings of St. Chrysostom, a holy man in the Church, and must be read with attention and seriousness. On Monday your teacher will inquire whether you have diligently read it." One of the instructors then took from us a quantity of tracts, and, passing round the seats, gave to each scholar a copy. Joy brightened every

countenance, upon the reception of the little, yet invaluable, gift.

After this we visited the three lower classes, and tracts were distributed in the same manner, with repeated injunctions from the Professor to read them repeatedly. To some of the smallest children he said, "If you cannot understand them all, you must get some one to explain them." Although we brought with us two hundred tracts, we found that about thirty scholars could not be supplied. We relieved their evident anxiety by promising to send more on Monday. A little boy, of only 5 years of age, took a tract from us and read, with ease and distinctness, a few sentences upon the importance of studying the Holy Scriptures. Thus we have this day been permitted to sow precious seed. Two hundred youths and children have received those means of instruction, which are able to make them wise unto salvation. Probably their parents and friends will become acquainted with the same precious truths.

*Monday, 7.* Monthly concert. It encourages us in our work to be assured, that many Christians will pray for us this day, and for the peace of Jerusalem. Towards evening a priest, who is an instructor in the school, which we visited on Saturday, came to our room to thank us in behalf of the students, for the tract distributed among them. He said, that the scholars had generally read it, and were grateful for it. We read with him a chapter in the Roman Testament, and some in the "Harmony of the Gospels."

*Friday, 11.* Sent thirty more tracts, (in addition to the 80 sent on Monday last,) to the school which we visited on Saturday. The principal instructor requested this number for supplying the scholars as they enter the school.

12. A refreshing shower this evening, with considerable thunder and lightning. Since the 26th of June there has been scarcely a cloud to be seen.

13. Our recitation to-day related to the last sickness and death of the dairyman's daughter. Professor B. said, "I have not been able to read it without weeping." While examining the translation he was much affected, and several times was obliged to stop.

#### *Visit of the College.*

25. Professor B. invited us to visit the College, and we most cheerfully embraced another opportunity to dis-

\* These letters have not yet been received.



tribute religious tracts. In the first room were about 40 scholars. Four or five of them were examined critically in grammar and writing; and, having performed their parts well, were dismissed with approbation. At the close, the Professor said, that each student would be furnished with a religious tract through the benevolence of American friends. "This little book," said he, "relates to the blessed Gospel of Jesus Christ, and is worthy of frequent and serious perusal." The tracts were distributed, with every expression of gratitude, on the part of the students. In like manner, and with a similar exhortation, three other classes, the largest containing 70 pupils, were furnished with divine instruction. A teacher of a school in Crete was present, and witnessing the joy and eagerness with which the tracts were received, requested, through Professor B., a supply for the youth under his care, and for other schools. He requested 150 copies. We gave him 200, for which he expressed much gratitude and thankfulness.

A young gentleman from Thessalonica, a member of the College, accepted, at the same time, of 100 copies to be distributed in that city, where once the Gospel flourished in its purity and simplicity. When we took our leave of Professor B. he exclaimed with great feeling, in view of the scenes we had witnessed, "Glory be to Christ."

The day has been refreshing, and we trust, by the divine blessing, will bring forth fruit to eternal life. Three hundred youths here (and three hundred more in Crete and Thessalonica will not, we believe, long be destitute,) have been supplied with a faithful exhortation to study the Holy Scriptures, and to receive them as the only guide to a better world. It is but a few days since the tracts came from the press, and we have already, either directly or indirectly, given them to more than 1000 youths. To God be all the glory. The seed sown will be under the constant providence of Him, who will not suffer his word to return void.

#### *Indisposition of Mr. Fisk.*

27. Brother Fisk unwell. Professor B. called early this morning to see him, and expressed the solicitude and tenderness of a parent. We read with him several extracts from the last Report of the British and Foreign Bible Society,

which he translated into Greek. Afterwards, we read and sung the hymn from Dr. Worcester's collection, which begins thus:

"Kindred in Christ, for his dear sake,  
A hearty welcome here receive."

He was so much interested, that he wished us to transcribe both the hymn and the tune for his own use. While uniting in this religious exercise, we were reminded of that blessed assembly, in which Christians of every nation, and of every name will join harmoniously in saying: "Worthy is the Lamb, that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

29. Brother Fisk has been unwell for the past week. A physician visited him several times. To-day symptoms are favorable; and his health will, we trust, be soon restored.

#### *Manner of teaching Children.*

31. During this month, several children and youths have been to our room, generally upon the Sabbath, and often upon week days, for the purpose of reading the Holy Scriptures. We have improved the opportunity to instruct them in the things pertaining to the kingdom of God. The following will exhibit a little of the manner, in which we give instruction. The children replied to the questions, as the answers are here given.

Who made the world? "God." Where is God? "In heaven." When does God see you? "Always." Can he see your hearts? "Certainly." Do wicked men go to heaven? "No, no." Where do they go? "They go below to hell." Do all men love God? "No, sinners do, not love God." Who died on the cross? "Jesus Christ." For what did he die? "To save sinners." Where is he now? "In heaven." Will he come again? "He will come again with the holy angels." What will he say to sinners? "Depart from me." At one time, a little boy of 7 years, and very small of his age, read among other passages, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God."

#### PRINTING ESTABLISHMENT FOR WESTERN ASIA.

At the united monthly concert in Boston, held on the first Monday evening in December



last, part of a letter from the British chaplain at Smyrna to the Rev. Dr. Worcester was read; in which the writer urges, with great force and effect, the advantages, which may be derived to the cause of the Gospel, from printing establishments in Western Asia. After the reading of the document, some observations were made, in illustration and confirmation of the opinions there advanced. Among other things it was stated, that, if men acted with as much energy in religious concerns, as they do in their secular pursuits, it would be perfectly easy to raise a sufficient sum annually, in any of our large towns, to send into all the countries, bordering on the Mediterranean, the Bible in various languages, scriptural tracts, school books, &c. fraught with lessons of heavenly wisdom.

These suggestions made a deep impression on the minds of several gentlemen, who were present; and they soon after thought it their duty to confer together, as to the most eligible manner of raising funds for the contemplated object. About the middle of January a private meeting was held, and a subscription paper was adopted, of which the following is the preamble:

"The subscribers, being deeply impressed with the spiritual wants of the people on the shores of the Mediterranean, and in all parts of Western Asia, and fully convinced that a printing establishment, under discreet superintendence, devoted to the dissemination of Christian truth, would prove of incalculable service, in preparing the way for the free and general promulgation of the Gospel in those regions:—

"Do, therefore, deliberately bind ourselves to pay annually, for the term of five years, to the Treasurer of the American Board of Commissioners for Foreign Missions, the sums annexed to our respective names, to be received and applied subject to the conditions hereafter expressed. We humbly implore upon this freewill offering the blessing of Him, who will cause his Word "to prosper in that, whereunto he sends it," and who alone is able to make any human exertions effectual to the promotion of his own glory."

The terms of subscription are, in substance, as follows:

That the object is, to provide and keep in operation a printing establishment, under the direction of the Board, to be employed in printing the Holy Scriptures, and such tracts, school-books, and periodical papers, as shall

seem peculiarly calculated to diffuse religious knowledge:

That the first payment be made on the 4th day of July next, if the annual sum of \$3,000 be subscribed before that time; otherwise the subscription to be void:

That the money paid on this subscription be kept separate from the other funds of the Board, not to be used, on any emergency whatever, except for the purpose above described:

That if, in the course of Divine Providence, the pecuniary circumstances of any subscriber should be so materially altered, that, in his conscientious judgment, he could not make the stipulated annual payment, consistently with his previous obligations, he shall not be considered as bound on this subscription, after giving written notice: and

That this subscription is made in the confidence, that the Board will comply with the intention of the subscribers, as soon as practicable, after the first payment is made.

This paper was unanimously approved; and, out of thirteen persons, who were present, seven subscribed *one hundred dollars each*, annually. Six other subscriptions, and we believe more, have since been made; all of the same sum: and several other gentlemen have declared their willingness to subscribe \$50 each, annually; so that two thirds of the sum required may be considered as already pledged; and there is little doubt, that the rest will soon be obtained. After this is done, several of the same gentlemen intend to subscribe an additional sum to defray the expense of the press, and founts of type, in different languages. A gentleman, not among the annual subscribers, has already sent a hundred dollars for this purpose.

As the names of subscribers to this object are not published, it may be useful to say, that the subscription has not been made exclusively by gentlemen of wealth. The fact is mentioned, for the purpose of exciting to works of liberality and beneficence a numerous class of persons, scattered throughout the wide extent of our country, who, though not distinguished for riches, are abundantly able to take an active and very efficient part, in the benevolent exertions of the day. There are many thousands of our countrymen, who are perfectly able to give a hundred dollars a year to some public object, which greatly needs their assistance. Let a more extended scale of Christian liberality be formed; and let the use



of property, in promoting the temporal and eternal welfare of mankind, be the great reason for acquiring it, and for managing it with prudence and economy.

The gentlemen, who first proposed the subscription, of which an account has now been given, would not by any means divert a dollar from the general funds of the Board; on the contrary, they think that an effort should be made without delay to give a new impulse to the work of missions; an effort, in which they will themselves cordially join.

### DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS  
FOR FOREIGN MISSIONS,

From Jan. 21, to Feb. 20, 1821.

<i>Abingdon</i> , Va. Coll. in the Pres. chh. by the Rev. Mr. Potter,	\$7 71	<i>Branford</i> , Ct. A friend, by Rev. D. Smith,	1 00
<i>Albemarle Co.</i> Va. W. H. Foote,	4 25	<i>Bridgeport</i> , Ct. Mon. con. by the Rev. E. Waterman, for the Cherokees and Choctaws.	41 00
<i>Alstead</i> , N. H. Fem. C. So. by Mrs. Arnold,	17 09	For the Palestine mission,	5 00
Ed. and F. M. So. by the Rev. S. S. A.	10 26	<i>Bristol</i> , R. I. Mrs. James D'Wolf,	10 00
Monthly concert,	5 85	Mrs. Geo. D'Wolf, \$5; Mrs. R. Perry, \$2,	7 00
<i>Amherst</i> , Ms. Fem. Ch. So. by Sally Church, Treasurer,	12 00	Mrs. H. Gibbs, \$1 50; Wm. Munroe, \$2,	3 50
<i>Andover</i> , Ms. (N. par.) Mrs. Putnam,	1 00	<i>Brooklyn</i> , Ct. G. Clark and others, by Mr. Potter,	1 25
<i>Ashby</i> , Ms. Mon. con. by Mr. Jona. Blood, for the Choctaw mission,	5 00	<i>Caledonia Co.</i> Vt. Two friends of missions,	20 00
<i>Ashville</i> , N. C. Coll. at a Synod for the education of John Arch, and remitted to Mr. Hall,	32 00	<i>Camden</i> , N. Y. Rev. Henry Smith,	3 00
<i>Athens</i> , Pa. Individuals to the Rev. A. Wright,	3 12	<i>Canaan</i> , Ct. Individ. by Mr. Potter,	1 75
Mrs. Ann Paine,	62 00	<i>Canandaigua</i> , N. Y. Individuals, by the Rev. Alfred Wright,	15 89
Children in Sab. School,	1 50	Small chil. in Miss Shepherd's sch.	1 38
<i>Bardstown</i> , Ky. Individ. by Mr. Wright, Baptist Miss. So. by John Bemis, remitted to Brainerd,	32 00	Concert of females for prayer,	1 50
<i>Barre</i> , Vt. Monthly con. by Rev. C. Wright,	9 20	Monthly concert,	3 68
<i>Bath</i> , Me. C. P. C. for Pal. miss.	10 00	<i>Carlisle</i> , Ms. Coll. in the Rev. Mr. Litchfield's par. for Ind. miss.	7 21
<i>Berkley</i> , Ms. A friend, Cent So. by the Rev. T. Andros,	12 00	Hea. Sch. So. by Dea. Green,	1 00
<i>Berwick</i> , Pa. Fem. F. M. S. by Mary R. Bowen,	11 00	<i>Carver</i> , Ms. Hea. Friend So. by Lois Lucas,	13 00
<i>Beverly</i> , Ms. Mon. con. A member of the third cong. chh. by Mr. Oliphant,	20 00	<i>Catskill</i> , N. Y. A Soc. of females,	18 00
<i>Boston</i> , Ms. For. Miss. So. Thirteen subscribers to the Recorder, by Mr. Willis,	6 50	<i>Cazenovia</i> , N. Y. Third annual payment for CHARLOTTE BURNELL,	12 00
From Mr. N. Willis, for a boy to be educated at Brainerd,	30 00	<i>Chambersburg</i> , Pa. Rev. N. Patterson, S. Patterson, \$10; R. M'Cracken, \$10,	20 00
United Monthly concert,	79 66	James Ross, \$5; J. Calhoun, \$2, Martha Keys, \$1; other individuals, by the Rev. A. Wright, \$13,	14 00
A widow's mite, for East India miss.	5 00	Rev. N. Patterson, f KELSO M'BOYD,	30 00
A lady, for Pal. miss.	5 00	<i>Chelmsford and Dracut</i> , Ms. Fem. Char. So. for JOHN ELLIOT, in Ceylon,	12 00
Three friends of missions, by Miss Lucy Proctor,	7 00	<i>Chelsea</i> , Vt. For. Miss. So. by Mr. Ivory Douglass,	13 00
From A. B. saved in wearing apparel in the course of a year,	75 00	Mon. con.	7 56
A widow, to such objects as are most in need,	100 00	<i>Cherokee nation</i> , Ch. R. Hicks,	30 00
<i>Bowling Green</i> , Ky. W. M'Pheeters,	1 00	<i>Cherry-Valley</i> , N. Y. Chil. in Sab. sch. M. G. M. for Pal. miss.	5 00
<i>Brainerd</i> , Cher. nation, Andrew Carr,	1 00	A little girl, premium for proficiency in learning,	1 00
<i>Braintree</i> , Ms. Jonathan Newcomb,	2 50	<i>Cheshire</i> , Ct. Benj. Beecher, by the Rev. D. Smith,	5 00
<i>Braintree and Weymouth</i> , United Society, coll. by Rev. Jonas Perkins,	42 28	A friend of missions, by do.	50
		<i>Chesterfield</i> , N. H. So. of Females, for ed. hea. youth, by L. Britton,	3 50
		<i>Colerain</i> , Ms. A charity box,	50
		<i>Columbia</i> , Pa. Coll. in Pres. chh.	3 97
		<i>Cummington</i> , Ms. Collection for miss. among Amer. Ind.	17 58
		<i>Dalton</i> , Ms. Coll. on the first Sab. in Jan. by the Rev. E. Jennings,	11 00
		Mr. Daniel Boardman,	1 00
		The family of Dea. Williams,	1 00
		<i>Dansville</i> , N. Y. From Eumetadotos by C. Hurlbut, Esq. for Brainerd,	5 00
		<i>Danville</i> , Pa. Chil. in Sab. sch.	2 10
		<i>Deerfield</i> , Ms. For. Miss. So. in the first par. by Mr. James Reed, Sec. S. par. Mon. con. by the Rev. Benj. Rice,	4 00
		<i>Dunbarton</i> , N. H. Toward the education of a youth, at the For. Miss. School, named JOHN CLEVELAND IREPOAH, from the Rev. Walter Harris,	25 00
		Mr. Caleb Mills, for the Arkansaw mission, by Mr. I. Bird,	10 00



<i>East Bloomfield, N. Y.</i> Rev. J. Steele,	3 00	Mon. con. (a small balance.)	50
Mon. con. \$10; J. Rice, \$5,	15 00	<i>Marshfield and Plainfield, Vt.</i> Mon. concert,	3 10
<i>East Sudbury, Ms.</i> Coll. in a box, placed in the meeting house, for western missions,	6 00	<i>Medway, Ga.</i> Juv. So. by the Rev. Mr. Murphy,	50 00
For missions generally,	11 82	<i>Middleboro', Ms.</i> Mon. con. by Dea. Tillson,	12 66
<i>East Windsor, Ct.</i> (N. par.) by the Rev. S. Bartlett; viz.		<i>Middle Granville, Ms.</i> Mon. con.	7 00
Friends of missions,	1 50	<i>Milton, Ms.</i> Dea. Isaac Tucker, jun.	4 00
A. Richardson,	1 00	Fem. Juv. So. by Elis. Inches, for SAMUEL GILE in Ceylon,	12 00
Men's Benev. So.	9 00	<i>Minot, Me.</i> Rev. Jonathan Scott,	2 00
Young Men's Aux. For. Miss. Soc.	12 00	Mon. con.	4 00
Fem. Benev. So.	1 52	For a child in Ceylon,	12 00
Mon. con.	1 12	<i>Monson, Ms.</i> Mon. con.	5 50
<i>Fairfax, Vt.</i> So. for ed. hea. chil. by Mrs. J. Farnsworth,	6 71	<i>Montpelier, Vt.</i> Mon. con. by Rev. C. Wright,	2 70
The produce of a small piece of ground,	4 29	Juv. So. by Clarissa Collins, for CHES- TER AND CHARLOTTE WRIGHT, in Ceylon,	17 56
<i>Fitchburg, Ms.</i> From ladies for ed. hea. chil. by the Rev. W. Eaton,	7 82	<i>Morristown, N. J.</i> Coll. by Mr. Potter,	13 00
S. Johnson,	50	<i>Newark, N. J.</i> do. do.	23 18
<i>Frankfort, Ky.</i> From a gentleman passing through the Cherokee country, for the Brainerd miss.	20 00	<i>New Haven, Ct.</i> do. do.	57 78
Fem. Cent So. by Mrs. C. P. Foster,	30 00	<i>New Braintree, Ms.</i> A lady, by Mr. Fisk,	3 00
<i>Geneva, N. Y.</i> Indiv. by Mr. Wright,	5 27	<i>New Marlboro', Ms.</i> Uriah Harman,	3 00
<i>Glastenbury, Ct.</i> Aux. F. M. S. by O. Hale,	23 00	Rev. J. Catlin, Mrs. C. Thompson, Mr. P. Morton, Miss W. Leet, and Rev. S. Burt, \$1, each, by Mr. Wright,	5 00
Cent So. by Mrs. Betsey Hale,	18 95	Other individuals,	1 84
<i>Goshen, Ms.</i> Coll. in a choir of singers,	3 53	<i>Newport, N. H.</i> Fem. Asso. by Mrs. Jane M'Allaster,	12 00
<i>Grafton, Co. N. H.</i> Char. So. by John B. Wheeler, Esq. for missions,	41 64	<i>New Providence, N. C.</i> Beneficent So. by the Rev. S. C. Caldwell,	76 30
For ed. hea. youth,	12 47	<i>Newton, Ms.</i> Mon. con. by the Rev. Wm. Greenough,	11 67
<i>Hadley, Ms.</i> Maj. E. Smith and family, Coll. by Mr. Goodell,	36 70	<i>Northampton, Ms.</i> Avails of the produce of six and a half acres of land,	101 31
<i>Hanover, N. J.</i> Fem. C. S. for Brainerd, by the Rev. Aaron Condit,	21 28	<i>North Carolina, John</i> Lawson,	2 00
Fem. Mite So. for chil. at Bombay,	16 22	<i>Norwalk, Ct.</i> Coll. by Mr. Potter,	5 81
Two mission boxes,	2 50	<i>Norway, Me.</i> Monthly concert by Rev. B. T.	8 04
<i>Hartford, Ct.</i> A. P. Talcott, by Dr. Chapin,	5 00	Mr. Robert Page, jun.	96
<i>Harvard, Ms.</i> Dr. John Lysecom,	2 00	<i>Orleans, Ms.</i> For. Miss. So.	7 00
<i>Hatfield, Ms.</i> Coll. by Mr. Goodell,	25 57	<i>Orwell, Vt.</i> F. C. S. by Dr. Hooker,	19 25
<i>Huntington, Ct.</i> Ripton parish, mon. con. by the Rev. T. Panderson,	17 50	<i>Pelham, N. H.</i> Rev. J. H. Church, for STEPHEN CHURCH, in Ceylon,	12 00
Miss Polly Cone,	3 00	New Year's coll. for Choc. Miss.	22 10
<i>Jamaica, L. I.</i> Juv. Cent So.	10 00	Fem C. So.	3 61
<i>Kentucky,</i> Two small donations, town not mentioned,	75	Charity box for Choc. miss.	1 00
<i>Kingsboro, Johnstown, N. Y.</i> Mon. concert,	13 00	<i>Peru, Ms.</i> Coll. by Mr. Goodell,	9 20
Fem. Cent So. by the Rev. E. Yale,	8 00	<i>Philadelphia, Fem.</i> Mite So. for E. W. SEELEY, by Mr. Hugh de Haven, jun.	30 00
A member of Mor. and Benev. So.	13 00	Coll. in the sixth Pres. chh. by Mr. Potter,	78 00
<i>Kington, Pa.</i> Indiv. by Mr. Wright,	2 94	Coll. at Pres. chh. in the Northern Liberties, by Mr. Potter,	32 12
<i>Knoxville, Ten.</i> Col. Morgan, by Mr. Hicks,	4 00	<i>Piermont, N. H.</i> By Mr. R. Webster,	9 00
<i>Leominster, Ms.</i> From ladies,	1 00	<i>Pittsfield, Ms.</i> Mon. con. after an address,	31 44
<i>Lexington, N. Y.</i> Del. co. Fem. C. S.	14 00	<i>Plainfield, Ms.</i> Coll. by David Whiton, Young Ladies and Gentlemen's So. by Jason Richards, for a child to be named MOSES HALLOCK, and educated in the family of the Rev. James Richards, Ceylon,	12 00
<i>Lexington, Va.</i> Coll. by Mr. Potter,	15 80	<i>Plymouth, Ms.</i> Legacy of Mrs. Mary Whiting, by the Rev. Wm. T. Torrey,	23 00
<i>Long-Meadow, Ms.</i> Fem. Asso. by H. Ely,	34 25	<i>Portland, Me.</i> Fem. Miss. So. by Miss Eliza P. Mitchell,	70 00
<i>Louisville, Ky.</i> Gen. Chauncey Whit- tlesey,	5 00		
Mr. Charles B. King,	5 00		
Other persons, by Mr. Wright,	1 00		
<i>Lyme, Ct.</i> F. C. S. by the Rev. Mr. Everest,	21 00		
<i>Mansfield, Ct.</i> (S. par.) Dea. A. Palmer,	2 00		
Ezra Fuller,	1 00		
<i>Marblehead, Ms.</i> Ladies' Asso. in the first parish, for ed. hea. chil. by the Hon. Wm. Reed,	24 00		



<i>Pawnall, Me.</i> A child of Perez Chapin,	1 00
<i>Princeton, N. J.</i> Missionary box, by M. O.	1 00
<i>Randolph, Vt.</i> F. C. S. by Miss Edson,	17 00
<i>Rehoboth, Ms.</i> Fem. Benev. Soc. by the Rev. A. Wright,	10 63
A friend of missions,	1 00
<i>Rocky Hill, Ct.</i> Coll. on thanksgiving, by Dr. Chapin,	19 51
<i>Rowley, Ms.</i> First par. Mon. con.	9 02
<i>Sharon, Vt.</i> Fem. Hea. Sch. Soc.	7 50
<i>Sharon, Ct.</i> Coll. by Mr. Potter,	21 00
Rev. Mr. Perry, \$1; J. A. E. 50 cts.	1 50
<i>Stratford, Conn.</i> Coll. by Mr. Potter,	20 00
<i>Sugar Creek, N. C.</i> Coll. by the Rev. S. C. Caldwell,	40 00
<i>Sumner, Me.</i> Indiv. by S. B. for Cher. miss.	6 00
<i>Templeton, Ms.</i> T. Fisher, Esq.	1 00
<i>Tiverton, R. I.</i> Mon. con.	1 56
<i>Trumbull, Conn.</i> Mon. con.	13 00
<i>Tunbridge, Vt.</i> A female friend,	1 00
<i>Vergennes, Vt.</i> Chil. in Sab. School, by Mr. N. Willis,	3 50
<i>Vernon, Ct.</i> Mon. con. for eastern miss.	11 50
<i>Walton, Del. co.</i> N. Y. Rev. A. Bassett,	6 00
Annual subscription, by W. W. E.	5 00
Fem. Cent So.	7 75
do. do. in Columbia par.	12 50
<i>Westboro', Ms.</i> A friend for Ind. miss.	5 00
<i>Westfield, Ms.</i> So. of females, avails of their industry, by Miss Jerusha Phelps,	20 00
A female,	2 00
<i>Westminster, Ms.</i> Mon. con. for CRURUS MANN, in Ceylon,	15 00
<i>Wilkesbarre, Pa.</i> Ind. by Mr. Wright,	13 11
<i>Williamsburg, Ms.</i> Coll. by Mr. Goodell,	3 85
<i>Windham, Ct.</i> A friend,	1 00
<i>Windham, N. Y.</i> Remitted by the Rev. B. Stimpson, being the proceeds of 27 lambs, contributed by members of his congregation,	26 87
<i>Zion Congregation, Tenn.</i> Coll. by Mr. Wright,	31 00
<i>The residence of the persons, who gave the following sums, is either unknown, or concealed by request.</i>	
<i>Jan. 30.</i> For a child in the family of the Rev. Henry Woodward, Ceylon,	12 00
Mr. John Semple, by the Rev. G. Blackburn,	55 00
<i>Feb. 20.</i> Money in a box of clothing, received at Brainerd in May last,	8 87
From a gentleman, who travelled through the Cherokee country,	15 00
Mr. Simmons, a Methodist preacher,	2 00
Total now published, \$2,914 82.	

The foregoing list contains all the donations received by the Rev. Alfred Wright, while on his way to Elliot, amounting to \$293 17; the donations received by the Rev. William Potter, while on his way to Brainerd, amounting to \$292 71; and the donations received by Mr. William Goodell, during his present agency, so far as they had been communicated previous to the date at the head of the list.

We are again compelled to remind donors, that if they attend to the dates, at the head of each list of donations, they will often be spared the occasion of making inquiries, with respect to the receipt of their remittances.

#### DONATIONS IN ARTICLES OF CLOTHING, &c. FOR THE MISSIONS TO THE AMERICAN INDIANS.

*For the Cherokee mission, at Brainerd, communicated to the Treasurer between Jan. 25th and Feb. 24th, 1821.*

*Ashford, Ct.* (Westford parish.) Articles committed to Mr. Potter, valued at \$30.

*Griswold, Ct.* Soc. of females furnished articles to the care of Mr. Potter. \$70.

*Lisbon, Ct.* Articles from the Fem. Char. So. committed to Mr. Potter, \$50.

Scott's Family Bible presented by Thomas Kinsman, Esq.

(Hanover parish.) Articles to the value of \$40.

*Similar donations for the Choctaw mission, at Elliot.*

*Farmington, Ct.* Articles for the school at Elliot, forwarded by M. Bull to John Sayre last autumn. \$157.

*Kingsboro', Johnstown, N. Y.* Articles valued at \$100, forwarded from Boston to New Orleans.

*Loudon, N. H.* Fem. Gleaning Soc. by R. Chamberlain, \$52 89.

*Plainfield, Ms.* A box forwarded by David Whiton, Esq.

#### For Indian Missions generally.

*Attleboro', Ms.* From Ladies and Misses, in the Rev. John Wilder's parish, \$33 75.

*Cummington, Ms.* A box of clothing, and a box of hats, forwarded by Seth Porter and William Packard, the whole valued at \$224.

*Glastenbury, Ct.* Ladies' Benev. So. by A. Talcott, Sec. articles forwarded by H. Hudson, Esq. \$105.

*Windsor, Vt.* School of Miss Mary Robinson two bed-quits, prepared by the labor of the children.

#### MISCELLANEOUS ARTICLES.

##### NOTICES OF MISSIONARY EXERTIONS, &c.

AN aged and venerable minister, in a remote country town, lately wrote to the Treasurer as follows, after stating that the inhabitants had given \$171 for missionary and education societies the year past, beside something for Bible and tract societies.

"The sphere of the Foreign Mission Board seems to be enlarging, and it is very necessary that they should be supplied with means to carry their plans into execution. And if proper exertions were made, they would receive a sum double to the one they now receive. In towns, as far as I am acquainted, around us, where they have no minister, but little is done, especially for the



Foreign Mission Society, and in some places nothing is done. There are some ministers, who make but faint exertions to promote such benevolent objects. Where they make proper exertions considerable is effected. They ought, by conversation and preaching, to teach their hearers the nature, design, and importance of such charitable objects, and impress on them the duty of exerting themselves, and aiding in the work of the Lord. The country is able to do much more than is done; but to effect much, great and constant exertion is requisite. These exertions must be made by a few; they must take the lead, use their influence to awaken attention and obtain contributions. And Ministers of the Gospel are the proper persons to step forward, in making these exertions. I am satisfied, that if I had been silent, and made no efforts in this place, for such charitable and benevolent objects, little or nothing would have been done to this day.

"The great majority of the people read but little, and know as little, of what is doing at this day for the conversion of the world. They need information; and this should be given them by their ministers. The Missionary Herald, where people have it read gratis, has done much good. Here it is sent into every part of the town, and the greater part are fond of reading it, and from it they acquire the information which prompts them to do something to aid the great cause. But these Heralds are not sent to every town, because very few pay the requisite sum to be entitled to them.

"I am advanced in life; old age is daily creeping on. By this I am admonished to work while the day lasts, for the night is at hand. O that I may be ready for the last summons. I now feel, more than ever, the great importance of zeal, diligence, labor, and exertion in ministers, while young and able; for age will impair their strength.

"This is a day of wonders. The signs of the times indicate the approach of the glorious day, when all shall know the Lord. Every one ought now to come up to the help of the Lord. With suitable exertions and zeal, we may expect ere long to see Satan bound, and Christ's kingdom fill the earth; when all may rejoice together in the diffusion of divine love and grace, and reap the blessed fruits of present labors. The success of the missionaries at the Society Islands is enough to encourage

the heart and strengthen the hands of every friend of Christ."

#### LETTER TO THE TREASURER.

*Northampton, Feb. 3, 1821.*

DEAR SIR,—We are happy in having it in our power to transmit to you, for the use of the American Board for Foreign Missions, the enclosed amount of one hundred and one dollars and thirty one cents. It is the net proceeds of six and a half acres of land, cultivated in this town the last season, to aid the funds of that institution. The undertaking was an experiment; and its success has exceeded our most sanguine expectations. Many, who would have been unable to contribute in money, gladly embraced the opportunity thus offered them, to manifest their love to the Savior, and their attachment to His cause, by giving their labor, occasionally, for a day, or part of a day; and we are persuaded that many more would, in this way, have cheerfully yielded their aid, if it had been needed. The success, with which our experiment has been attended, has satisfied our minds, that nothing but the attempt is wanting to obtain from most of the towns in this commonwealth, and perhaps throughout our country, at least an equal contribution every year. The large proportion of Christians, who depend in a greater or less degree upon their labor, for their own support and for the maintenance of their families, have as yet done but little, compared with their ability and their wishes, to promote the great plans of Christian beneficence, which now agitate the world. They wait only to be taught in what manner they may cooperate efficiently, and to have the opportunity fairly presented them, to come forward in their strength, with resources equal to every exigency. Individually, they feel weak. The trifle, that each might spare, seems utterly insignificant for the furtherance of designs so vast; and to spare even that trifle requires forethought and arrangement. Persons, who are not much beforehand with the world, generally find immediate and pressing occasion for all the money, which they can obtain. Similar feelings probably paralyze, in a great majority of instances, individual exertion, in any of the various modes, which the ingenuity of Christian benevolence has pointed out. But, in a union of efforts there is strength; and when such efforts



are called for in a way that requires little self-denial and asks for little sacrifice, at the same time that important results are manifestly visible; very few, we believe, who do not feel something worse than indifference, will refuse their aid.

Upon the plan, we have pursued, we do not apprehend, that other towns would experience greater difficulties than we have met with, or would find a less successful issue. Most farmers have more land than they can cultivate; and such as feel at all interested in the diffusion of Christian truth, would readily give the use of an acre or two a year, for so important an object. Many would willingly contribute to prepare and cultivate the land, and to furnish teams and implements of husbandry. To some of the proprietors from whom land was obtained, we expected to pay one half its value. But the unexpected crops sent them by a bountiful Providence were considered as a full compensation; and they declined receiving any thing from us. We cannot therefore help indulging the hope, that during the present year the example of Northampton will be followed by many towns, throughout the state, and that, in this and in similar ways, many thousands will be added to the funds already devoted to carry to our dying fellow mortals the good news of life and salvation.

If Christians were generally aware of the ease and satisfaction, which has attended the experiment here, we feel confident, that at least one trial would every where be made: and it only needs a fair trial to bring home to every man's bosom the conviction, that in giving to the Lord there is nothing lost.

In behalf of the association,

ENOS CLARK,  
THOMAS WRIGHT,  
E. S. PHELPS.

SUGGESTIONS OCCASIONED BY THE PRECEDING LETTER.

WE may safely conclude, not only from the experience of our friends at Northampton, but from what has taken place in other parts of the country, that it is a very pleasing object to the pious and considerate farmer, as he looks around him, to behold a field devoted to the peculiar service of God;—to a cause near to the heart of the Savior,—the universal diffusion of divine knowledge by means of the Gospel. Why should not all our farmers enjoy this gratifying spectacle? When they view

the fresh and delightful vegetation of June, or the loaded harvests of July and October, why should not every tiller of the ground be able to say: "This field testifies my affection to my Savior, and the souls for whom he died. Cultivated by the labor of my hands, and consecrated to Him, by whose power the rain descends, it has witnessed my prayers for the salvation of the heathen, and my ardent desires that the Gospel of the kingdom may be preached to all men. By the sweat of my brow has this field been tilled; and thus, by a small sacrifice, have I expressed my gratitude to him, *who gave himself a sacrifice*, and made ample provision for the present and future happiness of penitent sinners."

It is not to be doubted, that, if some enterprising friend of missions in each country village, or neighborhood, would immediately propose to his friends and neighbors the cultivation of a missionary field the ensuing season, the attempt would be successful, to a greater or less extent, in almost every instance. The outlines of the plan might be somewhat like the following: viz. That a piece, or pieces, of good land be devoted, for the present season, to missionary purposes, in each considerable neighborhood, or tract as large as a common school-district in New England;—that one man be appointed to see that this land be cultivated, according to a plan previously agreed on;—that he call upon his associates for labor, in the proportion which they had previously engaged to render;—that, when the crops are gathered, they be assigned for disposal to the person most competent to effect this part of the business; that they be sold by an appointed day, the money remitted, the official receipt returned, and arrangements made for the next year; and so on, without intermission, till the spiritual wants of the world shall be supplied.

Mr. William Goodell, who expects to be sent hereafter as a missionary to a very interesting part of the world, is at present employed as an agent for the Board. He has found it a very acceptable proposal, in that part of the country through which he has passed, for each farmer to appropriate beforehand whatever shall be produced on a certain assigned piece of land. If this practice were to become general, and if the farmers of our country would imitate the liberality of the great Author of the harvest, all the charitable institutions among us would flourish, so long as their kind and cheering influence should be needed.



## PECUNIARY ACCOUNTS OF THE BOARD.

*The American Board of Commissioners for Foreign Missions, in account current with Jeremiah Evarts, Treasurer, Dr.*

To cash paid from Sept. 1, 1819, to Aug. 31, 1820, in conformity to orders of the Board, and of the Prudential Committee, from No. 435 to No. 576, both inclusive; viz. as classed summarily under the following heads: viz.

## FOR THE MISSION IN BOMBAY AND THE VICINITY.

Salaries of the missionaries, rent, and other general expenses of the mission,	\$3,811 17
To support free schools, for the instruction of heath. and Jewish children; and to support heath. children in the families of the missionaries, in case promising children can be obtained,	2,387 96
For the translation, and publication of the Scriptures, in the languages of the heathen,	1,022 09—7,221 22

## FOR THE MISSION IN THE ISLAND OF CEYLON.

Salaries of the missionaries, rent, repairs, and other general expenses of the mission,	4,616 05
To support free schools for the instruction of heathen children; and to support heathen children in boarding schools, under the immediate superintendence of the missionaries,	1,263 67
For printing school books, portions of Scripture, &c. for the use of the schools, and for distribution,	648 01
Expense of sending out Mr. Garrett: viz.	
For his passage to the Coromandel coast,	200 00
Advanced for his ulterior expenses and his services,	300 00
Board while in Boston, stores, medicines, &c. for the voyage,	107 52—607 52—7,135 25

## FOR THE PALESTINE MISSION.

Residue of outfits of the missionaries,	728 88
Preparatory expenses for the mission, medicines, &c.	81 85
Passage to Smyrna,	400 00
Advanced for salaries and other general expenses of the mission,	800 00
Books, &c. for the mission library,	204 50
To commence the establishment of a Bible Society in Palestine, or elsewhere in that region, the don. of an individual for this purpose,	133 33—2,348 56

## FOR THE CHEROKEE MISSION.

Remitted from the Treasury for the general expenses of the mission,	5,214 81
Drafts of the missionaries paid at Boston,	4,140 00
Donations made at Brainerd,	479 50
Articles purchased for the use of the school,	133 03—9,967 34

## FOR THE CHOCTAW MISSION.

Remitted from the Treasury for the general expenses of the mission,	4,122 66
Drafts of the missionaries paid at Boston,	3,200 00
Donations received at Elliot,	187 93
Outfits and travelling expenses of the missionaries and assistants,	1,469 09
Various articles purchased at Boston for the mission, and shipped to New Orleans, comprising clothing, bedding, groceries, hardware, farming utensils, &c. &c.	1,278 81
Provisions purchased at Marietta, O. for the use of the mission,	155 31—10,413 80

## FOR THE ARKANSAW MISSION.

Remitted from the Treas. for the general expenses of the mission,	945 19
Donations received by the missionaries on their way,	204 65—1,149 84

## FOR INDIAN MISSIONS GENERALLY.

Services and trav. expenses of agents employed to collect donations,	229 83
Transportation and purchase of articles,	21 84—251 67

## FOR THE MISSION TO THE SANDWICH ISLANDS.

Outfits of missionaries and assistants,	1,821 55
Travelling expenses of missionaries,	224 20
Other preparatory expenses,	85 87
Transportation of articles to Boston for embarkation,	274 67
Passage to the Islands,	2,250 00
Stores for use on the voyage,	1,657 42
Cash advanced to the missionaries,	500 00
Stores for use after arrival,	315 87
Frame of a house, boards, shingles, glass, nails, &c. for completing it, and the charge of storing and putting it on board,	548 06

\$7,677 64 \$38,487 63



	Brought forward,	\$7,677 64	\$38,487 68
Clothing and materials for clothing,	-	523 74	
Furniture and mechanical implements,	-	421 35	
Printing press, types and other apparatus,	-	426 44	
Books, maps, globes, mathematical and philosophical instruments,	-	819 08	
Surgical instruments and medicines,	-	396 18	
Services rendered in receiving and putting the various articles on board,	-	18 00	
Boxes, barrels, bags, kegs, &c. &c. to contain the articles,	-	36 87	
Premium on Spanish dollars,	-	10 00	—10,329 30

## FOR THE FOREIGN MISSION SCHOOL.

Cash remitted from the Treas. for the gen. expenses of the school,	3,132 65	
Cash received at the school in donations,	182 76	
Trav. exp. of the Marquesas boys and others, and various contingencies,	35 30	—3,350 71

## FOR GENERAL CONTINGENCIES.

Trav. exp. of the Mem. of the Board in attend. the ann. meet.	287 50	
Other expenses of the meeting,	21 34	—308 84
Trav. exp. of the Sec. and Treas. on the business of the Board,	169 39	
Expense of meetings of the Prudential Committee,	62 83	
Services of agents employed to collect general funds,	104 00	
Travelling expenses of do.	157 06	—261 06
Printing, viz. Copies of the Missionary Herald, distributed by the Board to Auxiliary Societies, sent to missionary stations, and to distinguished patrons, benefactors and friends of the missionary cause,	915 50	
Tenth Annual Report and Dr. Lyman's Sermon,	312 40	
Mr. Humphrey's Sermon, Instructions of the Pruden. Com.		
Messrs. Fisk and Parsons's Sermon, Address of the Prud. Com. and other miscellaneous printing,	330 20	—1,553 10
Salary of the Corresponding Secretary,	500 00	
Exp. in Cor. Sec. depart.; viz. clerkhire, postage, and stationary,	181 90	
Salary of the Treasurer for the year preceding,	600 00	
Reimbursement of monies actually expended by the Treasurer in the discharge of his office, on account of the Board, principally for clerk-hire, as ascertained by a committee appointed by the Board,*	750 00	
Paid by the Treasurer for postage,	129 64	
Printed and other stationary, depository and furniture,	61 30	
Transcribing and copying,	19 58	
Freight & transp. directing Mis. Herald, Rep. & Sermons,	107 43	—317 95
Counterfeit bank notes,	28 75	
Discount on bank notes, some of which were much depreciated,	155 32	
Advanced to the Rev. M. Winslow, to enable him to publish his hist. of miss. from the avails of which this advance is to be refunded,	275 60	
Period. works for the miss. stations,—some articles of print. app. expense of meet. at the O. S. Church, charges of a lawsuit, &c.	83 50	—5,253 24

\$57,420 93

Refunded to the American Education Society a sum, which had been paid to the Board by mistake,	200 06	
Carried to the credit of the Board in new account, Sept. 1, 1820,	33,049 98	

\$90,670 97

## The Board Cr.

By balance brought to new account, Sept. 1, 1819,	\$50,136 46	
By cash received in donations within the year past, as published in the Missionary Herald, and in the appendix to this Report,	36,582 64	
From Government, for ed. Indian youth, Cornwall,	400 00	
Avails of publications, and gain on exchange,	197 27	
Interest of money and stocks, deducting interest paid,	2,154 60	
Extra expense, paid for landing the missionaries at Ceylon, refunded,	1,200 00	

\$90,670 97

## AUDITOR'S CERTIFICATE.

This certifies, that I have examined the accounts of Jeremiah Evarts, Esq. Treasurer of the American Board of Commissioners for Foreign Missions, for the year ending Aug. 31, 1820; and find them, as heretofore, correct and well vouched, and that there is a balance, in the hands of the Treasurer, of *Thirty Three Thousand and Forty Nine Dollars and ninety eight cents.*

ASHUR ADAMS, Auditor.

Boston, Sept. 5, 1820.

N. B. Nearly the whole of this balance belongs to the permanent fund.

\* The members of this Committee are Samuel H. Walley, Esq. the Rev. Sereno E. Dwight, and Henry Gray, Esq.



## MISSION TO THE OSAGES.

THE following extracts of letters from the Rev. Mr. Vaill, and of a letter from Mr. Redfield an assistant missionary, contain the latest intelligence, which has been published, from the Osage mission. Mr. Redfield's letter is dated "Cherokee nation," by which is to be understood the place occupied by the Cherokees, who have migrated to the banks of the Arkansaw. It is here that the mission, under the superintendence of Messrs. Finney and Washburn, is commenced; which we denominate the Arkansaw mission. It is between 300 and 400 miles, by the course of the river, from the post of Arkansaw.

EXTRACT OF A LETTER FROM THE REV. MR. VAILL, SUPERINTENDENT OF THE UNION MISSION, DATED,

*"Little Rock, Arkansaw Territory,  
Oct. 31, 1820."*

"SIR, I have this day negotiated a draft on the Treasurer of the United Foreign Missionary Society, for seven hundred dollars, with Captain James H. Ballard, who is from Fort Smith on his way to New-York, and whom I would introduce to your attention. This sum in cash he has advanced in full. Our detention here, by sickness and in consequence of the low state of the water, has unavoidably increased our expenses.

"Brother Chapman, with part of the other brethren, is now attempting to reach the proposed station, and to make preparations for the family when they shall be able to arrive in their large boats."

"The health of the family, by the kindness of Providence is now improving. We have written to Dr. Milledoler since we arrived here, giving the particulars of our sickness and situation. We hope to be able to write again before we leave this place.

"Our afflictions, Dear Sir, have not, we trust, discouraged our minds, nor damped our ardor. We see no reason, from what we have learned concerning the Osage nation, why our establishment may not prosper; but every thing, on the contrary, gives us encouragement. The chief impediment, and indeed the only one, when our sickness may be removed, is the state of the river, the navigation of which is far more difficult than one not acquainted with it would imagine. Our confidence in God is, we hope, not abated, but rather increased by our afflictions; and while we hope soon to be able to proceed and visit the poor Indians for their saving benefit, we continually pray, that God would bless and prosper the beloved Board, and abundantly crown with success their labors of love, of faith and patience."

EXTRACT OF A LETTER FROM MR. REDFIELD, DATED,

*"Cherokee Nation, Oct. 20, 1820."*

"I WAS seized violently with the fever, five days before our arrival at Little Rock. My

fever continued to rage from day to day. I was brought to the borders of the grave—brought to look beyond this vale of tears, into an untried state. I had consolations in these afflicted moments. My faith was strong respecting my future happiness; yet I had an ardent desire to see the heathen, and the place to be called Union. On the eleventh day, my fever terminated, and I soon found myself relieved from pain. I have had two relapses, which have kept me down until nearly the present time. Not one of the family has escaped. The health of our beloved physician was spared until the last.

"The water in the Arkansaw is so low, that our boat cannot proceed, and a rise of water not being expected before February, it was thought proper that some of us should proceed to the place of our destination in a canoe, for the purpose of erecting buildings to shelter us from the winter. Accordingly four of us, together with three hired hands, set out on the 4th inst. and have proceeded 150 miles from Little Rock. Here we find the water so low, that we can pursue the river no farther. The remainder of the way, we expect to travel on horseback. I have now my usual strength, and feel like enduring hardships.

"We left the family generally better. We are in hopes, that as the cold weather approaches, and it is now as cool as it usually is at this season in the state of New-York, the health of the family will be confirmed."

EXTRACT OF A LETTER FROM THE REV. MR. VAILL, DATED,

*"Little Rock, Arkansaw Territory,  
Dec. 1, 1820."*

"VERY DEAR SIR,—It is now about a month since I gave a draft to Capt. Ballard on the Treasurer of the Society, accompanied with a letter of advice. In that letter, I stated that the health of the family was improving, and that Brother Chapman and three others of the family, with the mill-right had proceeded up the river, to provide the means of living comfortably against the time the family should arrive. We have since understood that they found the water so low, that they could not proceed in their canoe. They have probably taken pack-horses, and gone by land; and we have strong reason to believe they have, ere this, reached the place, and begun the work of erecting buildings. Should the letters to Dr. Milledoler and to Mr. Wilson have reached the Board, it will not be necessary to repeat what has been communicated. The Lord of the harvest has been pleased so to order it, that we have not, as yet, been able, by the most active vigilance, to enter the field this season. General sickness in the family, together with the low state of the river, have detained us to this time, on this side the land, which, when we left New-York, we fondly expected to possess three months before this time. But he, whose right it is to direct, and who knows what is best for us, for the mission, and for the kingdom of the Redeemer, has seen fit to call us to this school of trial and discipline before we entered the field. Our afflictions have been great, but he



who sent them has, I believe, enabled each one to bear them with fortitude. With respect to our present situation, our comforts and our cares, concerning which I am persuaded you feel anxious to know, I would briefly state, that when we first landed, we had only one cabin and two tents for our accommodation. Then, another cabin, already reared, was so finished, that the brethren were accommodated separately. A third has since been vacated by the removal of a family. Since colder weather has rendered it necessary we have added slight fire-places after the fashion of the country, and we shall not suffer from the cold, for we have wood in abundance, and clothing, &c. in good supply for this season. We have food also, as well as raiment, being supplied in part from our own stores, and in part from the fresh provision which this country affords. When we consider these things, and the example of an Apostle who has gone before us, we would learn, as I hope we have in some measure, the sweet lesson of *contentment*. And truly, sir, in regard to the provision made for us in case of sickness, while we acknowledge with gratitude the vigilance of the Board, we would give thanks to the Father of Mercies, for his kind Providence in sending out so much skill, prudence, and persevering attention, in a physician, so much beloved as Doct. Palmer, and such variety and abundance of means for the comfort of the sick.

But, sir, when I commenced, it was with more particular design of laying before the Committee, the supplies probably needed the next season. Our meat, consisting of pork and bacon, of which we have on hand about eight barrels, will undoubtedly last through the winter, with what fresh supplies we shall be enabled to furnish from the country. Flour will probably fail us sooner than meat: for, though much has been preserved good through the hot season, yet some barrels have soured. We have a good supply of biscuit or hard bread, but that which was put up in whiskey casks did not keep so well, and is not pleasant to the taste. The fish, which we brought from New-York, is in good order, but the country does not afford the article of Irish potatoes. We have a good supply of rice and beans. It will not be necessary to give further particulars, but I will proceed to state, that whatever fresh supplies may be needful next spring, in the line of provision, may all be obtained on the Ohio, or in that state.

"The spring is the only season in which the navigation of this river may be depended on. The government boat, loaded with provision for the garrison, is now at this place, and she has been detained all the fall, and most of the summer, at the post of Arkansaw, because she arrived too late to take the advantage of the rise of the river.

"Our situation, dear sir, will require some vigilance in the agents, for we must depend next season almost exclusively on supplies sent to us by the kind care of the Board, with the co-operation of the Committee. As it respects the variety and quantity, we have only to state, that we need large supplies of the common comforts of life; and should the

liberality of the people on the Ohio, on the Sciota, and in that region, have increased since last spring to any considerable degree, we shall be well supplied. We pray that the Lord may open their hearts more and more. In addition to the necessities of life, it would be important to send on the irons and stones, &c.\* for a grist mill, which we did not bring on when we came.

The course to supply the mission must undoubtedly be the one now proposed, or one similar. In the event, either the provision must be sent to the station by the agents, or delivered at the post, or at the mouth of White River, and one of our boats be sent down after it. The price of freight is not so high on these rivers as it was when we wrote last summer to Dr. Milledoler.

In hopes of hearing from the Board speedily, and sending our kindest regards to all the friends and helpers in the good cause of spreading the Gospel to the ends of the earth, I conclude, subscribing myself your affectionate servant in the Lord. WILLIAM F. VAILL.

#### MISSIONS AMONG INDIANS IN THE STATE OF NEW-YORK.

THE New York Missionary Society has lately entered into a compact with the United Foreign Missionary Society, by which the former becomes auxiliary to the latter, and surrenders the mission stations which it has occupied. The New York Missionary Society is one of the oldest institutions of the kind in this country. The Editor of the American Missionary Register incidentally mentions, that it is the oldest. We wish he had given the date of its formation. Among the oldest Missionary Societies, which have been instituted in the United States, are the *Society for propagating the Gospel among the Indians and others in North America*, which was incorporated, by the legislature of Massachusetts, in 1787, and the *Connecticut Missionary Society*, which begun its active operations in 1792, though it was not incorporated till 1798.

To return from this digression, the Rev. Mr. Rowan and the Rev. Mr. Strong, as commissioners from the two Societies, visited the mission to the Tuscaroras, with a view to obtain the assent of the Indians and their missionary to the contemplated transfer. The second Sabbath of December last they spent in the Indian village, which is a few miles from Lewiston, on the Niagara frontier. The Rev. James C. Crane is the missionary. The members of the church are 17 in number, and

\* These articles were forwarded from Ohio, together with a quantity of flour, before the letter was received.



they generally conduct with the greatest propriety. Sacharissa, the oldest chief, and a member of the church, assented to the proposal, that the United Foreign Missionary Society should henceforth assume the charge and superintendence of the mission. It was considered desirable, that Mr. Crane should reside in the village, his present residence being at some distance. The chief engaged, in behalf of his people, to aid in obtaining and fitting up a comfortable dwelling. It was also agreed, that a female assistant should be added to the mission, for the purpose of teaching the female children to sew, knit, &c. and to make them acquainted with the arts of domestic economy.

Messrs. Rowan and Strong next went to the reservation near Buffalo, where they held a consultation with the remnants of the Seneca, Onondaga and Cayaga tribes residing there, and with Mr. Jabez B. Hyde, catechist, and James Young, teacher.

The Indians declared their readiness to receive a preacher of the Gospel, whenever the Society would send one. In regard to the reception of mechanics, and the appropriation of land to the use of the mission family, they chose not to express an opinion, without further time to consult with each other, and with those who were absent. Two marriages were solemnized in the tribe, by the Rev. gentlemen present, which were the first instances, in which this divine institution had been entered into, by the aborigines there, according to the rites and forms of civilized and Christian society.

The agents recommended the sending of an ordained missionary to this station; the establishment of a mission family, in which a number of the Indian children shall be educated; the formation of a mission church; and several other subordinate arrangements. The number of Tuscaroras is stated at 280 souls; the number residing on the Buffalo reservation is not mentioned.

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#### BRITISH AND FOREIGN BIBLE SOCIETY.

AMONG the advantages, derived from the exertions of this noble institution, is to be reckoned the knowledge of the religious and moral condition of the world, which is obtained by the travels of such men as Pinkerton, Patterson, Henderson, Jowett, Connor, Owen and Steinkopff; men, whose names will live in

the grateful recollection of the pious and the good, while the Bible Society, whose faithful and intelligent agents they have been, shall stand preeminent in the list of means, which God has seen fit to employ in carrying on his works of kindness and mercy. The correspondence of the Society is becoming more and more interesting every year. We now present our readers with some of the latest letters of Dr. Steinkopff, who was performing a tour through a very interesting part of continental Europe. We give these letters at length, as specimens of what we have just referred to. Hereafter we shall endeavor to give some abridged accounts of the general correspondence, which is published in the monthly extracts.

FROM THE REV. DR. STEINKOPFF TO THE REV. J. OWEN.

*Walbach in the Steinthal, June 12th, 1820.*

I WRITE this from the same place and house which have left so strong and indelible an impression on your mind. To save time, I went to it direct from Nancy, having to travel through a mountainous and woody country, abounding in romantic scenery.

I cannot describe the veneration I felt, on approaching Mr. Oberlin: this servant of God and benefactor of man, in his 80th year, is still full of health, vigor, and activity, and gladly spends his remaining strength in doing good. Serenity and cheerfulness are depicted on his countenance, and he delights in communicating to his Christian friends something of that peace of God which possesses his own soul. I found him surrounded by a party of Ladies and Gentlemen, who came from a distance, for the express purpose of seeing so distinguished a patriot and Christian; and I admired the liveliness and variety of his conversation, which, without the smallest stiffness or obtrusion, was constantly directed to some useful and edifying purpose.

Yesterday I attended divine service in his church; notwithstanding a pouring rain, it was completely filled. The order and regularity of the congregation, the devotion, seriousness, and modesty legible in so many faces; the energy and parental affection of the preacher; and the filial reverence and fixed attention of the hearers, affected me even to tears. The text was beautiful, "He shall see of the travail of his soul and shall be satisfied." When he adverted to the millions whom the Son of God had already collected, and was now collecting, from among different nations, and kindreds, and tongues, and people, separated from each other by lands and seas, and yet united by the endearing ties of his pure religion, the good old man became quite animated; and I felt constrained to bless God for employing the British and Foreign Bible Society as one mighty instrument to gather together in one the children of God that are scattered abroad.



Within three short weeks the peaceful mansion of this Christian Philanthropist had received three new members. Mr. Oberlin's assistant in the ministerial office (the Rev. Mr. Kraft) assured me that every house in the five villages under his pastoral care was now provided with a Bible; and that every child who came to the catechetical instructions, brought a New Testament with him. But, for the sake of those who applied from a distance, I gladly complied with his wish to furnish him and his son in Rothan, with 120 bound German Bibles and Testaments of the Strasburg Edition. After divine service, three catholic peasants applied for De Sacy's Testament.—One paid three francs for a copy. He gave Mr. Oberlin the pleasing information, that many of his Catholic neighbors had already procured the New Testament, and were in the constant habit of reading it. Mr. Oberlin's son, who lives on the most friendly terms with the Catholic priest, lately presented his schoolmaster with a copy. The parochial schools in the Ban de la Roche are extremely well conducted; and I heard the children repeat many a beautiful passage in the afternoon-service, after which I accompanied the venerable patriarch in some of his pastoral visits. Wherever he went, respect and affection followed. The very children hailed his appearance: they immediately produced their Bibles or Testaments, and read to him, or listened to his truly paternal exhortations and admonitions. Would to God that every town, village, and hamlet, were blessed with such a pastor.

## FROM THE SAME.

*Aarau, June 25th, 1820*

I EMBRACE the first leisure moments, to give you some account of my transactions at Basle. I approached that town with high expectations, and, blessed be God, they have not been disappointed. Since our last visits to this favored spot, (five; and two years ago) true religion, and an active zeal for the glory of God, and the best interests of the human race, have been evidently on the increase. I observe, more especially, with unspeakable satisfaction, a number of young gentlemen and some ladies of great respectability and influence, coming forward, in the most decided manner, in aid of the cause of their God and Savior, and taking an honorable part in the various measures adopted for the advancement of his kingdom.

The following list of Bibles and Testaments printed by and for the Basle Society, was presented by E. Schnell, Esq.

47,992 German Bibles, large octavo, with standing types  
15,000 do. do. small do. moveable types.  
29,132 Ditto New Testaments.  
1,000 French and German New Testaments (in parallel columns.)  
5,000 Psalters, making a total of

93,124 copies.

In this sum are neither included 4000 German Bibles, which will leave the press next month, nor the French and Romanese Scrip-

tures, the printing and circulation of which, were aided by the Basle Society. The works now in hand are, besides the usual editions of German Bibles in 8vo. and 12mo. a large and beautiful 4to. Bible, the printing of which is advanced to the book of Job, as well as a French and an Italian Bible. The German 4to. Bible, consisting of 5000 copies, has already cost upwards of 900*l*. and will occasion an additional expense of more than 1,200*l*. but it will be a most valuable family Bible, which is rendered the more desirable in Switzerland, as so many persons in the mountainous parts suffer in their eye-sight: 400 copies are subscribed for, and additional orders are coming in from various quarters. I heard, with pleasure, that particular attention is paid to the correction of the Italian Bible. The demands for German Bibles, both in 8vo. and 12mo. continue so brisk that the Committee have not yet been able to meet them fully, though no less than 10 presses are in almost constant employ for the Society. Only lately the most pressing solicitations were made on the part of the Swiss and German emigrants, near Odessa; and Professor Van Ess is almost angry with our Basle friends for not supplying him faster.

One principle I endeavored particularly to impress on the minds of our Basle friends, that, after due attention had been paid to the supply of their own town and canton, they should henceforth take a still more active share in the sublime work of filling the earth with the knowledge and glory and salvation of God, by means of a universal diffusion of his blessed word. On this subject I found open ears and hearts, and in general I must say, that in all the Committee meetings a spirit of piety, benevolence, love, and harmony prevailed. A similar spirit reigned at the public meeting held on Wednesday, the 21st of June, in the Parish Church of St. Martin, which was attended by the two Burgomasters of the city, by several other members of government, by almost all the town, and many of the country clergy, and about a thousand persons of both sexes.

The whole proceeding was conducted in the most serious, solemn, and devout manner; several handsome contributions were afterwards transmitted to the treasurer, not only by the rich, but also by some comparatively poor, who gave their mite with a degree of pleasure which greatly heightened its value. One very industrious widow put a ducat (about half a guinea) into my hands, the produce of her own exertions. Another sent me her mite accompanied by the following lines:—"Accept, my dear Sir, the inclosed mite (half-a-crown) for the dissemination of the valuable word of God; from the hands of a widow, who is often severely tried, but puts her trust in God."

On my leaving Basle, a truly excellent lady sent me a farewell letter, replete with benedictions, from which I extract the following lines:—"May our Lord Jesus Christ bless your beloved England, whence so much has emanated for the promotion of the glory of God: may his especial benediction rest on those of her inhabitants who take an active share in the propagation of his word, and,



most of all, on the members of your Committee, who have gladdened our hearts and encouraged our exertions by a generous donation of 300*l*. The bountiful recompenser of every act of Christian love reward them for this and all their charitable gifts; and grant that they may, witness, here below, much fruit from their exertions, and, in the great day of final account, reap a harvest of peace and joy!"

FROM THE SAME.

*Cassel, Aug. 30, 1820.*

MARBURG was our next station. The Professor had invited us to take up our quarters in his hospitable mansion, and we considered it an honor and privilege to spend a few days in the company of Leander Van Ess, who had been and still is so distinguished an instrument in the hand of God, to make our Catholic fellow Christians more extensively acquainted with his Holy Word. The number of Catholic and Protestant Bibles and Testaments, circulated by this extraordinary man up to June last, amounted to 388,888 copies, out of which 377,703 are new Testaments of his own version, and 7,449 Lutheran Bibles. The opposition which the Professor has lately experienced on the part of his biblical adversaries is very severe: there are before me several prohibitions which have issued from episcopal authorities. Not a few priests and curates, who formerly lent a helping hand to the circulation of the New Testament, have been intimidated thereby; but the Professor remains firm, and though unwearied labors, combined with a load of anxious cares, have weakened his bodily constitution, his mind is as determined as ever to prosecute a work which the providence of God has assigned to him. Entering his house, the first thing which struck us was a number of bales and chests; they all contained either bound or unbound copies of his Testament: it is now published in four sizes, in large, middle, and small octavo, and in duodecimo. Three apartments are stocked with German, Hebrew, Greek, and Latin Scriptures, ready to be sent in various directions. Fresh opportunities for circulation present themselves; no sooner is one channel stopped than another opens.—Applications now pour in from different quarters. In some the people really thirst for the waters of life, but our friend has lately been obliged to restrict himself in his gratuitous distributions: he has insisted in most cases on being paid at least the expense of binding—in some he succeeded, but the far greater number of his friends plainly tell him, "Unless you send us bound copies to give to our poor people without money and without price, we can no longer serve your cause."—The Professor is in a painful dilemma: on one hand he is anxious not to lose opportunities which never may occur again; on the other he clearly sees the necessity of acting with circumspection. I intreated him to use his utmost exertions to procure subscriptions and donations, from his friends among the catholic clergy and laity. "I have written again and again, (was his answer,) but succeed not to the extent of my wishes." I

represented to our friend the constantly increasing demands made on the Parent Society, not only from the Christian, but also the Mahometan and Heathen world; and put it to his own good sense, whether those on whom scarcely a single ray of divine light had yet shone, might not justly claim a priority. "I am fully sensible (he replied) of the justice of your remark, but still forget not our catholic brethren, many of whom are immersed in ignorance and vice." I assured him that our committee felt as much disposed as ever to do the utmost they could, consistently with their other engagements, nor would they withdraw their assistance, as long as the God of heaven prospered their plans, and the Christian public furnished the needful means. He then shewed me his accounts and documental papers, which are inspected by a committee of three respectable gentlemen; and I feel it due to our excellent friend to state my strong conviction, that every thing is transacted with perfect integrity and order.

Professor Van Ess seeks no earthly emolument, nor is the applause of a vain world his aim; he desires not treasures which the moth and the rust consume; no, the glory of God, and the salvation of souls—these are the pure and heavenly principles which influence his mind, and stimulate his actions. It is a pleasing feature in the character of Van Ess, that you may speak to him with the utmost freedom; even when you differ from him, he listens with calmness, and thanks you for your fraternal observations.

We found two pious divines in his house, who are both members of the university of Tubingen, and excellent Hebrew scholars; with them he has read Deuteronomy, and all the historical books of the Old Testament. He intends to commence the printing of it in two or three months; the first edition is to consist of 10,000 copies. The last grant of 1000*l*. came most opportunely; it cheered this indefatigable laborer in the vineyard of the Lord, and enabled him to pursue his thorny path with fresh alacrity. I am not acquainted with the present financial state of our society; but, if the funds admit, I would respectfully submit to the consideration of the committee, the propriety of granting additional aid to the professor at the close of the present or the commencement of the next year; such a man is seldom to be met with. One of our dear friends has quitted the field; another retires; but Leander is still the avowed champion of the biblical cause: he shewed me a list of applications for Testaments; we read it over, and felt pained to refuse many.

To his friendly interposition I owe a request from the reformed clergyman to preach in his church; I had a large and most attentive audience of members of government, professors, clergymen, military men, students, and citizens. I preached from Isaiah iv, 1. In the afternoon the Marburg Bible Society held its general meeting in the town hall. The introductory speech, delivered by the president, breathed a truly Christian spirit. The Report was drawn up by the professor of History: it will be printed, and transmitted to England. Several learned professors,



who are well versed in Oriental literature, expressed their peculiar satisfaction at the many versions promoted by the British and Foreign Bible Society in the Asiatic languages. I presented copies of the Syriac, Hindostanee, and the Ancient and Modern Greek Testament to the University Library, which present was received with peculiar pleasure. The Marburg Bible Society pays particular attention to Upperrhessen, where many wants still shew themselves, which induced me to make it a grant of 100 Basle Bibles, and 200 of our London edition of the New Testament. I could not leave Marburg without blessing God, that he is every where raising up men, both among Protestants and Catholics, who regard pure and undefiled religion as the pearl of great price, who revere the Bible as the revealed word of God, considering it their highest privilege to be found instrumental in its dissemination.

*Eisenach, Sept. 2, 1820.*

Near this town lies the celebrated castle called the Wartburg; the views from its walls and towers are enchanting; its antiquities are interesting to the historian; but there is one point which endears it more than all this to the friend of the Bible and of the Reformation. Wartburg was the refuge of Luther; there, after his excommunication by the Diet at Worms, he found an asylum, prepared by the wisdom and generosity of the Elector of Saxony, where he was safe from all violence of his enraged enemies, and found leisure to complete the translation of the New Testament in German, and to commence the Version of the Old: *there* to see the room which had contained "Knight George" (as he was called) for ten months: *there* to behold the very table which he had used; *there* to reflect on the consequences of his sacred labors, on the numberless copies of his German version, which have been circulated these three centuries, was to me something quite novel, and filled my mind with such a variety of thoughts and contemplations, that for a time it was entirely absorbed in them. Blessed be God, that our Bible Societies have followed the footsteps of that truly great man; that they consider the free and bountiful dissemination of the sacred writings, one of the richest boons which can be conferred on mankind; and that they endeavor to send them not in one language only, but in all the diversity of tongues to the very ends of the earth.

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#### CORBAN AND GRAHAM SOCIETIES.

THESE two excellent and kindred institutions proceed on their course of benevolence, with the most gratifying and abundant assurances, that they essentially contribute to the object for which they were formed; viz. the education of young men for the ministry.

The ninth report of the Corban Society states, that the Directors have been enabled to assist *thirty eight* young men, in the course of the year past, with articles of clothing to the amount of \$336. The receipts were

\$422, of which \$180 were from six life subscribers.

About *sixty young clergymen*, who have received aid from this Society, are now settled in the ministry with flattering prospects of usefulness. Had not this aid been afforded, many of these young men would either have been retarded in their preparation for the ministry, or been obliged to enter upon their work oppressed with debt.

Valuable articles of clothing have been received by the Society from ladies in Pelham, Ashfield, Boston and Marblehead.

Who can estimate the ultimate benefit, which will be derived by the church, from the services of sixty pastors? How precious is the privilege of contributing, in any considerable measure, to sending forth such a number of faithful laborers.

The Graham Society aided *twenty-seven young men*, within the past year, who are obtaining an education for the Gospel ministry. The expenditures of the Society were about \$300. Donations were received from ladies in Bridgewater, Blandford, Dracut, Holden, Braintree, Quincy, Leominster, Amherst, N. H. and Canterbury, N. H.

The undoubted recommendations of the beneficiaries, their apparent devotion to the cause of truth, and their want of assistance, loudly call for the continued liberality of the Society.

The directors advert to the deplorable want of religious teachers, in our own extensive country, and throughout a great part of the world, and ask whether "such facts shall appeal in vain for the silver and the gold, the labors and the prayers of a single friend of Jesus?"

One of the most frightful evils, with which the present religious prospects of our country could be overclouded, would be a diminution or cessation of the streams, which have already begun to fertilize a moral wilderness. Should God, in his just but awful displeasure, suffer Christians to relapse into stupidity, and withhold their hands from every charitable work, which has for its immediate object the diffusion of his Gospel, how should they afterwards be excited to efforts and services becoming their high vocation?

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#### REVIVALS OF RELIGION.

THERE has probably never been a time, when so many and so extensive revivals of religion existed in Connecticut, as at present.

In North Killingsworth, a parish containing, we believe, not above 1,000 souls, more than one hundred persons were admitted to the church together, a few Sabbaths ago. The occasion was peculiarly solemn. Many communicants from neighboring churches were present, and about four hundred, at the sacramental table, celebrated the dying love of Christ.

At New Haven, the glorious work still advances. The number of anxious inquirers is increasing. All the neighboring villages, and several of the neighboring towns, are favored



with signal manifestations of the divine presence.

In Goshen there is a more gentle and gradual work, very encouraging in its aspect and effects. About 60 persons express a hope, that they have become the subjects of divine grace.

At Hartford, Wethersfield, Windsor, Farmington, Warren, and many other places, the wonders of God's power and mercy are displayed. Some of these revivals have been described, with more or less particularity, in published accounts. The same distinguishing traits are visible in them all. Persons in the various conditions of society are taken, and others, in corresponding conditions, are left. Pungent conviction of sin, a fearful sense of exposure to divine wrath, a strong view of the justice and holiness of God, a consciousness of extreme depravity, a believing application to Christ for salvation, a hatred of sin, deep and hearty contrition, and a steadfast resolution of obedience, are among the ordinary characteristics of the work. Opposers are awed into silence, and the friends of God rejoice, and are prompted to renewed zeal in his service.

We select the following paragraphs from the close of an account of the revival of religion in New-Haven, published by the Rev. Messrs. Merwin and Taylor, the congregational clergymen of that city. It is dated Jan. 26, 1821.

"There is, as has always been the case, a great variety in the former character and condition of those who appear to have been awakened, convicted and converted. Husbands and wives, in some instances, have been separated, in some they have both been taken, and together made to magnify the grace of God. The amiable, lovely, and accomplished youth, who once thought he wanted nothing new, has been distressed for sin, and made a subject of that holiness, without which no man shall see the Lord. The man proverbial for his honesty and morality,—whose life for three-score years had been uniformly exemplary, has been brought to feel that morality could not save him, and made a new creature in Christ Jesus. The profane swearer has been struck dumb by a sense of guilt, and his oaths and curses given place to prayer and praise to God and the Lamb. The scoffer has been taught to admire the grace he once despised, and the supercilious, sarcastic infidel prostrated at the foot of the cross, imploring mercy, as a ruined hell-deserving sinner. Where sin did abound, grace has much more abounded.

"We have made no calculation as to the exact number of this accession to the constantly accumulating hosts of the Lord.—About one hundred and eighty have been examined and propounded to the two congregational churches in the city; perhaps somewhat more than half of the whole number, who entertain a hope. From fifteen to twenty have recently been admitted into the church in Yale College.

"The number that remains to be added to the foregoing list, must depend on the copiousness of the showers of divine grace, that shall in the mean time descend.

"And blessed be God that his compassions toward us fail not! blessed be his holy name

that we may still speak, not merely of what is past, but of that which is progressing. This is the seventh month of the continuance of the work, and for aught that at present appears, it may be prolonged through as many successive years. "Behold, the Lord's hand is not shortened that it cannot save; neither his ear heavy that it cannot hear." What he has done, if it do not serve as the pledge, may well encourage the hope, that he will do more. There is not indeed the same general excitement, nor the same degree of notoriety attached to the subject now, that there was during most of the month of September. But although the novelty of the thing is gone, its importance is still felt, and that with a deepening interest. Although the number of persons now awakened and hopefully converted, from week to week and day to day, is not so large, as it was at that period, fresh instances are still occurring, some of which are uncommonly illustrious displays of divine power and grace. The progress of the revival remains the great and general subject of inquiry and conversation. The attention to religious meetings is undiminished. There is no abatement of the animation, zeal, and activity of professing Christians. And never among us was there such a spirit of prayer as at the present time."

#### GENERAL NOTICES.

A LONG and very interesting letter was received, sometime since, from the Rev. Dr. Worcester, by his family. It was written at sea, near the Bahama islands, on the 13th day of his passage. Soon after sailing, he had experienced much inconvenience, and his health had been brought exceedingly low, by a severe storm of three days continuance. The weather had subsequently been fine, and he had gained strength, and perceived symptoms of improved health. We had hoped to hear of his arrival at New Orleans before this number issued from the press; but the mails, at the breaking up of winter, are liable to great interruptions, in some parts of the route; which, added to the uncertainties of a voyage, may well account for the delay.

The journal of Messrs. Finney and Washburn, giving the details of their labors in the Arkansaw mission, has not yet been received. This mission is in danger of being greatly retarded for want of funds; and there is reason to fear, in such cases, an unhappy disappointment in the minds of the Indians, and a withdrawing of confidence in the missionaries. May these evils be averted.

A letter from Mr. Hitchcock, one of the assistant missionaries, has lately been received by the Treasurer. It is dated, at the missionary establishment, Arkansaw territory, Dec. 7, 1820.

After mentioning the departure of Messrs. Finney and Washburn, the sickness of Mr. Orr, the desertion of two hired men, and some other circumstances, the letter concludes as follows:

"But we feel not discouraged. We are willing to do what we can. My health has been very good, ever since brethren F. and



W. left us. Brother Orr's appears to be improving; likewise the health of our hired man. We hope there are blessings in store for us yet; and we think that God has something for us to do among the heathen. May we have wisdom to direct us in the path of duty; grace to support us under all afflictions; patience to endure hardness as good soldiers of Jesus Christ; and, finally, may we be faithful unto death, and at last receive a crown of life."

In a postscript it is stated, that "the Osages have lately murdered one or two of the Cherokee hunters; that the Cherokees have sent for their hunters to come home; and that war is expected between the two tribes?"

We cannot but hope, that the controlling influence of the government of the U. S. is so much felt by these tribes, that they will not commence hostilities. By entirely prohibiting all the Indians within the limits of our territory from doing injury to each other, the government would show itself to be a great benefactor to all the parties concerned.

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### TO THE FRIENDS OF MISSIONS.

WE are happy to be able to say, at the close of another month, that there are indications of a very suitable state of feeling, among the friends of missions in different parts of our country, in regard to the existing embarrassments of the missionaries, on our own continent as well as abroad, for want of funds in the mission treasury. There seems to be a determination, that those beloved brethren, who have freely devoted themselves to the laborious service of Christ among the heathen, shall not be interrupted in their labors, and seriously discouraged, by the failure of what the professed Christians in this country can so easily afford, a comfortable maintenance. Though adequate resources are not yet at the disposal of the Committee, and though the demands are numerous and pressing, it may reasonably be hoped, that the liberal, unsolicited offerings of all, who desire a part in the honor and pleasure of causing the Gospel to be preached to all nations, will speedily supply every present want, if not furnish the means of more extensive operations. But there is no good reason, why any well-wisher to the cause should take it for granted, that *his personal exertions and personal sacrifices* can be dispensed with. Why should any one feel disposed to excuse himself? Why should not all make an immediate offering, if able; or, in any case, make arrangements for affording regular aid, at stated seasons, hereafter?

The following short letter, we cannot but hope, may be taken as a specimen of the feelings indulged by many friends of missions.

"Dear Sir,

"In reading the *Missionary Herald* for February, I was led to ask myself, whether I had done as much for the cause of missions, as I shall wish I had done, when I am called to meet an assembled world at the judgment. I fear I have not; and while God is blessing me with health, and heaping his mercies upon me, I feel that gratitude alone demands, that I should do more. The silver and the gold are the Lord's; and I would pray to have a heart not to withhold any thing that is his. You will receive the inclosed ten dollars, and deposit it in the Treasury of the Lord, to be disposed of in such manner as shall be thought best to promote the great work of salvation in our guilty world."

A worthy and respected clergyman, after inclosing a donation, and stating reasons, which, in his opinion, should induce donors to take the *Missionary Herald*, proceeds as follows:

"I regret that I can send you no more; but my means are limited, my family is large, and the calls upon me for charity are numerous and pressing. I might perhaps have excused myself from making this small offering; but do not feel that it would be right, since your treasury is in need. I could not enjoy the little I have, if I knew your missionaries were languishing for want of support, and it were in my power to afford them the least relief. It is enough for them to leave their country, kindred, and civilized society, and to wear out in hard service for the benefit of their fellow-men. They have a claim, an absolute claim, on Christians and their countrymen, for a permanent maintenance, at their stations."

After suggesting various appropriate considerations, our correspondent adds:

"I could write long on this subject; yet it would be far easier to weep: but what will writing or weeping avail, unless the hundreds; yea, the thousands, who can and ought to do it, wake up and come forward with seasonable liberality to the help of the Lord. I dare not fold up my hands and say, *Be ye warmed, clothed, and fed*. This is solemn trifling, which will not, cannot, stand the test of the judgment. I hope to be able to send you more in the course of the year; and had rather have but two meals a day, than that your Board should want resources, or your missionaries, with their wives and children, should be left to starve, or leave the work of instruction to labor with their hands for their daily bread."

It is with no ordinary satisfaction, that the Treasurer of the A. B. C. F. M. acknowledges the receipt of *one thousand dollars*, from an unknown friend of missions, communicated in a private manner, since the close of the list published in this number.



## MISSIONARY HERALD.

VOL. XVII.

APRIL, 1821.

No. 4.

## PALESTINE MISSION.

JOURNAL OF MESSRS. PARSONS AND FISK AT  
SCIO.*(Continued from our last number, p. 80.)*

Sept. 2, 1820. Toward evening four boys came to read the Scriptures with us. Read John 7. and 8th, and questioned them on the subject of almost every verse.

Sabbath, 3d. Mr. Z. came to our room, and said he was going with his wife to visit the nunnery of St. Mary, and wished for some tracts to distribute. Gave him twenty five.

4. At evening received a parcel from America, containing letters from Dr. Worcester, Mr. Evarts, and others. A box, containing other letters and books, remains at Smyrna. The letters are very refreshing, and call for lively gratitude.

7. Between four and five o'clock the sun was eclipsed. More than half the disc was concealed. The eclipse first appeared on the north part, passed the west, and went off on the south.

8. A shower: the second we have had for nearly three months.

11. A Greek priest called and purchased a Testament. He examined it a little and said, "this is excellent." After reading a chapter or two together he departed.

*Visit to Nunneries, &c.*

12. Set out early in the morning to visit some monasteries in the south part of the island. Stopped first at the nunnery of St. Mary. Were conducted to the chamber of the Abbess. She received us very pleasantly, and expressed much gratitude for the tracts we sent by Mr. Z. She told us, that the whole number of nuns in the institution is about 200, nearly all of whom are able to read; and that about 60 children are under their care receiving an education. Gave the abbess two Testaments, and 110 tracts for the use of the nuns and children. She said,

that during Lent, they should meet in the church, and read the Testament constantly.

We next visited the nunnery of Chalantra. It contains 60 nuns, all able to read. Gave them a Testament and 60 tracts. In both nunneries the women are dressed in black, with a vail of the same color around the head, and hanging down on the shoulders.

Our third visit was at the monastery of St. Mary. Here we found but 11 monks. The reason assigned by our attendants, why so few join them, is the peculiar strictness of their habits, their rigid abstinence, and severe self-mortification. They are of the order of St. Antonio, live principally on bread and water, and are allowed to eat only once a day. Their countenances, emaciated, dirty, and stupid, indicated very plainly the effects of their system. The President was abroad. We left a Testament for him, and fifteen tracts for the monks. The man, to whom we committed the Testament, said repeatedly, "We have great need of this; we have great need of this." There is reason to believe, that the Testaments, which have been given to these monks, are the first they ever saw in their own proper language.

We have had opportunity this day to sow a little precious seed. May God grant his blessing.

13. Went into the city to hear Professor Bambas deliver a public address to the school. A student from Corfu took 100 tracts to send thither. Sent a parcel to Smyrna, to be forwarded to America, containing our journal for August, and letters to the Corresponding Secretary and several others.

16. Three boys came to read the Scriptures.

Sabbath, 17. Enjoyed the forenoon in uninterrupted quietness. After dinner, five boys came and read five chapters in John. The priest of St. Mary's church called. We read a little while in the Bible, and afterwards in



the constitution of the Corfu Bible Society. At first he could not conceive what was meant by a Bible Society. When we explained the matter, he thought it must be an excellent institution.

19. Two of the boys who visit us on the Sabbath, came to-day, and read a chapter. We asked them many questions, and gave them advice. Their visits have been pleasant to us, and we hope profitable to them.

#### *Visit to several common Schools.*

In the afternoon went to visit the schools in and near a village, in the vicinity of which we live. The *first* school, which we found, consists of ten boys and girls under the care of a female teacher. When it was proposed to give them tracts, the teacher expressed much gratitude, and the children kissed the hand, from which they received the gift. The *second* school consists of about 30. The master was absent having intrusted the care of the school to one of the largest scholars. The *third* school consists of twenty five. The children were reading, or playing, as they liked best. The master was very industriously engaged in making shoes. The appearance of the room indicates, that this employment occupies most of his time. The *fourth* school consists of about thirty. When tracts were offered, the master inquired the price. When he was answered, "Nothing," he began to express his thanks, and to wish for blessings on the donors. The *fifth* school contains 12 children. The master was engaged in reeling cotton yarn, while the scholars employed their time, each as he pleased. The master received the tracts with many wishes of eternal blessings on the givers. The *sixth* school contains 10 children, and is taught by a woman. In several of these schools some of the children are quite small, and unable to read. To such no tracts were given. In the course of two hours, however, more than 100 were distributed among these precious immortals. There is another school in the neighborhood, taught by the priest of St. Mary's, and consisting of 20 scholars. To them we gave tracts some time ago. The number of pupils in all these several schools, is about 160, of whom the far greater part are boys. They learn nothing at school except to read the books, which are

used in the churches,—all in ancient Greek, and of course unintelligible to these children. They merely learn to pronounce the words without any idea of their signification. Before we gave them tracts, there is reason to believe, that none of them had any book whatever, which they could understand.

20. A great festival among the Greeks, in honor of the Virgin Mary. The streets, as is usual on such occasions, were full of people.

Some boys, who happened not to be in the school yesterday, came this morning for tracts. Others saw them and came also. There has been an uninterrupted succession of applicants through the day. We have given more than 90 to nearly the same number of men, women, and children. Many applied who could not read, and whom we therefore refused. We usually required the applicants to read a little, questioned them, and exhorted them to preserve their tracts carefully, and read them attentively. The events of the day have been encouraging. To God be the glory. May his blessing rest on our feeble labors.

21. After residing in the country nearly three months, we returned to the city. On our way observed a school; stopped; went to the chamber in which it is taught; and, after some conversation with the master, gave him 30 tracts for his pupils. There were 25 present, seven or eight of whom were females. Four or five were absent. The tracts were immediately distributed, one to each scholar.

#### *Young Minister's Companion.*

At eleven o'clock went to the college. Professor Bambas was delivering a lecture on grammar to about 60 scholars. When this was finished, more than 30 still remained, and he took the "Young Minister's Companion," which we had given him, and began to read from it word by word in Greek, while his pupils wrote as he read. Scarcely any event has given us more joy since we left America. Here were thirty young men, members of one of the first literary institutions in the Turkish dominions, who are soon to be scattered over a considerable part of the Empire, engaged in writing off, in their own language, the most salutary moral and religious instructions. Certainly the hand of God is in this thing.



*Interviews with the Russian Consul.*

*Saturday, 23.* Called on the Russian consul, and conversed sometime about the distribution of Bibles and tracts. He says, that about 100 vessels leave this port every year under the Russian flag.—Some on board almost every ship can read. To these he would gladly give Bibles and tracts. At his house, we saw two Russian monks, who belong to a company of 70, now on a pilgrimage to Jerusalem. In the evening sent the consul 100 tracts, requesting that some of them might be given to the Russian monks.

26. The Russian consul called at our room, and spent two hours with us. He asked many questions about the geography, history, politics, literature and religion of America; and, in return, gave us information about the Turks, Greeks, &c.

28. Called on the Greek Bishop. Gave him 100 tracts, and some copies of the Scriptures in different languages. Received the box sent from Boston in the *Aurora*. The letters give us gratifying intelligence of the health of our relatives, of revivals in our native land, and of the success of our missionary brethren.

*State of a large Monastery.*

30. Visited the monastery of St. Monee. It is several miles S. W. from the city. We carried a letter of introduction from the Bishop to the President of the monastery, which procured us a very pleasant reception. The monastery is said to have been founded 800 years ago. It contains, according to the account given us by the President, 380 monks, 40 of them priests; and only 100 of the whole are able to read. We inquired for the Scriptures, and they showed us a folio Testament in ancient Greek, printed at Frankfort, above 200 years ago. Of this they have two copies. They said the Old Testament was locked up in the room of a priest, who was not at home. Two copies of the New Testament, and one or two of the Old, all in ancient Greek, of which none of the monks understood very much, and most of them nothing, are the only copies of the Word of God which these men possess. We gave the President two Romanic Testaments, and 110 tracts for the use of the monks. The church of

the monastery has a large clock, and 5 bells.

At some distance from this place we visited the church of the "Holy Fathers." It is a cave in a solid rock, on the side of a mountain, and completely under ground. One solitary monk lives in an adjoining apartment. We gave him a tract, and he gave us some raisins and walnuts.

In the evening, we learned by a letter from Mr. Vanlennep, that Capt. Edes has returned to Smyrna, and brings letters and some other articles for us, which he retains under the expectation of seeing us soon in Smyrna.

*Oct. 2.* Monthly concert. Devoted the afternoon as a season of special thanksgiving on account of the gratifying intelligence we have lately received from America.

A student called on us, who is from Ipsera, a small island west of Scio. He is about going home, and wishes some tracts to carry. He says there are in Ipsera three monasteries, one good school, and some other small ones, and he thinks nearly 3,000 people. We gave him 50 tracts, and requested him to distribute them in the monasteries and schools, among the priests and others, who know how to read. He thanked us for them, and promised to do so.

9. Received a letter from the Secretaries of the Malta Bible Society, accompanied by a copy of one from the Rev. Mr. Connor, dated Jerusalem, April 10, 1820.

Toward evening visited the place where tradition says, that Homer taught his pupils, and wrote the *Odyssey*.

12. Yesterday Mr. Pasqua, the Dutch consul, sent to us for a Greek Testament. To-day we sent him one, and an English Bible, with several pamphlets and tracts. He speaks and reads English.

In the evening called on Mr. Fuller, an English traveller lately arrived in Scio, who has been two or three years in Egypt and Syria. He has the Turkish dress, loose robes, long beard, and large turban. From him we were happy to learn, that the Rev. Mr. Connor accompanied him from Aleppo to Smyrna, and passed on, a short time since, to Constantinople. Mr. F. says, the climate in Syria is delightful. On the high mountains the summers are sufficiently moderate. He pronounced it as safe travelling in Syria as in Eu-



rope; still, he found it necessary to carry sword and pistols, and, in going from Jaffa to Jerusalem, to have a guard of five or six men. He saw the Syrian Archbishop, who has lately been elected Syrian Patriarch.

14. Went into the country with Mr. Fuller. Visited a branch of the College. Distributed 250 tracts\* among the students, accompanied by a short but excellent address from professor Bambas. Called on Mr. N.; found six or eight men playing cards in his room. Gave each of them a couple of tracts. They thanked us, and we departed, wishing that they may read and become wise. Called on Mr. Z. and gave him twenty-five tracts, to be distributed among the priests and families in his neighborhood. Called on three other families, distributed tracts, and then returned to the city.

17. Carried to the Greek bishop fifty copies of the tract, "the end of time." Found him reading a copy of it, which some one had given him. We expressed a wish, that every priest should possess a copy of each of our tracts. He said, that he had distributed the 100 we gave him of the other sort, principally among his priests, and would cheerfully undertake to distribute these, and a still greater number if we wished.

18. Gave the printer 50 tracts, which he applied for, to send to Constantinople.

Received a line from Capt. Edes, accompanied by letters from the Secretary, Treasurer, and other American friends.

19. Sent 150 more tracts to the bishop, for distribution among the priests. Distributed 75 among that class in the College, who attend Professor Bambas's lectures. Gave 50 to the Russian consul for the sailors. Gave two Testaments to the workmen in the printing office. A student called and purchased a Testament.

20. The printer sent for some tracts in behalf of a man from Santorin, who wishes to carry them home for distribution. Santorin is an island at the south of this, and contains, according to Worcester's Gazetteer, 10,000 inhabitants, all Greeks.

Accompanied Professor B. in his weekly examination of his classes in college, and distributed 300 tracts to

them. The Professor said, "this is eloquent, learned, and excellent; you must read it not once merely, but many times." He ordered one class to prepare a written account of its contents.

Visited four small schools. Found in the *first* about 70 scholars, in the *second* 20, in the *third* 10, and in the *fourth* 20. Distributed among them about 90 tracts. All the schools we can hear of, in the city, contain about 200 scholars, and are conducted on the same plan with those we found in the country.

A priest, who is a teacher in the country branch of the college, called to get some tracts. He says those we circulated in the country are read with much interest, and many priests and others wish for more. Gave him one hundred and twenty-five.

Called on the bishop. He began immediately to inquire about the Church in America;—the priests;—pictures in the churches;—and the administration of the Lord's supper. We inquired, Do the Greeks pray to the Virgin Mary, angels, and saints? "Certainly," said he, "to them as mediators." We replied, we pray only to the Father, Son, and Holy Ghost, and consider Christ as the *only* Mediator. "Christ was Mediator," said he, "when he was on earth; now he is not Mediator but Judge." He then inquired, "Why do you not pray to saints?" Because the Scripture does not teach us to do it. Do the Greeks render worship to saints? "Not as God, but as saints, we render them respect or worship, (σεβας και λατρειαν.)"

Sabbath, 22. Mr. Pasqua called. In the course of conversation he thanked us for the books we had sent him; said, that he reads the Scriptures now one hour every day. He had a Greek Testament once, but his bishop, a Catholic, sent for it. Mr. P. supposed he wished to borrow it, and sent it to him. After some time, he applied for it; but was told he could not have it, because the Pope allows that book to none but the priests. Mr. P. says, he shall take care that the bishop does not get the one we gave him.

23. Called on the Russian consul. He said he had a long dispute the other day with a Greek priest about the circulation of the Scriptures. The priest said it was not useful. The consul inquired, "Why?" "Because," said the priest, "the Scriptures say nothing

\* These were copies of the tract entitled, "The end of time."



about lent, or mass, or confession," (meaning private confession to priests.)

At 10 o'clock went on board a boat which had been engaged for the purpose, and set sail for Smyrna. While in Scio we have distributed, or put into the hands of others for distribution, on the island 2,860 tracts.  
Sent abroad 840 do.

Total 3,700

Have sold	13	Greek Testaments.
Given away	3	English Bibles.
Do.	1	French Bible.
Do.	2	Italian Testaments.
Do.	22	Greek Testaments.

Total 41

Oct. 24. By the kind providence of God, which has defended us in all our journeyings, by sea and land, we reached Smyrna in safety, after a passage of about 34 hours.

#### THOUGHTS SUGGESTED BY THE PRECEDING JOURNAL.

1. It is a most obvious reflection, that the eastern part of the Mediterranean is a central point, whence Bibles, tracts, and useful books of many different kinds, may be sent into many countries, which are greatly in need of religious instruction. What a multitude of proofs, on this subject, does the short and confined experience of our missionaries furnish? Though retired and secluded, on an inconsiderable island, how constantly were opportunities afforded of sending books into remote regions, and of distributing them among the people in the immediate vicinity? Scarcely were the tracts out of the press, before they were desired for Ipsera, Santorin, Thessalonica, and Constantinople. How eager were the children in all the schools to receive tracts; how ready the students of the college to distribute them. The active commerce carried on by the Russians and Greeks in all those seas, will be of great consequence, in the various plans which Christian benevolence may put into operation. One hundred Russian vessels, in a single year, visit the port of Scio; and this fact is learned from a man, who has an official connexion with such vessels, and therefore must know. What a vast number of vessels, then, are constantly plying to and from all the ports of the Mediterranean and Black seas, and the bays and

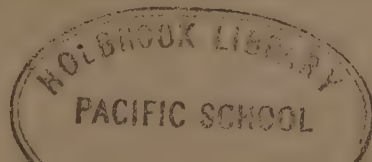
islands of those seas. Not a city, not a village, in all these populous regions, but needs the Word of God, and other books, and faithful missionaries. Probably there is not a city, or a village, in which some inquisitive minds are not to be found; minds excited to some curiosity, and capable of improvement; minds prepared by Divine Providence for the reception of the Gospel, if offered to them in all its excellence and glory, and pressed upon their consideration by its awful sanctions.

2. How desirable it is, that a powerful Christian influence should be exerted in all these regions, with the design of *improving common schools*, and causing them to be nurseries of pure religion. Numerous schools exist in all the Greek islands, and all parts of the continent inhabited by Greeks. The alphabet for the Ancient and Modern Greek is the same. Immense multitudes of children are ready to read any good little books, that shall be put into their hands. In the southern parts of European Turkey, if travellers may be relied on, there is a great disposition to read, and to inquire. Books filled with evangelical instruction would be gladly received in all that tract of country. How incalculably important to imbue the minds of children with principles of true virtue. Many of them are favorably impressed toward Christianity, as an excellent and holy religion. Let them see it in its native simplicity, and who knows how many might be led by the Holy Spirit to repent and believe, to the saving of their souls.

School-books are constantly improving in all the most enlightened parts of the world. How pleasing must it be, to introduce at once all the advancement of centuries into the rising schools of the Russian and Turkish empires. What a delightful and animating prospect is here opened for the operations of Christian benevolence.

3. The clergy of the Greek church, though at present ignorant, are willing to receive books. The superior ecclesiastics encourage the distribution of tracts as well as Bibles. It is to be remembered with gratitude and praise, that, at the period of the Reformation, it pleased Infinite Wisdom to enlighten and convert many Romish priests, and to make them eminent ministers of the New Testament. It may be so with priests of the Greek church.

4. How boundless and endless is the good, which may be accomplished by the labors of a single servant of the Most High. We readily





see, that Dr. Watts will exert an auspicious influence, wherever the English language is spoken or read. But who would have thought that 70 years after the death of this holy man, one of his sermons should be printed in Modern Greek, by missionaries from the United States, residing on an island in the Mediterranean, and sent into distant regions, enveloped in darkness and sin. Or who would have thought that a compend of pastoral duty, prepared and published by benevolent individuals in New England, for the use of the younger clergy in our own country, would be given out by a professor in a Greek college, for the spiritual benefit of his pupils, and written down by them from his mouth, as containing maxims of heavenly wisdom.

5. Many gentlemen of leisure, property, and intelligence, are travelling for the gratification of curiosity, or the promotion of science. All these labors will at length be pressed into the service of the church, and serve to extend the kingdom of Christ. Hasten these things, O Lord, in their time.

#### LETTERS FROM MESSRS. PARSONS AND FISK.

LETTERS have been received by the Rev. S. E. Dwight, from Messrs. Parsons and Fisk, dated in September and October last, containing some interesting facts not mentioned in their journal. These letters may be seen at length in the Recorder of February 10th, and in various other papers. We select such parts as are particularly important.

In their letter of September 11th, after describing the circulation of tracts, they add,

"Tracts distributed by an instructor of a school, or by an inhabitant of the place, will excite much less suspicion and have the prospect of much more usefulness, than they would have if bestowed by a foreigner. There is much advantage in finding work for every man in the cause of righteousness.

"This moment, since writing the above, a priest called upon us for a Testament. He took it in his hands and said, "O this is excellent." After examining it a little, he cheerfully paid the money at which we valued it. We gave him likewise several religious tracts. Seldom have we seen more evident expressions of gratitude and joy. May the God of the Bible enlighten his mind, that he may behold wondrous things out of his law. There is evidently a searching for the Holy Scrip-

tures among this people. We pray that it may continue and abound."

Of the letter dated October 18th, we print the greater part, as our readers will gladly learn what is here communicated of the island of Scio, its inhabitants, and the college recently established there.

"The isle of Scio is separated from the continent of Asia by a channel 18 miles in width. On the north, is a distinct view of the isle of Mitylene; on the east, of the shores of Asia, the city of Ichesme, near to which was destroyed the Turkish fleet; on the south east, of the isle of Samos. The length of the island, it is said, is thirty miles; the breadth, from twelve to eighteen. A high range of mountains, composed principally of limestone, runs through the whole length of the island, like the green mountains of Vermont. On the east side is an extensive and highly cultivated plain; upon which is the principal city, Scio, a number of fine villages, and numerous summer seats of respectable merchants. The low lands are covered with fruit trees; as orange, lemon, fig, olive, pomegranate; but the mountains are barren, except now and then a small grove of pine trees.

"As to the *population* we depend upon the statements given us by the Greek bishop. They are as follows—the entire population 60,000 or 70,000; of these not less than 3000 are Turks; 800 or 900 Catholics, a few Jews, and the rest Greeks.

"In Scio, the Turks usually speak the Greek language, and sometimes marry into Greek families. Christians enjoy great liberty, and are never interrupted in their religious services.

"Catholics have six churches, three in the city, and three in the country—one bishop, and 28 priests.

"The Greeks have 50 or 60 churches in the city, and very many, (some say 500, others 1000,) in different parts of the island. There is one bishop, and 500 or 600 priests, besides monks. Only 5 or 6, out of the 600 priests, ever attempt to preach the Gospel. Their duties are limited to the reading of the church service upon the Sabbath and feast days. The books used in the churches are in ancient Greek, and are read with great rapidity and indistinctness.

"The whole Bible is not found in the churches, and seldom indeed in the



houses. We have seen only two Bibles, one Septuagint, and three Testaments, excepting those left by the Rev. Mr. Jowett, and the Rev. Mr. Williamson. Psalters are kept for sale, and are used in schools. There are about 100 holidays besides the Sabbath. On these days, the people assemble morning and evening, in the churches for religious service. Both in the summer and winter, the morning service is performed by candle light. Prayers are read or sung by two or three individuals, and the congregation respond, "God be merciful." The Lord's prayer, and the Creed are repeated at every season of worship.

"The College in this city was established in its present form and government about five years since, when Mr. Bambas, the principal instructor, took the charge of the institution. There are at present 700 or 800 students—14 Instructors—one Professor of Chemistry and Rhetoric, one of Mathematics; one of Theology, Geometry, &c. one of the Turkish language, one of the Latin and French, and nine teachers of the ancient and modern Greek. A considerable proportion of the scholars are young, and are instructed in the first principles of grammar; the higher classes are required to study Plutarch, Xenophon, Demosthenes, Plato, Herodotus, Pindar, and the Iliad.

The four first days of the week, lectures are delivered in Chemistry, Rhetoric, and History. There is a good chemical laboratory, and a printing press, obtained the last year from Europe. The *funds* of the College are obtained in part from the Greek community, and in part by private donations. A gentleman in Russia has recently given 20,000 or 30,000 dollars to this seminary. Tuition is given *gratis* to all the students. On Friday the first class are instructed in the "Holy Catechism," and twice in a week the second class have lessons from the Acts of the Apostles, and from Ethics. This term, lessons have been given to 30 or 40 students from the English work called, "*The Young Minister's Companion*." The Professor gives a translation of it in Greek, and requires each student to write as he speaks it. Great good may result from this mode of instruction."

From a letter written by Messrs. Parsons and Fisk to the Treasurer, dated at Scio,

September 12th, the following passages are extracted.

"Your letters of March 24th and April 25th, Dr. Worcester's of April 22d, Mr. Dwight's of June 23d, and a few others with them, reached us on the 4th inst. We will not attempt to tell you with what interest we read them. Except two letters from Marblehead, these are the first and only communications, which we have yet received from America.

"We owe you many thanks for forwarding the books we mentioned. We have yet on hand for gratuitous distribution a number of English Bibles and Tracts. There are some opportunities of distributing English books in Smyrna; but none here, and probably few or none in Judea.

"You will have learnt from our former communications, something of our expenditures while in Smyrna. In Scio, they have gone on at about the same rate, not including the expense of printing Tracts. We have printed 5,000 copies of one containing 30 pages for about 600 piastres, that is \$80. We have another, ("The End of Time," by Dr. Watts,) now in the press, which is larger, and will cost more. When we begin to travel, our expenses will be somewhat augmented.

"Where are the missionaries for Smyrna? Shall we see them before we go to Judea, or not?

"Assure our Christian friends, with whom you have intercourse, that we remember them affectionately.

L. PARSONS,  
P. FISK.

"J. Evarts, Esq. *Treasurer*.

"P. S. Through the goodness of God we are both in good health, and find increasing satisfaction and encouragement in our work."

A subsequent letter dated Smyrna, October 28th, closes with the following paragraphs:

"If we do not receive remittances from you we must soon draw on Mr. Vanlennep, or Mr. Lee. You will judge, whether it will generally be best to remit money to us, or to leave us to draw on those gentlemen. They have repeatedly assured us of their readiness to advance money whenever we need it.

"The articles by the Sally Anne all came safely. We purpose next week



to set out on a tour to Asia Minor; hope to find letters from you on our return. We inclose a few letters, some of them to persons whose present residence we do not know, but we suppose you will be able to direct them. With affectionate regards to all friends, we are, Sir, yours, &c."

Within a few days the following letters have come to hand, which furnish the latest intelligence from the mission.

Smyrna, Oct. 31, 1820.

Rev. and Dear Sir,

By the *Sally Anne*, which left this port for Boston two days ago, we forwarded our journal till the time of leaving Scio, and a letter in answer to yours by the same vessel.

We left Scio on the 25d instant, and arrived here the next day in the evening. We went immediately on board the *Sally Anne*. We had before received your letter, and two or three others; but the books and most of the letters remained on board. The perusal of them gave us great pleasure. How highly have the American Churches been favored with effusions of the Holy Spirit. "Happy is the people that is in such a case; yea, happy is that people, whose God is the Lord."

Our brethren at some of the missionary stations have also been favored so highly, as to see the fruits of their labors. The Lord will not, he *does* not, permit his word to return void.

On our return from Scio, as our trunks and bundles of tracts were passing the customhouse at this port, some Greeks, who were employed by the customhouse officer, inquired about the tracts; and, on being told what they were, asked for some. Ten or twelve were distributed on the spot. During the week, we have distributed a few others; and have furnished Bibles to such sailors on board the *Sally Anne* as were not on board last year. Were gratified to learn from Capt. Edes, that the Bibles, which we gave to his men last year, were attentively read. The U. S. brig *Spark* is now in this port. This is the first American ship of war, that has visited Smyrna. We went on board yesterday, and were happy to learn, that the men are supplied with the Holy Scriptures; and we have just prepared a parcel of pamphlets and tracts to send on board.

This forenoon, we visited the Greek Archbishop of Smyrna. After a little

conversation, we presented him 40 tracts, which he said he would distribute. It seems desirable to engage leading men in the Greek church to distribute tracts among their people. Several, to whom we have entrusted the work of distribution, have performed it faithfully. How it has been done in many other instances, we have not yet learned.

Tomorrow morning, if Providence permit, we set off for Haivalai, and thence to a part or all the seven churches. The Greek, who went with us to Scio, will go with us on this tour. He accompanied the Rev. Mr. Lindsay, when he visited the seven churches, in 1815. We have hired an Armenian to carry us the whole journey. He is to defray all expenses of himself and horses, and we give him  $37\frac{1}{2}$  piastres, i. e. about \$5, a day. The English consul has written to Constantinople on our behalf, to obtain a travelling *firman* from the Grand Seignor. This will probably be received before our return.

By the *Sally Anne* we forwarded to Mr. Evarts a detailed account of our expenditures, from the time of our arrival in Asia until our return from Scio. By that account you will have learned, that for something more than nine months, all our expenses, exclusive of what we have paid for Bibles and tracts, amount to between \$500 and \$600.

It is painful to learn that the funds of the Board are so low. But the Lord will provide. Meantime your missionaries will, no doubt, consider it a religious duty to practise as strict an economy, as is consistent with the accomplishment of the great object for which they are sent abroad. Perhaps by causing so little money to be provided, God intends to teach the rich, that the work of evangelizing the world can proceed without their aid; and the friends of missions, that they depend too much on money, and not enough on the influences of the Holy Spirit. May God graciously direct and bless all the operations of his servants in every place.

With affectionate esteem, yours,

L. PARSONS,  
P. FISK.

Rev. Dr. Worcester, *Cor. Sec.*

P. S. Nov. 22. We returned to this place last evening, after visiting Pergamos, Thyatira, Sardis, Philadelphia, and some other places. In this tour we



distributed 1,300 tracts, gave away 15 Testaments, sold five, and engaged two men to act as agents for the sale of the Scriptures. On our return, we found a brig ready to sail for Boston this evening. We have not time to copy our journal, but intend to send it by the next opportunity.

On our return, received the painful intelligence, that the Rev. Mr. Williamson has finished his labors. He resigned his chaplaincy some time since, and expected to travel as agent for the British and Foreign Bib. Soc.: Went to Ephesus, thence to Samos, and was there taken sick and died. We have lost a friend and fellow laborer. May we be prepared to follow him.

We hear that your health is feeble. Our earnest prayer is, that God may restore it, and preserve you many years.

The intelligence contained in the P. S. above quoted, is thus expressed in the first paragraph of a letter received by the Treasurer.

"Smyrna, Nov. 22, 1820.

"Dear Sir,

"We returned last evening from a short tour in Asia Minor; but as the vessel, which takes charge of our letters, will leave this port immediately, we have not time to prepare our journal. At present, we can only say, that we left Smyrna, on Wednesday morning, Nov. 1, and returned Tuesday evening, Nov. 21; during which time we travelled 300 miles, visited, among other places, Pergamos, Thyatira, Sardis, and Philadelphia;—sold and gave away 21 Bibles or Testaments, and distributed 1,300 religious tracts."

"In a letter forwarded by Capt. Edes, about a month since, we made a statement of our expenses from the time of our landing at Smyrna, till we returned from Scio."

## MISSION AMONG THE CHOC-TAWS.

EXTRACTS FROM THE JOURNAL KEPT AT ELIOT.

(Continued from our last number, p. 76.)

July 14, 1820. Our friend, Capt. Folsom, came to visit us. From him we learn, that the agent, Col. McKee, had returned from the city of Washington,

and that he spoke very favorably respecting schools among the Choctaws. Some of the parents sent for their children. They had been informed that we wished them to be taken home now. This was a mistake. It is two weeks before the commencement of the vacation, and we wished the children to have continued in school till that time.

18. Received a line from brother Pride. Brother and sister Wood are still very feeble, and unable to proceed on their journey. It will be necessary to send them another horse. At a time, when we expected to have been strengthened by additional laborers, some of the few we before had are required to take care of the sick. But we will still trust in Him, who does all things well.

19. Brother Kingsbury left us to go to the Agency on business. A boy started at the same time with two horses to carry some necessary articles to brother and sister Wood, and assist them in their journey, when they shall be able to travel.

21. The boat, which has been so long on the way, arrived; by which we have received additional supplies. Among other articles, were a box of clothing from Uxbridge, Ms.; one from the Fem. Cent Soc. Newport, N. H.; one from Andover, Ms.; one from Heath, Ms.; and one from Sparta, Geo. Thus the Lord provides for our wants in this distant land.

26. The boy, who started on the 19th with horses and supplies for our sick brother and sister, returned with a letter from brother Pride, stating, that they are much worse, and that there is little hope of Mr. Wood's recovery. The boy, on his way back, met brother Kingsbury returning from the Agency. On learning the afflicting intelligence, brother K. immediately turned his course to visit brother and sister Wood. Again the Lord is trying us with afflictions. May he enable us from the heart to say "Thy will be done."

29. Brother Williams has made two fruitless attempts to visit his sick brother and sister. The first time, his horse failed, and he could procure no other. The second time, ill health and unfavorable weather induced him to return.

31. A large number of the scholars left us to day, to be absent during the sickly season. The vacation is for six weeks. In the evening, brother K. returned with the cheering intelligence, that Mr. and Mrs. Wood are better. He



had a short but satisfactory interview with the Agent.

*August 2.* Mrs. C. the daughter of one of our neighbors, died of the bilious fever at her father's house. About a year since, the same parents buried an infant son. O may these solemn events be sanctified for their good, and be the means of awakening them to the concerns of their souls.

*Sickness and death of Mr. Beckwith.*

3. Mr. George Beckwith, of Connecticut, who was taken sick while passing through the nation, and has been with us the last 12 days, has, for a week past, been declining. He has not been exercised with as much pain as is common in the bilious fever, yet his sickness has been severe, and attended with great debility. Last night his symptoms were very alarming. This day he is a little revived, though we have but faint hopes of his recovery.

The funeral of Mrs. C. was attended by a great number of the relatives and friends of the deceased. Brother K. was unable to be present on account of ill health. Some of the brethren, and several others of the mission family, were present. The strictest order and regularity were observed through all the ceremonies; particularly during the time of religious exercises. According to the custom of the country, all the wearing apparel, jewels, ornaments, &c. valued at about 200 dollars, were buried with the corpse.

4. The Lord, in his holy providence, is again calling on us to be also ready. Mr. Beckwith died this morning, about half past 9 o'clock. During the last 36 hours, he has been speechless, and apparently destitute of reason. It would have been pleasant and profitable, if we had been permitted to enjoy his pious conversation, after it became evident that he could not recover. Since he has been with us, until he became unable to converse, we have had increasing evidence, that he was a follower of the meek and lowly Jesus. We trust, that he has exchanged this world of sin and suffering, for the abodes of eternal happiness.

This evening the remains of our departed friend were deposited in the mission burying ground. Mr. B. was a native of Hartford, Con. where his parents and friends now reside. Last autumn he went to New-Orleans for the benefit of his health. He came to Elliot intending to tarry awhile, if there

was any employment in which he could be useful to the mission. But God, in his holy providence, brought him here for another purpose. We were happy to have it in our power to administer to the comfort of a pious stranger, on a sick and dying bed.

5. Brother Kingsbury set out for the new establishment: expects to spend the Sabbath in a considerable neighborhood, about thirty miles distant.

25. Brother Pride has been sick several days with the ague and fever.

26. Two men, who arrived on the 23d with ox-teams, left Elliot on their return with two new carts, which were just finished at our shop. One of them was for the new establishment, and was loaded with various supplies for that mission. The man, who is engaged to take charge of the buildings there, went with them.

*Sickness of Mr. Fisk.*

*Sept. 3. Sabbath.* Brother Fisk very unwell, though able to attend meeting. He was in good health yesterday morning, and labored hard all day. In the evening, he went into the creek for the purpose of bathing; was attacked by a chill as soon as he came out of the water, which has continued ever since, attended with severe pains. Sister Finney's babe is very sick; was seized violently, and has had two spasms, which have occasioned some anxiety.

4. Brother Fisk much worse; has a violent fever accompanied by severe pains.

6. Brethren Williams and Howes returned. They left brother and sister Wood very feeble, and it was thought they would not be able to travel before cool weather. Brother Howes has had the ague and fever most of the time since he left Elliot. He was able to endure the journey home very well, and his health is considerably improved by it.

Brother Fisk has a settled bilious fever, which rages with great violence, and is attended with alarming symptoms. Fearing that, as his disease advanced, he might be deprived of reason, he this day, with entire composure of mind, made his will, and settled all his temporal affairs.\* Several of the

\* Mr. Fisk gave his whole property, amounting, in his estimation, to about \$800, to the Board, under whose direction he had been employed. Some articles, which he carried with him to Elliot, he gave to that



children, who remain during the vacation, are unwell, and one of them has for some days been confined with a fever. We would acknowledge the goodness of God in so far restoring to health brother Pride and sister Williams, that they are able to attend on the sick.

10. Our dear brother Fisk, feeling a little revived about noon, requested the family to be collected, that he might have the privilege of addressing them once more before he died. He first spoke very affectionately to the brethren and sisters; exhorted them to live together in peace and abound in the work of the Lord. Speaking of the dispensations of Providence towards this mission he said, "that notwithstanding they were dark and mysterious, yet the cause was God's, and therefore it would prosper; and that, though one and another might be taken from the field, yet their places would be supplied. He wished it to be distinctly stated to his friends, and the Christian public, that he never, for a moment, regretted leaving his native land and engaging in the missionary service. He said, there was nothing for which he wished to live, excepting that he might labor longer in the cause. He then spoke to the hired men, and others present, exhorting them to attend to the great concerns of their souls; and assured them of a future judgment and the retributions of eternity. At parting, he again exhorted the brethren and sisters to be of one heart and one mind, and to let the love of God dwell constantly within them. He spoke of his confidence in the redemption of Christ; acknowledged his own pollution;—but said he trusted in the blood of Jesus for cleansing from all sin.

12. To a brother, who inquired after his health, brother F. replied; "I feel as if I was wearing out." Do you see any thing in this world worth staying for? "Not at all. If the Lord has done all that he has to do by me, I can go cheerfully." Then pressing the hand of brother J. who had been conversing with him, he said, "let the glory of God be the great end of all you do. With how much more satisfaction could I look back on my life, if it had been different in this respect."

mission and school: his other property to the general funds. He had fitted himself out for the mission, at his own expense; and carried with him a set of blacksmith's tools, and various other implements.

15. This morning brother Fisk's symptoms appeared more favorable. He slept and breathed easily, and was more free from pain. This evening his sleep appears to be a lethargy, from which it is impossible to awake him.

16. About 9 o'clock this morning, the family were collected, as it was believed that our dear brother was near his end. Deep hollow groans, with difficult respiration, and a pulse scarcely perceptible, admonished us of his approaching dissolution. But, through the atoning blood of Christ, death to him had lost its terrors. When asked for what we should pray, he said, "only that I may wait with patience till my change come." In the afternoon, he revived and requested that a hymn might be sung. Though unable to join with his voice, his whole soul was engaged, and almost in an ecstasy, while he heard the 222d of the select hymns,

"While on the verge of life I stand," &c.

He was desirous that the time should come, when he might lay his head on the breast of Jesus, and breathe his life out sweetly there. He had often manifested a strong desire to see brother Kingsbury once more; and he said this morning he did not know why he was spared, unless it was, that he might enjoy this privilege. About sun-set brother K. arrived. He did not hear that brother Fisk was sick until last evening.

17. This morning our brother spoke with interest of the holy Sabbath, and hoped he might be permitted, on this blessed day, to enter into his rest. Though we had but faint hopes of his recovery, yet no exertions were remitted, which were judged to have a favorable tendency. Brother Williams has been ill for several days, and is threatened with a fever. In the evening brother F. lay several hours apparently in the agonies of death.

18. This morning our dear brother appears a little revived, which has again raised our hopes. Brother Williams is very sick with the fever, attended with violent pains in the head and back. Brother and sister Jewell's child is also sick. Dr. Pride and brother Howes are still feeble.

Sent a boy this morning with provisions to meet the waggon, that went after brother Wood.

19. Heard last evening that brother and sister Wood are comfortable and moving on towards Elliot. Their pro-



visions having failed, we must send a boy with additional supplies. Brother Williams, is somewhat relieved by the medicine which he took yesterday.

#### *Death and Character of Mr. Fisk.*

Brother Fisk is evidently wasting away, though apparently free from pain. Having naturally a strong constitution, he is continued much beyond our expectation.

About 11 o'clock A. M. he was perceived to fail rapidly; and it was soon evident that the change, which he had so long desired, was speedily approaching. He continued to breathe till about a quarter past 12 o'clock, when, without a struggle or a groan, he sweetly fell asleep in Jesus. *Blessed are the dead, who die in the Lord.* We have no reason to mourn on his account. For him to die was gain. Ours is the loss. In all the cares, and labors, and anxieties, of this mission, the deceased cheerfully bore a large share. In laborious industry, in patient self-denial, in pious example, in holy and ardent devotion of soul and body to the missionary cause, he was pre-eminent.

The Choctaws, who came around him, said, "The good man was going to die, and they came to see him." To one of them he said, "Be not discouraged; God had a little work for me to do here, and I have done it, and am going to leave you. But be not discouraged; God will not suffer his work among the Choctaws to cease; he will send other men to teach your children."

20. To day with many tears, mingled with Christian consolation, we consigned the lifeless remains of our dear departed friend to the silent grave, there to wait till the morning of the resurrection. The friends of missions have much occasion to rejoice, that there has been such a laborer in the missionary field, and with us will long lament the loss we have sustained.

21. Brother Williams somewhat better, as are the others, who have been sick. Mr. Jewell, and one of our hired men, commenced building a brick chimney, the first that has been attempted at Elliot.

22. About 4 P. M. through the kind Providence of our God, we had the pleasure of welcoming to this consecrated spot, our dear brother and sister Wood, who have so long been detained by sickness. We trust the meeting was truly happy to us all. They are still fee-

ble, the fever and ague not having yet left them.

27. Brother Williams more comfortable. Brother Jewell has a chill accompanied with fever. Seven of the family are at this time afflicted with this disease, though most of them are able to be out, excepting two or three hours, while the paroxysm of fever is on them. When Dr. Pride returned from attending Mr. and Mrs. Wood, it was expected that he would go immediately to the other establishment; but such has been the state of his own health, and the situation of the family, that he has not been able to leave Elliot.

#### MR. KINGSBURY'S REPORT.

At page 76, in our last number, we published the closing paragraphs of Mr. Kingsbury's annual report to the Secretary of War; which was made out, and forwarded to the head of that department, in December last. We now print an abridgment of some parts of the report, and large extracts from others.

This document begins with a description of the mission family, and the different employments of its members. It notices the reinforcements of the mission, the death of Mr. Fisk, the removal of those, who had been attached to the new station on the Ook-tib-be-ha, and the contemplated establishment of a new school in the south-east part of the nation. The account of the school and mission at Elliot is as follows:

SINCE the last report, 38 scholars have been admitted to the school. Ten have left it, and one has been dismissed for ill conduct. The number now in school is 74; six more are considered as belonging to it, but are at home on a visit. Of the whole number, 60 are males and 20 females. All these board in our family, and are entirely under our direction, excepting ten who live in the neighborhood, go home on Saturday, and return generally on the Sabbath morning. Fifty of the scholars now belonging to the school could not speak our language when they entered. These have all made progress in proportion to the time they have been here, and several of them now speak English fluently. Others, who have not advanced so far, can read correctly, and will soon acquire the spoken language. Sixty-five, now in the school, began with the alphabet. Twenty-eight of these can read with facility in the New Testament. All



the scholars have been accustomed, from the first, to write their lessons on slates; and, when advanced, to write on paper. Thirty-nine write a plain hand without a copy. Nineteen others can form letters with tolerable accuracy. Ten have made some progress in arithmetic, and two, who were considerably advanced when they entered, have attended to grammar and geography.

The boys, when out of school, are employed, as circumstances require, in the various business of the farm and family. Each one, who is of sufficient size, is furnished with an ax and a hoe. We cultivated the past season about 50 acres of corn and potatoes, most of which was planted and hoed by the boys.

The girls are in two divisions, and are employed alternately in the kitchen, and in sewing, spinning, knitting, and other domestic labors. At present, they are taught in a room separate from the boys; and, a part of the time, by one of the females of the mission. When our expected help arrives, it is designed to have them entirely under the direction of a female teacher. The education of girls is considered of primary importance, as it respects the prospective education of children, and the progress of civilization. In the course of the ensuing year, we hope to get at least one school into operation, expressly for their instruction. Some difficulties have been experienced from having both sexes in the same school. But, in general, the conduct and improvement of the scholars have been such, as to give much satisfaction, and encourage strong hopes of their future usefulness.

During the present year, the family have been much afflicted with sickness. In January, 36 of the scholars were sick at one time. This we imputed in part to an epidemic, and in part to exposures to severe weather; as we were not in a situation to furnish all with sufficient clothing. Two or three were dangerously sick; yet no alarm was taken by the natives, and no children were removed from the school on account of the sickness.

Ten members of the mission families, and a number of the children, have, in the course of the summer and autumn, been attacked with the bilious and intermittent fevers. But, through the blessing of God, all, excepting Mr. Fisk, are restored to comfortable health.

In order to diminish our family in the sickly season, and to give the children

an opportunity of going home with the least interruption to the school, a vacation was commenced the first of August, which was to have ended the middle of September. But, on account of the sickness of the family, many did not return till the last of October. A few, who lived in the extreme part of the nation, continued with us the whole time.

Since Oct. 1819, there have been erected, at Elliot, a joiner's shop, a meat house, two corn cribs, and four large cabins, which are occupied as dwelling houses. Fifty thousand bricks have been made, and two brick chimnies built; also, considerable other brick work has been constructed for the accommodation of the kitchen, including an oven and arches for kettles.

There is now building a house 90 feet by 40, including a piazza, calculated for four families. When this is completed, a sufficient number of cabins can be vacated for the accommodation of all the children, who can be admitted to the school. A barn will then be needed, to complete the principal buildings for this establishment.

The improvements have been considerably enlarged, both by clearing new land, and by inclosing two small unoccupied fields, which lie at the distance of about a mile.

Since the death of Mr. Fisk, an industrious young man has been constantly employed in the smith's shop; and one Choctaw lad, and one half breed, are learning the trade. They are alternately in the shop and school, and their proficiency has been good. Several other lads are desirous of learning trades; but we are not yet able to give them an opportunity.

Two wheel-wrights, and a cabinet maker, have been employed for several months. It would be desirable to have permanent mechanics of the above description, that some of the scholars may be instructed in those arts.

In order to facilitate the communication with Elliot, and particularly between Elliot and the new establishment on the Ock-tib-be-ha, we have, with the assistance of Capt. Folsom, (a half breed,) opened a waggon road from this place to the Pigeon Roost, on the road from Nashville to Natchez. There is now a waggon communication from the navigable waters of the Yazoo to those of the Tombigbee. This road will accommodate those, who may wish to remove from Tennessee and Alabama to the valuable lands on the Yazoo, lately ob-



tained from the Choctaws. A few bridges, and a little more labor on a part of the way, would render the road good at all seasons of the year, from the ferry on the military road at Columbus to Elliot. We have been with a waggon, as far down the Yazoo as the new purchase; but the road is not opened below our station.

Mr. K. then proceeds to give an account of the receipts and expenditures of the mission, from Oct. 1, 1819, to Sept. 30, 1820. Beside the amount received from the Treasury of the Board, and from the government, the mission gave credit for \$2,220 78, as received for blacksmithing, tailoring, &c. done by the establishment, and for blankets, cloth, garments, and other articles sold, and given in exchange for provisions. This sum does not include the value of any articles of clothing &c. received as donations, and applied directly to the mission and school.

The property belonging to the establishment, on the first of October, is estimated as follows:

Sixty acres of improvements at \$15,	\$900
A horse-mill,	200
Joiner's and blacksmith's shops, tools,	
and stock,	600
22 other buildings, of various sizes,	3,000
A waggon, 2 carts, 2 ploughs, harness, and other farming utensils,	400
7 horses, at \$60	420
2 yoke of oxen,	160
220 head of neat cattle, at \$8	1,760
60 swine at \$2 50.	150
Pork, flour, corn, potatoes, &c.	1,758
Groceries,	360
Beds and household furniture,	500
Cloth of various kinds,	250
Library,	320
A keel boat, the Choctaw packet,	400
50,000 brick at \$6	300
	<hr/>
	\$11,478

Seven cows and calves, one yoke of oxen, 2 waggons, one cart, and various other articles had been taken from Elliot, for the new establishment. Similar aid will hereafter be afforded to other stations.

#### REINFORCEMENTS OF THE CHOCTAW MISSION.

THE missionary boat, which left Pittsburgh Nov. 4th, with Messrs. Smith, Cushman, Bardwell, and their families, Messrs. Byington and Hooper, Miss Frissell and Miss Thatcher,

on board, arrived at the Walnut Hills, near the mouth of the Yazoo, about the last of January. The members of the family were all in good health. They had been comfortable during their passage; which was long, in consequence of the rivers being low.

Mr. Dyer was down from Elliot to meet them. Mr. Smith, his family, and Mr. Byington proposed to go up the Yazoo in a batteau. Mr. Cushman with his family and Mr. Hooper were going across to the new establishment, in a waggon. Mr. Bardwell and the rest of the company would remain in the large boat, till the mission keel boat should come down from Elliot and take them up with all their baggage and the boxes of clothing, &c. which had arrived at the Hills from New Orleans.

These brethren had received many donations, and experienced many kind attentions from the inhabitants, living on both banks of the Ohio, at many places in its long course.

Our last letter from Mr. Byington was dated Feb. 21st and received March 24th.

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## MISSION TO THE SANDWICH ISLANDS.

SINCE the publication of our last number, we have enjoyed the high gratification of receiving intelligence from the mission to the Sandwich Islands. Capt. Charles S. Cary, master of the ship *Levant*, arrived in New York, *via* Canton, about the 10th ult. and politely forwarded a box, containing more than a hundred letters from the missionaries, with a copious journal, from Oct. 23, 1819, to July 19, 1820. The *Levant* left Woahoo, July 24th, and Atooi, Aug. 7th, at which dates the members of the different mission families were in perfect health, comfortably settled at their respective stations, diligently employed in teaching the natives, indulging great hopes of success, and enjoying, to a remarkable degree, the divine presence and blessing. Let all the friends of missions praise the Lord for his goodness, and for the peculiar favor which he has vouchsafed to this benevolent enterprise. Let them fall on their knees before the throne of grace, and render a tribute of heartfelt thanksgiving; and let them plead, with more earnest importunity than ever before, for their brethren now among ignorant and benighted pagans, that God would give them wisdom, grace, and strength to discharge their high embassy, and that he would preserve them from dangers and evils, to which all missiona-



ries, and especially those among an untutored people, must be greatly exposed.

That our readers may the better understand what is said of persons and places, in the letters and journal, we have been at the pains to make out, by consulting Vancouver's chart, the following description of the relative situation of the Sandwich Islands, their sizes, and distances. Those who are impatient of these dry details, may pass over them, and enter immediately upon the perusal of some of the most interesting documents, which the history of missions has hitherto furnished. We take this opportunity to observe, however, that in order to derive the full benefit from narratives of missions, the reader should be competently acquainted with the geography of the places, where the transactions took place.

The Sandwich Islands are situated between 18° 50 and 22° 20, north latitude, and 154° 55 and 160° 15, west longitude from Greenwich. They are extended in a direction W. N. W. and E. S. E., Owhyhee being the south eastern island, and Oneehow the north western.

We give the length and greatest breadth of each, and its estimated superficial contents, in English miles.

	Length.	Breadth.	Square miles.
Owhyhee,	97	78	4,000
Mowee,	48	29	600
Tahoorowa,	11	8	60
Ranai,	17	9	110
Morotoi,	40	7	170
Woahoo,	46	23	520
Atooi,	33	28	520
Oneehow,	20	7	80
Tahooraa,	1	1-2	

The following distances, in English miles, with the bearings of the islands from each other, will help to give a more perfect view of their relative situation. It is to be understood, that the distances are estimated from the nearest parts of one island to the nearest parts of the other. Mowee is N. W. of Owhyhee, 30 miles; Morotoi, W. N. W. of Mowee, 10; from Owhyhee, 75; Tahoorowa, S. W. of the southern part of Mowee, 7; from Owhyhee, 38; Ranai, W. of Mowee, 9; and the same distance S. of Morotoi: Woahoo, W. N. W. of Morotoi, 27; from Owhyhee, 130; Atooi, W. N. W. of Woahoo, 75; from Owhyhee, 250; Oneehow, W. S. W. of Atooi, 17; from Owhyhee, 290; Tahooraa, little more than a rock, S. W. of Oneehow, 23. The distance, from the eastern point of Owhyhee to the northwestern side of Oneehow, is about 390 miles.

JOINT LETTER OF THE MISSIONARIES TO THE  
CORRESPONDING SECRETARY.

*Hanaroorah, Woahoo, July 23, 1820.*

REV. AND VERY DEAR SIR,

Far removed from the loved dwellings of Zion in our native land, surrounded with pagans and strangers, we would lift the voice of grateful praise to our covenant Father, and call on our patrons and friends to rejoice, for the Lord hath comforted his people, and ministered unto us an open and abundant entrance among the heathen. But here we see no altars of abomination, nor bloody rites of superstition. Jehovah has begun to overturn the institutions of idolatry, and to prepare the way for the nobler institutions of his own worship.

While we were tossing on the waters of the Atlantic, and while the church was on her knees before the Hearer of prayer, He was casting down the vanities of the heathen, demolishing the temples of paganism, and holding in derision the former pride and disgrace of this people.

Wafted by the propitious gales of heaven, we passed the dangerous goal of Cape Horn on the 30th of January; set up our Ebenezer there; and, on the 30th of March, arrived off the shore of these long lost and long neglected "Isles of the Gentiles." But how were our ears astonished to hear a voice proclaim; "*In the wilderness prepare ye the way of Jehovah; make strait in the desert a highway for our God!*" How were our hearts agitated with new, and various and unexpected emotions, to hear the interesting intelligence,—"*TAMAHAMAHA IS DEAD;—THE TABOOS ARE BROKEN;—THE IDOLS ARE BURNT;—THE MOREEAHS ARE DESTROYED; AND THE PRIESTHOOD ABOLISHED.*" This victory was achieved by that arm alone, which sustains the universe. He, who in wisdom has ordained, that no flesh should glory in his presence, has saved us from the danger of glorying in the triumph, and taught us with adoring views of his majesty to "stand still and see the salvation of God." Long indeed did we expect to toil, with slow and painful progress, to undermine the deep laid foundations of the grossest idolatry. But He, whose name alone is Jehovah, looked upon the bloodstained superstition, erected in insult to divine purity, and, without even the winding ram's horn of a consecrated priest, it sinks



from His presence, and tumbles into ruins; and he commands us, as the feeble followers of the Captain of salvation, to go up "every man straight before him," and, "in the name of our God, to set up our banner."

#### *Missionary Stations.*

We have been allowed to plant the standard of the cross at Kirooah, and at Hanaroorah, where the chiefs, the natives, and foreigners may, from week to week, hear the sound of the Gospel. Most gladly would we erect the standard on every isle in this cluster, but we have no preacher to send. The people are without any form of religion, waiting, as it were, for the law of Christ, though they know not his name, nor the way of salvation.

From Atōoi the call is loud and impressive, "come over and help us." Two of our brethren, Messrs. Whitney and Ruggles, accompanied George to his father, who received his long absent son with tenderest affection, and made him second in command over his islands. He said, that the arrival of Hoome-hoome, as his son is called, "made his heart so joyful, that he could not talk much that day." He expressed much gratitude for the kindness of the friends of Hoome-hoome, in providing for his comfort, his instruction, and his safe return; and for sending teachers to these islands to instruct him and his people, in the arts and sciences, and in the principles of the Christian religion. The king said with respect to George, "I love Hoome-hoome very much more than my other children;" (of whom he has a daughter older, and a son younger.) "I thought he was dead; I cry many times because I think he was dead;—Some captains tell me he live in America;—I say no;—he dead;—he no more come back. But now he live;—he come again;—my heart very glad." He engages to be a father to us, as we have been to his son. He is importunate in his intreaties, that some of us should settle there;—promises to give us houses and land, as much as we need; expresses a great desire to learn, and has begun the work in earnest. The brethren, after spending eight weeks in instructing him and his wife and family, and exploring the island, returned to this place. Tomorrow it is expected that they, with their wives, will proceed again thither, in the ship *Levant*, Capt. Cary, on

her way to America *via* Canton. We hope the Board will have it in their power immediately to station there an able preacher of the Gospel, a skilful and discreet physician, an industrious farmer, and an accomplished Lancasterian school master.

At Kirooah, our brethren, though subject to great privations, are allowed to engage in their appropriate work with flattering hopes of success. The king leads the way as their humble pupil, and now begins to read intelligibly in the New Testament, desirous to outstrip all his subjects in the acquisition of useful knowledge. Two of his wives, and two stewards under their instruction, exercise themselves in the most easy reading lessons of Webster's spelling book.

At this place, we have a pleasant school advancing with desirable progress in the rudiments of the English language. The number under our instruction here is about 30, among whom are the governor, or head chief of the island, his wife, daughter of a chief of Karakakooa, and eleven children of white men. One of the latter, George Holmes, exhibits a fine genius for painting. We send you a specimen of drawing, and lettering, executed by him under our instruction, which we think could not, without better models, be exceeded by any school-boy in America. We need here the aid of a preacher of the Gospel, and a school-master, who is skilled in the Lancasterian method of instruction,—and a tried physician, who would cheerfully and patiently endure the necessary toils and privations, to which he must be subject in removing the diseases of the body and soul among the heathen, and among his fellow laborers. God has hitherto preserved our health; but the heathen around us are wasting away by disease, induced not by the climate, but by their imprudence and vices.

Dr. Holman has purposed to take his station at Mowee. That is a fruitful island, and we hope soon to see the standard of the Gospel planted there. The scruples of the king, with regard to the danger of additional missionaries in this field, we hope will have subsided before additional laborers can arrive. He expressed a regret, that no one of us could repair and build vessels for him. We think that a pious, skilful, and devoted ship-carpenter, inured to self-denial, and able to recommend and enforce the religion of Christ,



might be of incalculable benefit to this people. Such a mechanic they would prize above all others.

### *Call for more Missionaries.*

We know not what divine wisdom intends to do here; but we think a great effort ought to be made, in every island, to establish Christianity and to take possession for Christ and the church, before that idolatry, which seems to have been crushed by a single blow of Jehovah's arm, should again be revived. The case is so new, and so unparalleled in the history of the world, that we know not what to say. *When hath a nation changed its gods?* The enemy may have retired but for a season, to appear again in his wrath, to kindle the flames of persecution, and reestablish the worship of demons in all its forms of pollution and cruelty. How often did Israel, the chosen of God, give melancholy proof of the most deep rooted depravity, and the incurable propensity of the human heart to the grossest idolatry, even with the lively oracles of divine truth in their hands, and the awful majesty of Jehovah's presence before their eyes. Were it not for the fact, that the present is an age of wonders, and the hope, that the Christian church will not relax the ardor of effort and the fervency of prayer for us and this people, we should expect soon to see the altars of abomination erected, and the powerful priesthood of superstition arrayed against this little, feebleband of Christian pilgrims, before one of us could preach plainly and impressively, in the language of the islands, the unsearchable riches of Jesus Christ. But in God is our hope; and we will not fear. We dare not put our trust in princes. The king of Zion alone is worthy of our confidence. It is he, who has begun the glorious work; and it will go on. The powers of earth and hell cannot successfully oppose it. We are nothing. And whether defeat or success shall be our particular lot, we know that the holy cause in which, under your patronage, we are allowed to embark,—cannot fail of ultimate and universal triumph. "Zion shall arise and shine,—the Redeemer shall reign,—the isles shall wait for his law. The glory of the Lord shall cover the earth, and all flesh shall see it together; for the mouth of the Lord hath spoken it."

Cheered with these divine consolations, in the midst of trials and privations—contented and happy in our work, weak and inexperienced as we are, we turn our eyes to you for counsel, and to Heaven for help, and subscribe ourselves, dear Sir, your servants for Jesus sake, and fellow laborers, in the vineyard of our Lord.

H. BINGHAM,  
DANIEL CHAMBERLAIN,  
SAMUEL WHITNEY,  
SAMUEL RUGGLES,  
ELISHA LOOMIS.

P. S. We send you by the *Levant* a copy of our journal up to the 19th of July, 1820. We wrote you by the ship *Mary*, Capt. Smith, about 50 days after our embarkation, and since our arrival another letter, No. 2, by the *L'Aigle*, Capt. Starbuck. In the second we gave a more particular account of our arrival and settlement; but this may reach you first.

### JOURNAL OF THE MISSIONARIES.

As our present number can admit but a part of the journal, we commence at the time when the *Thaddeus* was approaching *Owhyhee*; and a more interesting epoch to the members of the mission can hardly be conceived.

*March 28, 1820.* Within two or three days sail of *Owhyhee*. We have thought it desirable to observe this day as a season of fasting and prayer, that we may be better prepared to enter on our work with proper feelings of heart; with confidence in God; with penitence for our own sins; with gratitude for the blessings of the Gospel; with compassion for the wretched children of superstition; with benevolence towards all intelligent beings; and with faith in the blood of Christ, and in his promises with reference to the salvation of the heathen.

### *First View of Owhyhee.*

30. Let us thank God and take courage. Early this morning the long looked for *Owhyhee*, and the cloud-capt and snow-capt *Mouna-Keah*, appear in full view, to the joy of the little company on board. A heavy cloud now envelopes a considerable part of this stupendous mountain, on the summit of which a great body of snow appears, at intervals, quite above the clouds.

11 o'clock A. M. We are now coasting along the northern part of the island, so near the shore, as to see the numerous habitations, cultivated fields,



rising smokes in different directions, fresh vegetation, rocks, rivulets, cascades, trees, &c.—and, by the help of glasses, men and women, immortal beings purchased with redeeming blood. We are much pleased, not to say delighted, with the scene; and long to be on shore. Hopoo has designated the spot, in a little valley, near the beach, where he was born. He and his three countrymen are greatly animated with the prospect of their native shores. Near the southern extremity of the island, the walls of an ancient Moreeah, or heathen temple, appear, where the sacrifices of abomination have long been offered to demons.

4 o'clock P. M. As we double the northern extremity of Owhyhee, the lofty heights of Mowee rise on our right. As no canoes approach us, it is supposed to be a time of special *taboo*; and that all the people are employed in its observance. Capt. Blanchard has concluded to send a boat to make inquiries respecting the king and the state of the islands. Mr. Hunnewell, [one of the mates.] Thomas Hopoo, John Honoo, and others, have now gone on this errand, and we wait with anxious expectation for the

#### *First Intelligence from the Island.*

7 P. M. The boat has returned, having fallen in with a number of fishermen near the shore, who readily answered their inquiries; and the messengers have astonished and agitated our minds by repeating the unexpected information from the fishermen:—*that the aged king Tamahamaha is dead; that Reho-reho, his son, succeeds him; that the images of his gods are burned; that the men are all Inoa's, that is, they eat with the women, in all the islands; that one of the chiefs only was killed, in settling the affairs of government; and he for refusing to destroy his gods.*

If these are facts, they seem to shew, that Christ is overturning the ancient state of things, in order to take possession; and that these isles are waiting for his law, while the old and decaying pillars of idolatry are falling to the ground. The moment seems favorable for the introduction of Christianity and the customs of civilized life; and our hopes that these will be welcome, are greatly strengthened. There is some reason to fear, that the government is not settled on the firmest basis, and that there is less of stability and sobriety in the present king, than in his father.

Whatever may be his moral character and habits, we believe, in consequence of information collected from those who know him, that three important particulars may, with some confidence, be relied on: 1st. That he is specially desirous of improvement in learning: 2d. That he has long been indifferent to idol worship: 3d. That he is not unfriendly to the whites.

Our hearts do rejoice. Though we are disappointed in not being allowed to preach Christ to that venerable chief, who has so long and so ably governed this people; and though we believe we shall have trials sufficient to give exercise to faith and patience; yet in view of this wonderful revolution our hearts do rejoice, to hear the voice of one crying, *In the wilderness prepare ye the way of the Lord, make straight in the desert a highway for our God.*

#### *First Visit to the Island.\**

31. The intelligence of yesterday is confirmed to day by a visit of brother Ruggles, Thomas Hopoo, and G. P. Tamoree, to the residence of Krimakoo, where they were received kindly, and entertained with unexpected civility. By them the widows of Tamahamaha sent us a present of fresh fish, cocoa nuts, sweet potatoes, bananas, sugar cane, bread fruit, &c. expressing much satisfaction that we had come to teach them good things. In the course of the day, a number of the natives came off to the brig in their canoes with vegetables, manufactures, shells, &c. for the purpose of traffic, and to gratify their curiosity. The sight of these children of nature, drew tears from eyes that did not intend to weep. Of them we inquired, whether they had heard any thing about Jenovah, who made Owhyhee and all things? They replied that Reho reho the king had heard of the great God of white men, and had spoken of him; and that all the chiefs but one had agreed to destroy their idols, because they were convinced, that they could do no good, since they could not even save the king. Idol worship is therefore prohibited, and the priesthood entirely

\* The vessel first made Owhyhee on the west, as she was sailing north; then doubled the north point, leaving Mowee on the right, and passed south along the western shore of Owhyhee. *Toeaigh Bay* is about 25 miles from the north point; and the residence of the king is about 35 miles further south.



abolished. *Sing. O heavens, for the Lord hath done it.*

### *Visit of Krimakoo to the Brig.*

April 1. To-day as we were near his residence at Toeagh Bay, Krimakoo and his wife, and two widows of Tamahamaha, decently dressed, and attended with a considerable train of men and women, came on board the brig, having sent before them a present to Capt. B of three hogs, and as many large bundles of sweet potatoes. They were introduced to the members of the mission family individually, and the mutual salutation of shaking hands, with the usual compliment "Aloha," passed pleasantly around among us all. When our table was prepared, they sat down to dine with us, and behaved with much decorum. From what we had heard and seen of the natives, the appearance of this noble chief was more interesting than we could have expected. His dress was a neat white dimity jacket, black silk vest, nankeen pantaloons, white cotton stockings, shoes, plaid cravat, and a neat English hat. He sometimes, however, lays these aside, for the simple native *maro* round the waist, similar to the Hindoo dress. He showed peculiar fondness for the children of Mr. Chamberlain. When we declared to him our objects in visiting the islands, and our desire to obtain a residence in them, in order to teach the knowledge of the arts and sciences, and of Christianity, he listened with attention; and said, he must see the king, and they must consult together about it; and they would let us know what they would say. As a token of friendship, he presented to brother Bingham a curiously wrought spear, which may serve for a pruning hook, or for a curiosity to gratify our American friends.

Our new visitors were pleased to find, that we could speak easy phrases in their language; and highly gratified, that we had instructed in our religion and brought with us natives of their country, who perfectly understand their tongue, and can therefore converse freely with them on these subjects. They made themselves more agreeable than could have been expected; and towards evening left us with apparently kind sentiments. On further examination, it appears, that the chief, who refused to renounce his idols, raised a considerable party with treasonable designs, and resisted till he lost 40 or 50

men and his own life. His party were subdued, and Krimakoo, with the loss of 6 or 10 men, was victorious; having been better supplied with muskets and ammunition than the disaffected party. The white men who reside in the islands, favored the cause of the reformers, and seem to rejoice in the destruction of the oppressive *taboo*. We are encouraged to hope, that we shall soon be allowed to take possession for the church and for Christ of this part of the "land, which remaineth to be possessed;" and to set up our banner without a contest: the priests of idolatry being now reduced to a level with the common people. At evening, as we moved slowly along the shores of Owhyhee, the moon rising behind its lofty mountains, brothers Bingham and Thurston sung their favorite Melton Mowbray,

"Head of the church triumphant," &c.

### *First Sabbath at the Islands.*

2. *Sabbath.* As we expected soon to leave Toeagh Bay, and have no further opportunity at present to explore this part of the dark region with reference to establishing schools, and the institutions of the Gospel; and as Capt. B. was going on shore to call upon the chief, it was thought best, that brother Bingham should accompany him this morning for that purpose, to return before the hour of public worship. He accordingly visited the chief Krimakoo, and with him the most celebrated *moreeah* of the islands. It was built by *Tamahamaha*, who himself laid the corner stone. It stands on the brow of a hill, a little retired from the beach and fronting the sea shore. It consists now principally of a huge wall, about 10 feet thick at the base, and five at the top, 20 feet in height on three sides of the parallelogram, which is about 120 feet in breadth, and 240 in length; but in front the wall, instead of being elevated much above the area inclosed, consists of four or five large offsets down the declivity of the hill. These furnished convenient places for hundreds of worshippers to stand, while the priest was within, offering prayers and sacrifices of abomination. Within this inclosure are the ruins of several houses burnt to the ground, the ashes of various wooden gods, the remains of cocoanuts and other like offerings, and the ashes and burnt bones of many *human victims* sacrificed to demons. At the foot of the hill, is a similar inclosure,



280 feet in length, and 50 in breadth, which had been used for the sacrifice of various beasts, fish, fruits, &c. The walls and areas of these open buildings, once *tabooed* and sacred, are now free to every foot, useless, and tumbling into ruins. As upon the fallen walls of Jericho, so even here, where a careless intrusion was once punishable with death, "every man may now go up straight before him," and set up the banner of Israel's God. He it is who has brought into contempt what was once the pride of this people.

In the afternoon, Krimakoo and his company, who before visited us, came on board with an intention to accompany us to the residence of the king. Slowly passing along in the midst of these interesting isles, surrounded by a listening and admiring group of natives, including chiefs, and honorable women, with the few native youths who had been taught the Christian religion, we attended public worship on deck, and offered prayers and praises to the God of Zion. Brother B. preached from Isaiah xlii, 4, *The Isles shall wait for his law*. The topics of the discourse were the character of the Law-giver; of the law waited for; of those who wait for it; the evidence that these isles do now wait for it; and the consequences of receiving it. Though most of these islanders could not now understand the precepts of the law of Christ, yet they hearkened to the sound with almost perfect stillness, and were pleased with our singing and order of worship. Seldom have we attended on the duties of the sanctuary, when the theme and the occasion have been more interesting to our feelings.

One of the former wives of Tamahamaha had before requested that our "*wihenas*" [women] should make her a gown like their own; but being told that it was the Lord's day, and that it should be done tomorrow, she was satisfied as to the propriety of delaying it. This evening the sable group have spread their portable mats and tappas\* upon the deck; and, with the skies for a canopy, have laid themselves peacefully down to sleep. May the Watchmen of Israel keep them and bring them to his heavenly rest.

3. (First Monday in April.) Approaching Kirooah bay, on the west side

of the island, and now in sight of the king's residence. Expecting an interview with him tomorrow, we lift up our petitions in concert with thousands of the friends of Zion, rejoicing in the hope that He, who has begun a good work in these islands, will carry it on to perfection.

4. At 10 o'clock this morning, 163 days from Boston, we came to anchor in Kirooah bay, about one mile from the king's dwellings. Krimakoo, who still appears to be friendly to our cause, being sent for by *Reho reho*, went on shore; and soon after Messrs. Bingham and Thurston, and Thomas Hopoo, accompanied by Capt. B. followed, to lay before the king the plan of our enterprise. As we drew near the shore, we saw him bathing in the surf, in company with others. He was distinguished by ornaments of beads on his neck. As we landed, five or six hundred natives, of different ages and both sexes, swarmed around us; and, in their usual rudeness, gave a noisy irregular shout, and used all their eyes and ears to learn who and what these new visitors might be. Among the crowd was a distinguished native chief, called John Adams, who has acquired something of the English language and manners. He politely conducted us to his own house, and afterwards to the house of Mr. John Young, who has long resided here, has the rank of a chief, and is now acting secretary to the king; the late secretary of Tamahamaha, John Elliot, a Roman Catholic, having fled from the country. By him, and by Capt. Adams, an English settler with him, we were bidden welcome to the Sandwich Islands.

We then waited on the king, with the most important message that can be sent to any earthly potentate. Read to him the official letter of Dr. Worcester to Tamahamaha, and the letters of Capt. Reynolds to Tamahamaha, and to his son Reho-reho; and had them interpreted by Mr. Young and Thomas Hopoo. In the same manner we made known to the king the views of the American Board of Missions, and the wishes of the mission family. Presented the spy-glass furnished by the Board, which the king accepted very thankfully. He seemed pleased with the object laid before him, and disposed to consider the subject deliberately; expressed a degree of approbation; but appeared far from being in haste to give an answer to our message. All,

\* It is supposed that mantles made by the natives from the bark of trees, is here intended.



indeed, both king and chiefs, honorable women and common people, whom we heard speak on the subject, expressed their approbation of our doings in the general term, "*miti*;" i. e. *it is good*.

We were shocked with the facts, which we learned, that this young ruler had no less than four wives; that one of them had been his father's wife; and another, even his favorite, was his father's daughter. When the king, his wives, and the chiefs around him, had taken their dinner of fish and *poe*, (a kind of cold pudding made of *taro*,) the four wives of the king sat down upon the mats at one corner of the room, and seemed to enjoy themselves very pleasantly at a game of cards; while we were endeavoring to interest the feelings of the royal family in the great objects of our mission.

5. Continued our negotiation, but made little progress. Presented to *Reho-reho* the elegant Bible furnished by the American Bible Society for Tamahamaha, for which he seemed grateful; also, Bibles to the king's daughters, furnished by particular friends.

Some conjectures, it appears, have been started, (from what source we know not,) that Great Britain might not be pleased with our settling here, as American missionaries;—and to increase the embarrassment, some reports were circulated, that the missionaries at Otaheite and Eimeo had monopolized both the trade and government of the Society Islands. These new and unexpected difficulties we endeavored to obviate, as well as we could; appealed to our public instructions, and to the full approbation of our design given by British subjects, British missionaries, and British Missionary Societies. Gave the assurance, that we had nothing to do with the political concerns of these islands; that there was no collision between the people of the United States and the people of Great Britain; and that several stations were occupied by American missionaries in the British dominions.

In the course of the day, as we passed near the place where several chiefs were spending their idle hours in gambling, we were favored with an introduction to Havahava, the late high priest. He received us kindly. On his introduction to Mr. Bingham, he expressed much satisfaction in meeting with a *brother priest* from America, still pleasantly claiming that distinction

for himself. He assures us that he will be our friend. Who could have expected that such would have been our first interview with the man, whose influence we had been accustomed to dread more than any other in the islands: whom we had regarded, and could now hardly avoid regarding, as a destroyer of his fellow men. But he seemed much pleased in speaking of the demolition of the *Moreeahs* and idols.

About five months ago the young king consulted him with respect to the expediency of breaking *taboo*; and asked him to tell frankly and plainly whether it would be good or bad; assuring him, at the same time, that he would be guided by his word. Havahava readily replied, "*miti*," *it would be good*; adding, that he knew there is but one *Akooah*, [God,] who is in heaven, and that their wooden gods could not save them, nor do them any good. He publicly renounced idolatry, and with his own hand set fire to the *moreeah*. The king no more observed their superstitious *taboos*. Thus the heads of the civil and religious institutions agreed in abolishing that forbidding but tottering *taboo* system, which had been founded in ignorance, cemented with blood, and supported for ages, by the basest of human passions. They had indeed heard of the Christian's God, but gave no evidence that they understood his laws, loved his character, or feared his holy name. Whether they considered him as worthy of their homage or not, they were convinced of the vanity of idols, and the folly of idol worship. May the Lord Jehovah, whom they now believe to be the only living and true God, soon bring them to bow with humble reverence at his feet.

Before we returned to the brig, the favorite wife of the king expressed a decided opinion in favor of our settling in the islands; and requested that we might remain. The king, knowing her attachment to him, and willing to try her feelings, said to her pleasantly, that if he admitted and patronized the missionaries, he could be allowed but one wife, and he should not want her. As a gentle reproof, she arose from the mat on which they were reclining, and attempted to leave him; but he detained her, and turned off the subject playfully. Whether *he* felt the difficulty or not, *we* cannot but consider polygamy as one of the greatest barriers against the progress of Christianity here. But He who first established the institution of marriage, and blessed its legal bonds,



can, in infinite wisdom, overrule its abuses to His glory.

6. To day the royal family came on board the brig to dine. Reho-reho, dressed in a princely style, according to the fashion of the islands, having a *maro* round his waist, a green silken scarf upon his shoulders, beads on his neck, and a wreath on his head, was introduced to our female companions and helpers, the first American ladies he had ever seen. He was seated at the head of the table, and behaved with great civility. It gave us satisfaction to have this heathen ruler, and his followers, sit down with us at our own table; and, in his presence, to implore a divine blessing of the King of heaven, and acknowledge our obligations to Him, in whom we live and move and have our being: while we cherished the desire, and indulged the hope, that He, who made of one blood all nations to dwell upon the face of the earth, would soon bring the rulers and the ruled of this nation, to sit down at the feast of the Gospel made amply sufficient for all.

After dinner, we assembled on the quarter deck and sung, at the king's request, several psalms and hymns, with which he, and the multitude around, appeared pleased. Capt. B. Mr. H. and G. P. Tamoree with the bass viol, assisted the music. Shortly after, our visitors gave us their parting "*aloha*," (a word of friendly salutation,) and returned in a pleasant and friendly manner, and we hope with favorable impressions. A large double canoe, frequently with a sail, and a small awning or canopy, rowed by eight or ten men,—is the favorite vehicle for the conveyance of the royal family when they have only a short distance to sail.

7. Several of the missionaries and their wives made a short excursion on shore, and dined with the king. They were accommodated with a table and chairs, and served with a dinner somewhat in the American fashion. But the king, and his chiefs around him, and his wives, chose to sit down upon their mats, or rush carpets, to enjoy their fish and *poe*, baked dog, bread fruit and sweet potatoes.

8. Messrs. B. & T. and their wives went on shore, called on Mr. J. Young and found him diligently reading his Bible. Presented him a Bible as from the mission. Visited John Adams, a native chief, who treated them politely with a glass of wine. Gazed a little

while upon four large carved images, left standing on the beach, near the house, where the bones of Tamahama-ha are deposited. These senseless idols are said to belong to a sea captain, who has bought them for fuel. We intend to send home a representation of one of them. Visited the king, and dined at his table, after he had wasted a considerable part of the morning in sleeping off the temporary effect of *ava*. Eating, drinking, sleeping, bathing, gambling, &c. consume most of the time of the king and chiefs; so that they have little time to devote to important business. They know nothing of that laborious industry, or that promptitude and despatch in public concerns, which are so common and so commendable in good magistrates and men of business, in civilized countries.

As Capt. B. was desirous to proceed, as soon as he accomplished his business with the king and chiefs, we were under the necessity of pressing them to a decision on the subject, which we had laid before them, sooner than they seemed inclined to give it. We urged the importance of taking one station at Woahoo, and one at Owhyhee, believing that we might thus commence and prosecute our work with less embarrassment to the government, with greater facility to ourselves, and with far greater benefit to the people in general, than we could by stopping all at Kirooah, or proceeding all to Woahoo. Our desire to settle at Woahoo was regarded with some suspicions that selfish motives, or political views, drew us thither. The king said, "you wish to go to Woahoo because provisions are so plenty there. All the white men wish to live in Woahoo;" intimating, at the same time, that he feared the Americans intended to get possession of the island. It is said, that some inconsiderate American seamen,—perhaps in the independent spirit of patriotism, which often breathes itself out in high sounding words, have told this too credulous people, that America would take these islands; and it is believed, that some English residents have insinuated and maintained the same thing. This will probably be a considerable impediment to our quiet settlement and extended operations. We wished to be so situated, that we might early give proof of our usefulness to the people, by introducing various useful arts, supporting ourselves with little expense to them or to



our patrons, and feeling ourselves settled and contented as citizens of the country. As we desired not only to do them good, but to have them see that our plan would not necessarily impose a tax upon them, we greatly feared the evil of becoming a burden to the government, which seemed to be unavoidable, if we settled upon the lava of Kirooah.\* Besides, such is the situation, that we could not here give so impressive an example of domestic economy, industry, and comfort, as the plan of our mission contemplates; and as our instructions, and the duty of our station require. Still, it seems to be the pleasure of the king and some of the chiefs, that we should all settle down at Kirooah, immediately under their eye, to live and fare as they do. Permission was therefore given by the king for all to land here; and a large house, which had been occupied by Tamahamaha, and after him by his son, was assigned for our accommodation. This is 90 feet in length by 30 in breadth, without floor, partition or windows. From Reho-reho and Kaamanoo, (a widow of Tamahamaha,) a present, consisting of large hog, and several bushels of sweet potatoes, was sent on board for our table. Capt. B. considered the business as sufficiently settled for our landing. But we are by no means satisfied that this would be best at present.

9. *Sabbath.* Though it was the wish of Capt. B. to land us with our effects, as soon as possible, it was the unanimous vote of the brethren not to move an article of our baggage from the vessel on the Sabbath. Mr. Bingham being designated for the purpose, informed the king that, as it was the Lord's day, we should do no business in landing our goods; but that we would call on him tomorrow, to renew our petition for liberty to land part of our number at Woahoo; as the difficulty of obtaining wood, and water, and arable land at Kirooah, was an objection of no small magnitude to settling all together at this dry and barren place. He gave

us permission to come tomorrow, and make any proposals we pleased, with the assurance, that he would give them due consideration. We are indeed straightened, and need the guidance of infinite wisdom. It is the opinion of some of the chiefs, that our plan, for taking a station at Woahoo, is good; and it is the decided opinion of some others, persons who are acquainted with the two islands, that it is best. This afternoon enjoyed again in peace the privileges of public worship on board. Sermon on the trials of God's people, from 1 Pet. 1—7.

*Petition to settle at Woahoo.*

10. All the brethren went on shore to make one more united effort to obtain what seemed to all desirable. We thought it advisable to avail ourselves of the assistance of Mr. Conant, (one of the mates) who has some acquaintance and influence with some of the chiefs. We unexpectedly found that Krimakoo, who had left Kirooah before a final decision was given, had now returned. He has considerable control over Woahoo. To him, to John Adams, to Nihe, another native chief, to the king; and to Mr. J. Young, individually, were made known our wishes, that a part of our number should have liberty to proceed to Woahoo to settle there. This seemed to them to be indeed reasonable; and yet they hesitated to say it might be so. This afternoon Kaamanoo, who had yesterday sailed in a double canoe on a fishing expedition, for whose advice Reho-reho pretended to be waiting, returned successful. She had been the favorite wife of Tamahamaha, and possessed more property and power, than any woman in the islands. Her return was regarded as a very favorable event. About the same time Gov. Cox,\* a native chief, arrived, who, we had been told, was lost in a late gale. He has great influence, speaks English, and is considered as a substantial friend of the whites; and at present is the commander of the Bourdeaux Packet, one of the king's vessels. His return from Woahoo was at the very moment when the important question was pending; and when we thought that his influence was most needed. We could not fail to regard this as a smile of Providence peculiarly auspicious; and we could

\* The site of the village of Kirooah is represented by sea captains, with whom we have conversed, as most uninviting. That part of the island was formed by a volcano; and there is little vegetation. Tamahamaha assigned it as a reason, why he selected this place for his residence, that by doing so he should keep his followers poor and dependent; whereas, if he lived in the rich and fertile tracts of Woahoo, they would be more apt to feel their consequence, and rebel against his authority. *Ed.*

\* The proper name of this chief is *Tiamoko*.  
*Editor.*



scarcely avoid exclaiming, *the Lord is on our side.* The king and queens, as they are called, and all the principal chiefs, except *Boka* and *Tamoree*, from all the islands, were now at this village; and it was our desire, that they should be together in one place, that they might unitedly consider and settle the important business, for which we were anxiously waiting.

### *Dance of the Natives.*

Before any decision could be made, two youths presented themselves on the common, near the king's dwelling, prepared for a public dance. This drew the attention of all, and probably nearly two thousand people were soon collected to see the childish amusement. The dancers were fantastically dressed, in the manufactures of the country, having on their heads and wrists a small wreath, around the waist a large quantity of spreading *tappa*, and on the leg a cumbersome kind of gaiters,—thickly set with dog's teeth, which rattled together at every step, and answered in time to the music. This was sung and played, by five or six men, who were seated along on the ground, at one side of the square, each drumming with his hands upon a large *calabash*, or gourd shell, beating the ground with this instrument at the same time, and singing with great vehemence a rude song. While the eyes and ears of this great multitude were engrossed with this idle, time-killing, employment, we longed to interest their souls with the news of the great salvation; and to lead them from these fascinating vanities to the dignified and delightful worship and service of their Creator and Redeemer.

### *The Application formally made.*

Just at evening, *Kaamanoo* came into the presence of the king; and they at length listened to our propositions. After many inquiries, respecting our design, and the number of arts which we could teach, they seemed to be satisfied that our intentions were good, and that we might be of some service to them. To obviate the objection before urged, the fear of displeasing Great Britain, they concluded and directed that Mr. Young should write to England, that American missionaries had come to settle here not to do any harm, but to teach the people of these islands all good things. The king was much grat-

ified to find that we understood so many useful arts; inquired very earnestly whether we had any ship-carpenter, saying, that he greatly needed one to repair his vessels, and expressed a regret that we had not brought one. Our number, and the fear that we might become burdensome or dangerous, appeared to have influence on the mind of the king. He said we must not send for any more missionaries; as much as to say, even if we had come without arms, or hostile intentions, our successors might be of a different character.

When we had finished our propositions and made all the statements, which we thought proper to be made at this time, we left the king and his advisers, that they might have a general consultation among themselves to night, and give us their determination in the morning. We believe the Lord is on our side, and that he will hear our prayer, and grant us our request, when he has sufficiently tried us by delay.

### *Decision of the Government.*

11. Mr. Bingham being somewhat exhausted by the long continued negotiation, and seriously indisposed to-day, Mr. Thurston and Dr. Holman went on shore to hear the decision. We rejoice to say, that the decision was favorable. Our joy is mingled, however, with the painful thought of so speedy a separation. The order of the government is, that two of the brethren with their wives, and two of the native youths, should remain here; be furnished, at the public expense, with lodgings, water, fuel and provisions; and be permitted to commence their appropriate work, with the promise of protection: and that the rest of our number should be allowed to proceed to *Woahoo*, and there be accommodated with convenient houses. The king was told, that, if we did not do them good, he might send us all away from his territories. As it was the pleasure of the king that Dr. Holman with Thomas Hopoo and William Tennooe should remain, it was easily agreed among ourselves thus far, and these were designated to stay. It was also easily agreed, that one of the ordained missionaries should remain here, to maintain the standard of the Gospel. The trying question, which of the two, was decided by ballot, and brother Thurston was, to our mutual satisfaction, appointed to occupy this important



post. Though some of our fondly anticipated plans are overturned by this separation; yet we are consoled by the full conviction, that our duty requires it, and by the happy reflection, that we proceeded with deliberation and prayer, and according to the best means of judging which were in our power.

*First Settlement of the Gospel in Owhyhee.*

12. A busy, trying, joyful and memorable day. Brother T. and Dr. H. with their wives, and Thomas Hopoo and William Tennenoe, landed and took up their residence at Kirooah. The day was spent principally in selecting and removing their effects from the brig; dividing to them such portions of the common stock, as seemed desirable and necessary for their immediate use; and making the best arrangements, in our power, for their comfort and usefulness. As the brig lay about a mile from the shore, the boats were employed all day in transporting the baggage, &c. to the beach; and several of the king's men, with one of the brethren, in removing them from the beach to a small house formerly occupied by Dr. Elliot, now designated for the temporary use of the mission. After tea, those of our number, who had willingly determined to commence their work here, took leave of the Thaddeus, and of most of the remaining members of the mission family, and repaired to their lodgings on heathen shores. They were accompanied by Mr. Bingham and Capt. Blanchard, and, with particular instructions, mutual counsels, and affectionate salutations, they were commended to the grace and protection of Him who said, "Lo I am with you alway," and were left to the peculiar privations and enjoyments of their new and untried situation.

At a late hour in the evening the king was found diligently engaged with his book, having begun in earnest to learn the rudiments of the English language, and made pleasing progress for two or three days. Taking leave of him, we weighed anchor, and immediately sailed for Woahoo.

Thus in the name of our God have we set up our banner on the benighted shores of Owhyhee; and have stationed a little feeble band to support it there. May the blessing of the God of Jacob rest upon them, make their house a Bethel, their instructions a light to those

who sit in darkness, and their influence a perennial stream whose gentle flow shall fertilize the barren waste, and make glad the city of our God.

*Description of Kirooah and its Vicinity*

Kirooah is a considerable village, containing two or three thousand inhabitants. It has a battery of 20 or 30 guns, and a garrison of about 200 soldiers. It is built upon lava and sand. The face of the surrounding country is not pleasing; as it appears to have been formed by volcanic eruptions, rising gradually from the shore, until it swells into a mountain, at the distance of 6 or 8 miles to the east. Cocoa-nut trees line the beach, together with a few low, shady trees; and further back a tree yielding a species of oil-nut, which the inhabitants burn instead of lamps. About four miles back from the bay, bread fruit, bananas, sugar cane, sweet potatoes, and mountain taro, are produced, and a variety of vegetables here and there, where a little soil can be found to support them. There are no streams of water at Kirooah. The inhabitants generally use brackish water, which they find near the shore; or the water that is caught in the rocks; but the chiefs send back several miles for the water which they drink, which is found fresh and cool in caves and natural reservoirs. The case is similar at Karakakooa. But the country southeastward from Kirooah, at the distance of 15 or 20 miles, which Mr. Chamberlain and Mr. Whitney explored, has an excellent soil well adapted to agriculture; yet not very well supplied with living streams, or favored with successive rains.

13. Last night we left Kirooah bay. We have lost sight of Owhyhee, and passed Mowee again. Several of the family feel the motion of the brig so sensibly as to be sea-sick. The same persons were affected in a similar manner, whenever we had a rough sea, during the whole of our passage from America.

*(To be continued.)*

Our readers will doubtless be very desirous of seeing the history of the mission brought down to the date of the latest intelligence. As our limits will not permit a larger insertion from the journal, we briefly enumerate the following particulars.

On the 14th of April the Thaddeus anchored at Hanaroora, in Woahoo. On the 19th



the missionaries landed with their effects. They were kindly welcomed to the islands by American and British sea captains, and other temporary residents; were accommodated with houses, till they should be able to possess houses of their own; and speedily entered upon the regular labors of their mission. On the 14th of May, they opened a subscription for an Orphan School Fund, which was so patronized by American and British visitors, that within two months, more than three hundred Spanish dollars were subscribed. The general state of the mission is given in the joint letter of the missionaries, published in the preceding pages.

Mrs. Loomis was made the happy mother of a fine son, the 16th of July. This was the first white child ever born in the islands.

At the last dates, *Krimakoo*, the prime minister, was very desirous to have one of the missionaries live with him; and it was determined that Mr. Loomis should comply with his request, and reside, for awhile, at Toeagh bay.

Thomas Hopoo and John Honooree were very exemplary. Thomas was daily and laboriously engaged in the duties of the mission, and was in high favor with *Reho-reho*.

It is painful to add, that William Tennooe had discovered signs of defection from the strictness of the Christian life, soon after he arrived at the islands. Various attempts were made to reclaim him; but they were ineffectual, and he was formally and solemnly separated from the church, about the 20th of July. He has many friends in this country, who entertained strong hopes of his piety. They will not cease to pray, that he may be brought to repentance, and saved to the mission.

The determination of Dr. Holman to settle by himself, on the island of Mowee, was regretted by his associates. Let us hope, that if this measure should prove to be injudicious, he will cheerfully abandon it.

On the whole, the state of the mission is extremely encouraging. Many signal interpositions of Providence in its favor have already been experienced, and should be gratefully commemorated. The same God, who has sustained and cheered the missionaries hitherto, is able to give them complete success.

The Christian community in this country has felt a great interest in the reception, which these islands of the sea should give to the her-

alds of the cross. Many fervent and importunate prayers have been offered daily, since the first preparatory measures were taken for the mission, that God would open a door of access to the pagan islanders. Such a door appears to be opened. The missionaries are received; the natives are willing to be taught; the voice of prayer and praise is heard; and the truths of the Gospel are communicated. There is good reason to hope, that Christianity will henceforth maintain a stand, where it has been so recently planted, and will finally prevail and prosper among these benighted children of Adam.

Let every friend of missions, then, while he rejoices on account of the divine goodness to this attempt to honor the name of Christ among the heathen, come before the Lord with a *thank-offering*, suited to express the sincerity of his gratitude, and the high estimation in which he holds the missionary cause. Let not the claims of millions be disregarded; especially let not the wants of our own missions be unheeded. Happy would it be for the cause of the Gospel; happy for a perishing world, if the various exhibitions of God's favor to missions were to encourage all the professors of godliness to redouble their exertions, and to urge forward the work of converting the Gentiles, as a work reasonable, practicable, obligatory on Christians, imperiously demanded, infinitely desirable, and supremely important.

That this effect may be produced, every disciple of Christ must make the call of his Lord personal to himself. He must say, not with his mouth only, but with his heart, *Lord what wilt thou have me to do*.

#### DESTRUCTION OF IDOLATRY AT THE SANDWICH ISLANDS.

It may be interesting to some of our readers to peruse the following paragraphs of a letter, written by one of the mates of the *Thaddeus*, who had previously been much acquainted at the Sandwich Islands. The letter is dated July 22d.

"I shall not undertake to give you a detail of the voyage, nor of the reception which the mission has met with at the islands; for you have it from a more able pen. I congratulate you on the highly favorable reception of the mission.

"The great and important revolution, which has followed the death of Tamahamaha, has opened the way for missionaries, and seems to insure them success. But they have a great work before them; having ignorance and the remains of superstitious prejudices to combat.



"The great events of the revolution seem wrought by miracle. It was with astonishment, that I heard, "Owhyhee's idols were no more." The great change was most apparent to me. Knowing, as I did, their former attachment and deep rooted prejudices in favor of their *taboos*, and their superstitious reverence for their vain *akooahs*; that they were "no more" was what I could not realize, until I had trodden on the ruins of some of their late altars of abomination, and seen the ashes of their once sacred idols mingled with the dust.

"I now have the pleasure of seeing a part of the missionaries comfortably situated at this place, having already commenced their work, and appearing to enjoy many pleasures of domestic life, while all branches of the mission are enjoying the respect and confidence of the natives.

"The king was the first to become a pupil; and the bye word among all classes of the natives is "the A, B, C."

"Sir, I doubt not that the blessing of God will crown all their labors with abundant success, both in civilizing and Christianizing this nation."

EXTRACT OF A LETTER FROM MR. WHITNEY  
TO THE CORRESPONDING SECRETARY.

*Atooi, Aug. 1, 1820.*

It is with pleasure I can state to you, that we are now safely and pleasantly settled at our appointed station. We arrived at this island on the morning of the 25th of July; were met in the offing, immediately after the ship came to anchor, by the king and queen, with their retinue; and were received with every mark of parental affection. "*Nooe nooe, miti*," (we love you much,) responded from a hundred tongues. We were conducted to a house, which had been previously prepared, and where every thing necessary for our comfort was provided.

George tells us, that his father and mother have been engaged for three weeks past in learning to write. You will see what improvement they have made by a specimen consisting of three letters; one written by the king, and directed to yourself; the two others written by the queen. One to Mrs. Sarah Wells of Windsor, Con. the other to Mrs. William Partridge, of Pittsfield, Ms. We wish you to make what use of them you think proper, and then send them to the persons, to whom they are directed. The king and queen first dictated what they wished to send; which was written, and then copied, in their own hand, by imitation.

The king's youngest son has likewise made considerable improvement. He has written to the Rev. Mr. Daggett Principal of the Foreign Mission School. Our friend George treats us with much attention. We eat at his table, and he appears anxious to render us all the assistance in his power. He usually attends family prayers with us, and is evidently less skeptical than formerly. On the Sabbath, we attended public worship, and read a sermon written by the Rev. Daniel A. Clark, of Southbury, Con. entitled, "THE CHURCH SAFE." The king and queen, with their servants, attended, and appeared well pleased. After

the services were completed, the king said, "I like your way of worship, very much; my old way is *poopookah* (good for nothing.) I will come every Sabbath, and by and by we will build a large church and be like good people in America."

At present we have great encouragement to hope and pray for the blessing of God to attend our labors. The people have turned from the worship of idols;—kings have become nursing fathers, and queens nursing mothers;—our hands are strengthened and our hearts made joyful. But we rejoice with trembling. There is much need for us to be humble, and walk softly before our God. The materials of which the Lord's house is to be built are rough, and will require the sledge, the saw, and the hammer. These people are naturally fickle minded; and we know not how soon the current of feeling may be changed. The clouds, which are now out of sight, may soon gather in our horizon, and storms of persecution may extinguish these rising hopes; yet, He who hath said, "*Lo, I am with you*," is our helper, and we will not fear,

Yours, &c.  
SAMUEL WHITNEY.

LETTER OF MR. RUGGLES TO THE TREASURER.

*Wymai Village, Atooi, Aug. 2, 1820.*

Very Dear Sir,

BEFORE the Levant left Woahoo, Mr. Bingham made out a list of articles wanted for the mission family, and requested me to copy and send it to you, with such additions as Mr. Whitney and myself should see needful after we arrived at this place. I now transmit to you the list, though I believe we have made no enlargement.

[Here follows the list, with some remarks upon it.]

At this station we have not one article of cooking utensils, but are entirely dependent on the king, who says we shall never want for any thing, while he lives. He requests me to mention to you, that he very much wants a good minister, physician, house and ship carpenter, cabinet-maker, and powder-maker; to come and live with him; and says he will support as many good people, as will come to his island. We are all in health, pleasantly situated, and happy in our work. We can contentedly sit down to our great business on these idolatrous shores, and willingly, yes *delightfully*, spend our days, and consume our strength in endeavoring to lead the untutored pagans from nature up to nature's God; in pointing out to them a way which leads from this thorny desert to the celestial paradise. But alas, our weakness and ignorance. We are but feeble instruments, and know not how to act. God has placed us in a wide and open field, which is already white to the harvest; a field, which requires many laborers. We are but two in number, "without a leader and without a counselor. But we will not be dismayed; the God of Israel is our shepherd and our strength. Our cause is His; He will protect it; and will not forsake his servants. Confiding in his promises, and leaning on his almighty arm for guidance and support, we will venture on our way, hold up to the heathen the *Ensign of Peace and salvation*, and



invite them to the Lamb of God, which taketh away the sins of the world.

George treats us with the affection of a brother, and his parents with every mark of parental kindness. The king is now building us a convenient house 40 feet by 22, thatched with grass and lined with bulrushes; and this morning he has commenced building a *very large house* intended for a meeting and school house. This is to stand near the king's, and enclosed with a wall 10 feet in height, to prevent the danger of fire: thus we see the literal fulfilment of the prophecy, that kings shall become nursing fathers and queens nursing mothers. We shall soon see a temple erected on this pagan isle; (and on the very ground too where a short time since stood a celebrated Moreeah;) a holy temple dedicated to the worship of the living God. But we have no minister to enter it, and proclaim the unsearchable riches of Christ, and break the bread of life to the perishing multitude around. We look to the American churches for help. We really need help. May we not hope, in the course of a year or two at least, to welcome a little bark in this port, freighted with Christian soldiers, who have bid farewell to soft indulgence, and come over to the help of the Lord, prepared to bear with firmness and unwearyed patience all the trials and difficulties of a missionary life.

Brother W. and myself, with our dear wives, send love to all our friends.

Yours in haste,

SAMUEL RUGGLES.

LETTER OF TAMOREE, KING OF ATOOI, TO THE  
REV. DR. WORCESTER.

This letter was dictated by the king, who has for many years been able to speak broken English. It was written down from his mouth, in a large plain hand, which he copied himself.

*Atooi, July 28, 1820.*

DEAR FRIEND,

I wish to write a few lines to you, to thank you for the good Book, you was so kind as to send by my son. I think it is a good book;—one that God gave for us to read. I hope my people will soon read this, and all other good books. I believe that my idols are good for nothing; and that your God is the only true God, the one that made all things. My gods I have hove away; they are no good; they fool me; they do me no good. I take good care of them. I give them cocoa-nuts, plaintains, hogs, and good many things, and they fool me at last. Now I throw them all away. I have none now. When your good people learn me, I worship your God. I feel glad you good people come to help us. We know nothing here. American people very good—kind. I love them. When they come here I take care of them: I give him eat; I give him clothes; I do every thing for him. I thank you for giving my son learning. I think my son dead. Some man tell me he no dead. I tell him he lie. I suppose he dead. I thank all American people. I feel glad to see you good folks here. Suppose you come, I

take good care of them. I hope you take good care of my people in your country. Suppose you do, I feel glad.

I must close.

Accept this from your friend,

KING TAMOREE.

Samuel Worcester, D. D.

LETTER FROM THE QUEEN OF ATOOI TO THE  
MOTHER OF MRS. RUGGLES.

This letter was dictated by the queen, interpreted in broken English, written down verbatim, and copied by herself in a plain legible manner.

*Atooi, July 28, 1820.*

Dear Friend,

I AM glad your daughter come here. I shall be her mother now, and she be my daughter. I be good to her; give her tappa; give her mat; give her plenty eat. By and by your daughter speak Owwhyhee; then she learn me how to read, and write, and sew; and talk of that Great Akooah, which the good people in America love. I begin spell little: read come very hard, like stone. You very good, send your daughter great way to teach the heathen. I am very glad I can write you a short letter, and tell you that I be good to your daughter. I send you my aloha, and tell you I am

Your friend,

CHARLOTTE TAPOOLEE.

Queen of Atooi.

DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS  
FOR FOREIGN MISSIONS,

*From Feb. 21, to March 20, 1821.*

Alfred, Me. Monthly concert, by the	
Rev. N. Douglas, for Am. In.	\$4 00
A Baptist, for do.	1 00
Andover, Ms. A friend, savings &c.	4 48
Ashfield, Ms. Fem. For. Miss. So. for	
NEHEMIAH PORTER, by Miss M.	
Alden,	8 75
So. of young men, by C. Bement,	9 25
Ashford, Ct. Mon. con. for Ind. miss.	15 00
Augusta, Oneida co. N. Y. Fem. Asso.	
by Melissa Moss,	20 00
Instructress of a school,	50
Bath, Me. For. Miss. So. by J. Hyde,	92 00
A friend for a child in Mr. Poor's	
family, to be named ELLINGWOOD	
JENKS,	\$12 00
From the same,	13 00—25 00
Beaver, Pa. Two ind. to Mr. B.	1 25
Bergen, Genesee co. N. Y. The Rev.	
Herman Halsey,	\$2 50
Dea. Levi Ward,	1 00
Mr. John Ward,	1 00—4 50
Bethlehem, N. Y. Hea. Sch. So. to	
Mr. B. for West. Miss. by A.	
Mansfield, Treas.	4 00
Rev. Artemas Dean,	5 00
Indiv. by Mr. Dean,	2 00
Coll. on the Sabbath,	11 00
Mon. con.	16 00

[Of this last \$12 are for JOHN DEN-  
NISTON, and the rest for Pal. miss.]



<i>Bethlehem</i> , Pa. Rev. Mr. Froeloff, a Moravian clergyman, to Mr. B.	5 00	For Am. Ind.	2 00
<i>Beverly</i> , Ms. Miss W's school,	56	<i>Chatham</i> , N. Y. Coll. by Mr. Goodell,	3 50
Monthly concert, by the Rev. David Oliphant,	34 00	Fem. Concord Society,	5 50
<i>Blooming-grove</i> , N. Y. Rev. Mr. Halsey, to Mr. B.	5 00	<i>Chester</i> , N. Y. Coll. by the Rev. Mr. Thomas, to Mr. B.	5 82
Coll. on the Sabbath,	38 50	<i>Cincinnati</i> , O. Coll. by Mr. B.	59 18
<i>Boothbay</i> , Me. Mon. con. by the Rev. I. Weston,	13 56	Mr. Campbell, a passenger in the mission boat, with Mr. B.	5 00
Charity box of Mr. Weston,	1 00	A member of an African school,	6
A revolutionary pensioner,	10 00	<i>Claremont</i> , N. H. Fem. Hea. Sch. So. by Mary F. Stevens, Treas.	14 00
<i>Boston</i> , Ms. From a true friend of missions, communicated in a private manner,*	1,000 00	<i>Colchester</i> , Con. The Muslin Band, by Caroline Watrous, for a child to be named ASA BIGELOW,	12 00
Society of Females for promoting Christianity among the Jews, for the school of Jewish children at Bombay, by Miss Frances Erving, Treasurer,	100 00	<i>Columbia</i> , Pa. A female friend, by William F. Houston, Esq.	7 00
A lady, by Mr. H.	15 00	<i>Concord</i> , Vt. Fem. Cent So. by Prudence Heywood, Treas.	14 50
Children unknown, for ed. hea. chil.	1 87	<i>Concord</i> , Ms. Mon. con. by the Rev. Dr. Ripley,	7 22
Mr. Asa Ward,	12 00	A friend of missions, by do.	5 00
Charity box,	1 00	<i>Constantia</i> , N. Y. Coll. by the Rev. D. R. Dixon,	1 46
United mon. con. for Pal. miss.	87 54	Small children of Dea. S.	21
A friend, for JAMES GIRDWOOD,	12 00	<i>Canway</i> , Ms. Dorcas So. for the mission at Brainerd, by Mrs. Mary Billings,	10 36
Charity box at Miss Witham's for Pal. Miss.	9 00	<i>Cross-creek</i> , Pa. An ind. by Mr. B.	1 00
Fem. Benev. So. for two children in Ceylon, S. E. DWIGHT, and E. D. GRIFFIN, by Miss Woodman,	24 00	<i>Cross-roads</i> , Pa. do. do.	1 00
A friend,	5 00	<i>Croydon</i> , N. H. Dea. Seth Littlefield,	12 00
<i>Brattleborough</i> , Vt. So. of young men, by J. A. Blake,	12 00	<i>Coxsackie</i> , N. Y. Coll. in the Dutch Reformed Church, by Mr. Goodell,	29 27
<i>Bridgeton</i> , Me. Fem. Miss. So. by Miss Harriot Church,	40 00	<i>Danvers</i> , Ms. A Society of females, for a child in Ceylon to be named MARY POOR,	12 00
<i>Bridgewater</i> , Ms. E. par. Fem. Cent So. by Miss Deborah Reed,	12 50	Subscribers for the education of heathen children, by Mr. Enoch Poor,	75 00
<i>Brookfield</i> , Ms. Dorcas So. in W. par. by Mrs. S. H. Merriam,	12 00	<i>Durham</i> , N. Y. Char. So. in the first parish, by the Rev. Dr. Porter,	10 00
<i>Brookline</i> , Ms. A subscriber to the Recorder, by Mr. Willis,	2 00	Children in Sab. School, &c.	23 16
<i>Cambridge</i> , N. Y. Mon. con. for two children in Ceylon, named NATHANIEL S. PRIME and JULIA ANN PRIME,	30 00	Mon. con.	12 00
Rev. Alexander Bullions,	5 00	Classes in a Sab. Sch. for hea. chil.	1 77
William Stevenson, Esq.	30 00	<i>East-Hartford</i> , Con. Coll. in the first chh. by S. Pitkin, Esq.	40 00
<i>Canaan</i> , N. Y. Coll. by Mr. Goodell,	7 35	Mon. concert,	13 00
Mon. con.	7 00	<i>Easton</i> , Pa. Individuals to Mr. B.	3 68
<i>Canton</i> , Ms. Fem. Mite So. for Pal. miss. by Frances Crane,	13 01	<i>Elliot</i> , Choctaw nation. Twelve hired men, at the suggestion of Mr. Kingsbury,	56 50
<i>Carlisle</i> , Pa. Coll. in the Rev. Mr. Duffield's So. by Mr. B.	15 50	<i>Fitzwilliam</i> , N. H. A female, for missions to the Ind. by Mr. N. Willis,	1 50
<i>Chambersburg</i> , Pa. Coll. in the Rev. Mr. Denny's So. by Mr. B.	25 50	<i>Frankfort</i> , Ken. Ladies, remitted to the Rev. Ard Hoyt,	70 00
A Roman Catholic priest,	50	<i>Franklin</i> , Ct. Cherokee Miss. So. by William C. Gilman,	10 50
Fem. Miss. So. by Mrs. Denny,	15 50	<i>Genoa</i> , Delaware Co. O. Miss Experience Washburn, by W. Williams, Esq.	4 00
Several ladies,	6 75	<i>Goshen</i> , N. Y. Coll. in the Rev. E. Fisk's cong. by Mr. B.	26 35
Mrs. Capp,	25	<i>Greensburg</i> , Pa. Coll. in the Rev. Mr. Spear's cong. by Mr. B.	9 49
<i>Charleston</i> , S. C. Juv. Hea. Sch. So. in Mrs. Hahnbaum's seminary, for two children at Elliot, NATHANIEL RUSSELL and ELIZA BEACH,	40 00	<i>Harrisburgh</i> , Pa. Coll. in the Rev. Mr. DeWitt's cong. by Mr. B.	30 51
<i>Charlestown</i> , Ms. A friend of missions, by the Rev. Warren Fay,	5 00	<i>Hartford</i> , Ct. Young Men's Aux. For. Miss. So. by B. W. Birge	70 00
Communicated by a young lady, for Eastern missions,	2 00	Treasurer,	5 00
		An unknown friend,	6 00
		<i>Hinesburg</i> , Vt. Mon. con. by the Rev. Otto S. Hoyt,	30 00
		Fem. Char. So. committed to the Board, by the Rev. Mr. Hoyt,	11 00
		<i>Holden</i> , Ms. Mon. con. by Mr. Kendall,	

\* This donation was mentioned at the close of our last number; but is now first included in the monthly list. As the donor is entirely unknown, this sum is placed under the Boston head, because it was received here.



<i>Hopkinton, St. Lawrence Co. N. Y.</i>		<i>Young Ladies Benef. So. by Betsey</i>	
<i>So. of females, for the F. M. School,</i>		<i>Bartlet, Treasurer, for SAMUEL</i>	
<i>by the Rev. H. S. Johnson,</i>	11 00	<i>SPRING,</i>	\$30 00
<i>Huntington, Ct. The Rev. Thomas</i>		<i>The same, for LUTHER F.</i>	
<i>Punderson,</i>	50 00	<i>DIMMICK,</i>	12 00—42 00
<i>Keene, N. H. Mon. con.</i>	6 60	<i>New-Haven, Conn. Rev. Samuel Mer-</i>	
<i>Kinderhook, N. Y. Coll. for the Pal-</i>		<i>win,</i>	3 60
<i>miss. by Mr. Goodell,</i>	5 50	<i>Fem. For. Miss. So. by Miss A.</i>	
<i>Kingston, Pa. Fem. Hea. Miss. and</i>		<i>Dunning,</i>	50 00
<i>Sch. So. by Miss Ruey Hoyt,</i>	10 00	<i>New-Lebanon, N. Y. Coll. by Mr. G.</i>	12 43
<i>Kinsman, O. Chil. in Miss I. Hic-</i>		<i>Elisha Gilbert, Esq. for W. Ind.</i>	5 00
<i>cox's school,</i>	1 66	<i>Assoc. of young persons, for do.</i>	1 00
<i>Lancaster, Pa. Ladies' Reading So-</i>		<i>Newton, N. J. Miss Johnson,</i>	12
<i>ciety, by Sarah H. Franklin,</i>	40 00	<i>New-York. Arthur Tappan, Esq.</i>	50 00
<i>Lebanon, N. H. Fem. Bib. So. by</i>		<i>E. and S. Bloomfield, for SMITH</i>	
<i>Miss Lydia E. Hough,</i>	7 00	<i>BLOOMFIELD, by Mr. Sayre,</i>	12 00
<i>Lebanon, Pa. Amos Buck to Mr. B.</i>	2 10	<i>Fem. For. Miss. So. by Mrs. Fenn,</i>	
<i>Lee, Ms. Coll. on the Sab. by Dr.</i>		<i>Treasurer,</i>	64 00
<i>Hyde,</i>	36 00	<i>Chil in 1st class of Sab. School, No.</i>	
<i>Lenox, Ms. Mr. Gleason, to Mr. C.</i>	1 00	<i>14, by Miss R. L.</i>	4 50
<i>Rev. Mr. Cowan and his lady,</i>	2 00	<i>North Bridgewater, Ms. Evang. So.</i>	
<i>Lexington, Ken. The Transylvania</i>		<i>by the Rev. D. Huntington,</i>	52 23
<i>So. remitted to the Rev. A Hoyt,</i>	50 00	<i>Mrs. L. Ames, \$1; Mrs. T. Carey,</i>	
<i>Lame, N. H. Gentlemen's Asso. by</i>		<i>25 cts. a friend, 75 cts.</i>	2 00
<i>the Rev. N. Lambert,</i>	18 10	<i>Mrs. M. Howard,</i>	1 00
<i>Ladies' Asso. by do.</i>	3 00	<i>Northington, Conn. Rev. Bela Kel-</i>	
<i>Litchfield, Co. Con. For. Mission</i>		<i>logg, for BELA KELLOGG in Ceylon,</i>	12 00
<i>Society,* by the Hon. Benjamin</i>		<i>Norwich, Vt. (S. soc.) of which</i>	
<i>Tallmadge, Treas.</i>	1,048 00	<i>\$16 32 for R. W. BAILEY,</i>	28 33
<i>Livingstonville, N. Y. Chil. in Sab. S.</i>	38	<i>Norwich, Conn. Cher. Mis. So. by</i>	
<i>Louisville, Ken. Coll. by Mr. B.</i>	15 81	<i>W. C. G.</i>	16 00
<i>Charles B. King, Esq.</i>	15 00	<i>Mrs. Hannah Lathrop an an. pay.</i>	12 00
<i>McConnellsburgh, Pa. Individuals,</i>		<i>Chil. of C. Lathrop, Esq. for ed. a</i>	
<i>by the Rev. Mr. Keller,</i>	4 31	<i>heath. child in Ceylon,</i>	5 50
<i>Madison, Indiana. Two persons,</i>	2 00	<i>Nottingham West. N. H. Collec. in</i>	
<i>Marblehead, Ms. Mon. con. by the</i>		<i>Presby. So. for Ind. miss.</i>	4 10
<i>Rev. S. Dana,</i>	10 00	<i>Mr. Joseph Winn,</i>	1 00
<i>Ladies for a child named SAMUEL</i>		<i>Ook-tib-be-ha, Choct. nation. A hired</i>	
<i>DANA,</i>	12 00	<i>man,</i>	12 00
<i>A lady, by the Hon. W. Reed,</i>	10 00	<i>Path Valley, Pen. Rev. Mr. McGin-</i>	
<i>Marcellus, N. Y. Fem. Char. So.</i>	7 00	<i>ley, by Mr. B.</i>	2 00
<i>Rev. Levi Parsons,</i>	1 00	<i>Pelham, N. H. Mrs. E. Benson, by</i>	
<i>Marietta, O. A friend, by Mr. B.</i>	3 00	<i>Rev. J. H. C.</i>	4 00
<i>Maysville, Ken. Ind. by Mr. B.</i>	1 25	<i>Miss Hannah Church,</i>	1 00
<i>Meredith, N. Y. Cent So. by the</i>		<i>Peru, Ms. Indiv. by Miss Frissell,</i>	4 50
<i>Rev. Dr. Porter,</i>	5 44	<i>Philadelphia. Annual subscription</i>	
<i>Mon. concert,</i>	5 00	<i>from "H."</i>	10 00
<i>A little boy,</i>	25	<i>Pittsburgh, Pen. Coll. at prayer meet-</i>	
<i>Mexico, N. Y. Mon. con. by William</i>		<i>ing, in the Rev. Mr. Heron's chh.</i>	6 37
<i>Williams, Esq.</i>	3 00	<i>Pittsfield, Ms. Ind. by Mr. Cushman,</i>	15 00
<i>Middlebury, Vt. An unknown friend,</i>	1 00	<i>Mon. con. by Rev. H. H.</i>	3 00
<i>Morristown, N. J. Mrs. S. Condit,</i>		<i>Pleasant Valley, N. Y. Rev. Mr. Clark,</i>	2 00
<i>for the Ceylon mission, by the</i>		<i>Plymouth, Ms. (Rev. Mr. Torrey's</i>	
<i>Rev. Dr. Richards,</i>	10 00	<i>par.) Fem. Cent So. by H. Mor-</i>	
<i>From a child for do.</i>	1 00	<i>ton, Treas.</i>	12 00
<i>Mrs. Charlotte Barden,</i>	10 00	<i>Mon. con. by Rev. Mr. Torrey,</i>	21 00
<i>Nassau, N. Y. Coll. by Mr. Goodell,</i>	12 09	<i>Portland, Me. Chil. in Sab. school,</i>	
<i>Nelson, N. H. A friend of missions,</i>	10 00	<i>for ed. hea. chil.</i>	6 00
<i>New Albany, Ind. Ebenezer Baldwin,</i>	50	<i>Preston, Conn. Fem. For. Miss. So. by</i>	
<i>Coll. by Mr. B.</i>	3 93	<i>Mrs. Barstow,</i>	12 00
<i>Newark, N. J. In a box of clothing</i>		<i>Princeton, N. J. Mission box, by M. O.</i>	44
<i>sent to Elliot,</i>	1 00	<i>Princeton, Ms. Mon. con. in Presb.</i>	
<i>New Braintree, Ms. Mrs. Catharine</i>		<i>church, for Ceylon,</i>	19 00
<i>Dorr, by the Rev. J. Fiske,</i>	10 00	<i>Providence, R. Isl. A friend of mis.</i>	
<i>Newburgh, N. Y. By Rev. John</i>		<i>by the Rev. W. Preston,</i>	6 00
<i>Johnson to Mr. B.</i>	11 00	<i>Reading, Pen. Contrib. in Rev. Mr.</i>	
<i>Mr. Halsey, to do.</i>	5 00	<i>Grier's soc. to Mr. B.</i>	43 60
<i>do. to Mr. Smith,</i>	69	<i>Mr. O'Brien,</i>	5 00
<i>Newburyport, Ms. Rev. John Giles,</i>		<i>Rindge, N. H. Fem. Miss. So. of</i>	
<i>for ed a child in Ceylon,</i>	12 00	<i>which \$12 for SETH PARSON, by</i>	
		<i>Mrs. Colhoon,</i>	34 20
		<i>Dr. Shurtleff and others,</i>	2 50
		<i>Rochester, N. Y. (Genesee Co)</i>	
		<i>Coll. from ind. by Josiah Bissell, jun.</i>	100 00

\* It is ascertained, that the annual payment of this Society, collected in Feb. and March, will exceed \$1,500.



<i>Royalston</i> , Ms. Mon. con. for Am Ind.	13 84
<i>Saint Albans</i> , Vt. Horace Janes, Esq.	10 00
<i>Salem</i> , Ms. Mon. Con. (in Dec.) by the Rev. Mr. Cornelius,	2 40
A friend of missions for the support of a native preacher at Bombay and vicinity,	80 00
<i>Salisbury</i> , Con. Lad. Asso. by Mr. I. Bird,	24 00
Gen. E. Sterling, by Mr. Bardwell,	5 00
A friend, \$3; Mr. H. 25 cts.	3 25
<i>Savannah</i> , Geo. Hea. Sch. Soc. by Eliza Dennis, Treas.	28 62
Mrs. H. Smith, for Cherokee, and Choctaw mis.	20 00
Juven. Hea. Sch. So. for CAROLINE SMELT, by Miss Wall,	30 00
<i>Sharon</i> , Con. Rev David Perry,	1 00
William M. Smith, Esq.	4 67
Miss Codwin, \$5; a friend, \$1,	6 00
<i>Somers</i> , Con. Rev. Wm. L. Strong,	9 00
A widow in narrow circumstances, The proceeds of a few rods of cultivated land, by William Strong, a boy of 12 years,	1 00
<i>Southampton</i> , Ms. Mon. con. by E. Edwards, Esq.	13 00
<i>Southold</i> , L. I. Three fem. friends of missions,	3 00
<i>South Reading</i> , Ms. For Ind. mis by Dea. Bryant,	7 00
<i>Springfield</i> , Ms. Juv. So. for ed. hea. chd. in America; by Hon. G. Bliss,	15 84
Hampden Co. For. Mis. So. by do.	19 00
<i>Steubenville</i> , O. Contrib. in Rev. Mr. Jennings's chh.	36 55
<i>Stockbridge</i> , Ms. Rev. Mr. Cowan, \$5; Dr. O. Partridge, \$1 10; Miss F. 25 cts. I. Woodbridge, Esq. \$2; Mr. C. Williams, \$1; other individuals, \$4 72,	14 07
<i>Stockholm</i> , N. Y. Remitted by Ebenezer Hulburd, Esq.	10 00
<i>Stoughton</i> , Ms. A young man for mis. to American Indians,	5 00
<i>Utica</i> , N. Y. Mon. con. in Presby. chh. by Mr. W. Williams,	107 42
<i>Vernon</i> , O. Juv. New Year's Gift So. by Rev. H. Coe,	33 34
<i>Vershire</i> , Vt. For. Christ. Mis. So. by Lyman Walker, Secretary,	8 00
<i>Washington</i> , Dist. Col. Dr. Patterson, by R. Post, Esq.	5 00
<i>Westborough</i> , Ms. Col. Andrew Peters,	5 00
<i>Westbrook and Gorham</i> , Me. Fem. Cent So. by Mrs. N. Codman,	17 76
<i>Westfield (Farms)</i> , Ms. Fem. Mis. So. by Rev. I. Knapp.	5 25
<i>Westminster</i> , Ms. Fem. friend, \$1; Mrs. Wiswall \$2,	3 00
<i>White Bluff</i> , Geo. Mon. con. by Mr. D. Adams,	10 93
Ladies Benev. So. for THOMAS GOULDING, 3d paym. Mrs. Nicolt, Treasurer,	30 00
<i>Williamsport</i> , Pen. (Lycoming Co.) Fem. Mis. So. by H. Van Horne,	17 75
<i>Windham</i> , Vt. From a family,	2 10
<i>Windham</i> , Co. Con. Char. So. by J. H. Payson, Esq. Treas.	27 00
<i>Woodstock</i> , Vt. A friend of missions,	5 00
<i>Worthington</i> , Ms. Individuals, by Mr. Calvin Cowing,	10 00

*Youngstown*, N. Y. A little girl, \$1; a widow, 50 cts. a fem. friend, 50 cts. 2 00

*The residence of the persons, who gave the following sums, is either unknown, or concealed by request.*

<i>Feb. 22.</i> A clergyman in Ohio, and his wife, for Am. Ind.	10 00
28. From a gentleman travelling through the Choctaw nation,	15 00
<i>Mar. 3.</i> Avails of articles of jewelry, contributed by persons unknown, and now sold,	12 68
8. From a revolutionary pensioner,	5 00
14. Saved by substituting rye for coffee,	4 00
15. A fem. friend, by Mr. J. L. Hale,	1 00
19. An aged clergyman in Connecticut, who laments the deficiency of donations, and prays for their increase,	20 00
<i>Amount of donations in the preceding list, \$5,487 65.</i>	

The donations in money received by Mr. Byington, and his associates, in their journey from Massachusetts to the mouth of the Yazoo, are now first published, except \$106 from Catskill, committed to Mr. B. which formed a part of the sum acknowledged from that place, in the Herald for December. The amount published in the present list, as having been committed to Mr. Byington and his brethren, is \$510 65. The value of donations in provisions, clothing, implements of husbandry, &c. was much greater than the amount of donations in money. A very liberal spirit prevails among Christians along the banks of the Ohio.

#### DONATIONS IN ARTICLES OF CLOTHING, &c.

##### *For the mission among the Cherokees.*

*Cornish and Plainfield*, N. H. A parcel for the use of Mr. Hall's family at Talony. \$12. Forwarded by Mr. S. W. Hall.  
*Meadville*, Pa. A box of clothing for the mission school at Brainerd, contributed by ladies, and forwarded by the Rev. President Alden. \$100.

##### *For the mission among the Choctaws.*

*Henniker*, N. H. A box of clothing from the Female Reading Society, by Mrs. Nancy Darling, President.  
*Manchester*, Vt. A bundle of articles received by Mr. Sayre last fall; but recently packed and shipped to New Orleans.  
*New Brunswick*, N. J. A box of clothing from a few ladies, by H. Scott and E. Johnston. \$40.  
*Parsippany*, N. J. Articles of clothing, including a suit for a little boy to be named PLYOL CONDIT: the suit to be continued annually. Forwarded to Mr. Sayre, by the Rev. John Ford.  
*Portland*, Me. A box from the Juvenile Society, by Elisabeth Baker.

##### *For Indian missions without designation.*

*Bridport*, Vt. A box from the Female Charitable So. by Miss B. P. Chase.



*Conway, Ms.* A box from the Dorcas Society, by Mrs. Mary Billings, Treasurer.  
*Worthington, Ms.* A box of clothing forwarded by Dr. Starkweather.

The box of clothing, &c., which was stated, in our number for December, to have been forwarded by the Fem. Char. So. in *Hadley*, Miss Sally Morton, Secretary, was sent in fact from *Hatfield*. The name of the town was mistaken.

The second payment from ladies in *Hatfield*, for a child named JOSEPH LYMAN, was not published in the list of donations; as it was paid to the Treasurer of the For. Miss. So. of Northampton and the neighboring towns, and remitted by him, as part of the general balance in his hands. This reason applies to some other donations, remitted by Treasurers of auxiliary societies.

We have endeavored to make as complete a list as possible of societies and individuals, entitled to the Herald, according to the established rules. Yet we are aware, that some societies, and some individuals, whose payments are made through the treasuries of auxiliary societies, must probably have been omitted. We therefore state, that the Prudential Committee give directions, as a matter of course, to send a copy of the Herald to every society, and every individual, whose donations within the year are \$12 or more. This is intended to be done in every instance, unless the offer is declined. Wherever this has not been done, applications are invited from the persons to whom the work should be addressed. The applicants will please to state exactly in what manner they would have their numbers conveyed, and, if practicable, their directions shall be complied with; if not practicable, the numbers will be sent by mail. Some societies have hitherto been omitted because we could not tell in what manner to address the work by mail.

We have received many suggestions, with respect to various ways of raising funds for missionary operations; and several forcible appeals to the consciences and hearts of readers. Our limits, however, will not permit the insertion of them. The persons, who remit donations, sometimes describe the circumstances of the case, at greater length than we can copy. When we omit publishing these circumstances, it is done to save room, and to avoid occasion of complaint. A particular description of one donation would take up but little room; but a hundred such descriptions would take up a great deal.

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EXTRACT OF A LETTER FROM A COUNTRY  
CLERGYMAN.

"DEAR SIR,—For some time past there has been an increasing conviction on my own mind, that I did not do enough for the cause of missions. I have heretofore generally endeavored to satisfy my conscience with eight or ten dollars a year for the purpose; but, of late, I have felt that the claims of hundreds of millions going down to hell in their sins, are too strong to be satisfied with so small a sacrifice. I have read the Reports of the Board;—the statements of our missionaries; and the appeals, which have been made to the public

for their aid; and have long felt, that *something ought to be done*. But feeling that something ought to be done; feeling that the cause is important; and looking and waiting for others to do that which one ought to do himself; is no way to replenish the Treasury of the Lord. But let every one, who feels the cause to be important, do something; let him do to the extent of his ability, and there will be no lack of funds.

After reading the two last numbers of the *Missionary Herald*, I had about concluded to send on, for the use of the Board, the inclosed fifty dollars. My wife, not knowing any thing that had passed in my mind on the subject, I find has been led to the same train of reflections with myself; and when I asked her to name a sum, which she wished me to give, she mentioned the very same, which I had purposed in my own heart, and which I now send to the disposal of the Board.

I cannot but indulge the hope, that your loud, urgent, and repeated calls on the Christian public will not be in vain. The silver and gold are the Lord's. He can, and I trust will, make those to whom they are committed feel, that "*it is more blessed to give than to receive*." Should, however, these hopes never be realized; should the cause of missions materially suffer for the want of funds, who will not dread the day of reckoning when it shall be said, "*Give an account of thy stewardship*."

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LATEST INTELLIGENCE.

WE have just received letters from Mr. Hall and Mr. Nichols, of the Bombay mission, dated Aug. 25, 1820.

The joint letter of the missionaries had been sent some weeks before, by way of England, but has not yet been received.

Mr. Nichols had been dangerously sick of an intermittent fever, for more than 60 days, and had not entirely recovered. The little son of Mr. Graves was apparently near death, at the time of writing. The health of the other mission families was comfortable. Mr. Hall says, that his own health was never better; a fact, in which we greatly rejoice, as he had been eight years in India, and, it may be hoped, had become inured to the climate.

Letters have been received from the Rev. Dr. Worcester, down to Feb. 24th. He arrived at New Orleans, about the beginning of that month, in quite a low state of health, much weakened by the voyage. After he came on shore, his strength was gradually returning; and he expected to leave New Orleans, on his way to the missionary stations, about the first of March. Dr. Pride from Elliot, who was down on the business of the mission, would accompany him. He is probably now in the Choctaw nation; and we hope much improved in health, by travelling on land, at a season of the year, which is usually delightful in that climate. Many prayers are offered for his entire restoration, and safe return.

The intelligence from the Sandwich Island Mission, which came to hand after the preceding matter was in type, has necessarily excluded what would otherwise have occupied the last eight pages.



THE  
**MISSIONARY HERALD.**

Vol. XVII.

MAY, 1821.

No. 5.

MISSION TO THE SANDWICH ISLANDS.

INTRODUCTORY REMARKS.

AT the prayer meeting held in Park Street church, on the first Monday evening in April, the reading of the missionary journal was introduced by some observations, designed to place the natives of the Sandwich Islands, and the missionaries, before the eyes of the audience; and to fix their contemplations on the interesting moment, when a Christian mission was, for the first time, approaching a long neglected heathen people. Several respected friends have desired, that the substance of the observations alluded to might appear in the Herald. From the manner in which they were received at the time, it is supposed they may be acceptable to at least some of our readers.

It is to be borne in mind, that the reading commenced with the journal as published in our last number, p. 113. The remarks were substantially as follows:

"Let us contemplate, my brethren, the circumstances, in which this vessel was approaching these islands of the Great Pacific.

"Here was a people, numerous and in many respects interesting, on whom no ray of the Sun of Righteousness had yet fallen; but who had been groping their toilsome way, for unknown generations, probably from the very origin of idolatry among Noah's descendants, in all the darkness and gloom of a horrible superstition;—a superstition which, under various modifications, but always essentially the same, has enchained so great a proportion of the human race, and of which the prominent characteristics are 'impurity and blood.' Here, from the days of the remotest tradition, human sacrifices have been offered. Here, the strange mummeries of idol-worship, which the worshippers themselves did not pretend to understand, served only to perplex and terrify the darkling mind, without affording even a momentary comfort, or having the least tendency to restrain from sin. From the discovery of these islands, more than forty years

ago, a frequent and continually increasing intercourse with Europeans and Americans, may have occasioned the rigor of heathen observances to be in some measure relaxed: but still no light shone from heaven; there was no just knowledge of God, of Christ, and of salvation. Still the unvarying testimony of voyagers was; "These people are so addicted to their pagan customs, that they will never give them up. They will not abandon their taboos, and their sacrifices. You may attempt to teach them better, but you will never succeed." Thus reasoned the world. The Christian knew such reasoning to be unsound; but what Christian could have imagined, in his most sanguine moments, that such a change should have taken place, as the recent history of these islands discloses. In the forcible language of our missionaries, "by a single stroke of Jehovah's arm" the idols and the temples were trushed into the dust. The priesthood deserted their altars of abomination; and, in a single day, lost their proud and tyrannical preeminence. The spell of diabolical enchantment was broken; the inveterate customs of three thousand years were abolished. Still, at the close of these wonderful, unparalleled, unexplained transactions, all was darkness; all was ignorance of what it most concerns immortal beings to know. The prison walls were indeed levelled with the ground; and the manacles were knocked off: but how could the prisoners walk, when they were both lame and blind?

"At this conjuncture, a vessel heaves in sight. She has travelled 18,000 miles over a wide waste of waters, and has a select number of passengers, who have come on a peculiar errand. What is it? It is to proclaim the tidings of God's love to a perishing world; to offer salvation freely to all who repent and believe; to teach these benighted pagans the way to heaven. The heralds, who have cheerfully gone to make this divine proclamation, are our brethren. From the doors of this



sanctuary they commenced their voyage of benevolence. With strong attachments to their native country; with prospects of usefulness, and respectability at home; with health and friends, and all that could make this life desirable; they deliberately renounced the whole, and counted all things but loss, if they might enjoy the privilege of preaching Christ to these perishing islanders. Even delicate females, educated in all the tenderness which distinguishes a Christian country, accustomed to polished and refined society, could willingly forego their enjoyments, bid adieu to their dearest friends, submit to the inconveniences and perils of a six months voyage, in a crowded vessel, with the single hope and aim, of settling among barbarians, enlightening their dark understandings, and communicating to them that Gospel, which is the power of God and the wisdom of God to all them that believe.

“Were you present, my brethren, at this point of time, what would be your feelings? Did you see the islands, with their perishing thousands on the one hand, and the little company of missionaries, their breasts heaving with the magnanimous, the high and holy purpose to which I have barely alluded, on the other; would you not wish them God speed?

“Suppose the living worthies, who have done most to meliorate the condition of man, and have given most evidence of their having partaken of the spirit of Christ, to be assembled for the purpose of beholding such a spectacle. Imagine the pious and philanthropic Wilberforce, and the venerable Scott, and the honored Teignmouth, and the laborious and beloved officers of the Missionary and Bible Societies in Great Britain, and the indefatigable Bogue, and the enraptured Chalmers, and Mrs. More, elevated almost above the confines of mortality, and the aged Swiss Baron, with his equally venerable associate, and Marshman and Carey from presiding in their schools, and Morrison rising from his Chinese Bible, and Marsden the founder of Christian society in New Holland: nor would they disdain the presence of their younger brethren, and of those less known to the world, but belonging to the same class, and delighting in the same employments. There you might see, mingled with other active laborers in the Gospel harvest, our own Hall and Newell, and Richards, restored from the grave to witness so goodly a sight, and Kingsbury, forgetting his Indians for a season, and Fisk and Parsons with their eyes averted even from their beloved

ed Palestine. In such a company, on such an occasion, what would be the tone of feeling? Would not the whole assembly, as moved by one impulse, fall on their knees, and pray most importunately, that God would open an effectual door among the heathen, and give access to the princes and the people; that he would preserve this little band of pilgrims, and make their way prosperous; that he would glorify his own name, by the salvation of a countless multitude of souls, in the present generation, and through all succeeding ages.

“Though the actual condition of man upon earth does not allow of such a meeting as this; and though continents and oceans here separate those, who are closely joined in purpose and affection; there is nothing in reason or Scripture to forbid the supposition, that the spirits of just men made perfect take a lively interest in the concerns of the church below; and that they may be the delighted spectators of those movements, which bring salvation to their kindred, or light and joy to the dark places of the world. With what rapture, then, would the departed members and friends of the Society, under whose auspices this mission was sent forth, hail the day, when the missionaries descried Owhyhee, and spread forth their hands to its inhabitants, in the attitude of invitation and intreaty, beseeching them to hear the message from heaven. With what holy exultation would the sanctified and glorified minds of Dwight, and Spring, and Huntington, the father and the son, and Mills, and Warren, and Harriet Newell, and Obookiah again visiting his birth-place, witness these overtures of mercy: and how would Elliot and Swartz, Brainerd and Martyn, Vanderkemp and Thomas, with multitudes of others, possessing the same character, and having devoted their lives to the same ennobling employments, join in mutual congratulations, and in ascribing the most exalted praises to God and the Lamb.

“And what object would more naturally arrest the attention of ministering angels, on visits of kindness to the redeemed from among men; and with what accelerated flight would they return to the regions of celestial glory with the ravishing intelligence.

“But, to whatever inconceivable height of heavenly joy and sympathy created spirits, all in their several ranks and orders, may have been excited on the occasion, and however numerous the assembly of saints and angels, there was still a more august Witness of the scene;



and, we have reason to believe that He regarded the enterprise with infinite benignity and love. This glorious Personage said, and not one of his declarations shall fail of accomplishment, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd:" "Go ye into all the world, and preach the Gospel to every creature." "Lo, I am with you alway, even unto the end of the world."

"Let us then, my brethren, elevate our minds to the occasion, and learn to regard these transactions as they are regarded in heaven."

#### JOURNAL OF THE MISSION.

(Continued from p. 121.)

##### *Arrival at Woahoo.*

*April 14, 1821.* Early this morning, as we pass Morotoi and Ranai, the rude island of Woahoo presented to our view, first, its pointed mountains and forests; then, in succession, its extended plains, its verdant hills, and fertile vallies, its pleasant groves and streams, its grazing herds and flocks, thatched cottages and villages, its principal fort and harbor, and its sable inhabitants, far more worthy of our regard, than the richness of its soil, the luxuriance of its vegetation, or the inviting salubrity of its climate.

##### *First Visit on shore.*

We anchored outside of the harbor, and some of the brethren with capt. B. soon went on shore. They called on Mr. Marin, a Spanish settler, who is interpreter for the government. He received us with decent attention; served us with a glass of wine, produced from grapes which he had cultivated; and informed us, that *Boka*, the governor, was gone to another part of the island; but, as soon as he understood our business, he despatched two native servants on horseback with a message, giving notice of our arrival. Meantime, we paid our respects to the second in command at the fort, dined with capt. Pigot, an American trader from New York; surveyed this part of the island, called *Hanaroora*; and returned to the brig highly gratified with our first excursion in this whitening field, where the Lord of the harvest seems evidently to have called us to labor.

15. Repeated our visit on shore; but

could not do much business, on account of the continued absence of the governor. Delivered Mr. Marin a letter from capt. Winship, which authorized him to put us in possession of capt. W.'s houses, until further orders.\* The King's vessel, brig *Neo*, from Owhyhee, arrived to day, with a messenger, bringing the general orders of the government respecting us. G. P. Tamoree also, who left the *Thaddeus* at Owhyhee, arrived in the *Neo*. He informed us, that a native, who had stolen a piece of calico from the king at Kirooah, was there convicted, put on board the *Neo* in irons, and thrown overboard on the passage hither. Death is the penalty for stealing the king's property.

16. *Sabbath.* Enjoyed the privileges of public worship, probably for the last time, on board the *Thaddeus*. *Boka* arrived in port this afternoon; but we are told, that, through the effect of strong drink, he is now unfit for business. This is a stubborn foe with which we shall be obliged to contend, far more formidable than the guns of the fort, or all the weapons of war on the islands. And it is a grief to see, that most white men, who have intercourse with these people, are in league with this enemy of all righteousness.

17. Obtained permission to enter the harbor, for which capt. B. pays eighty dollars, besides the pilot's fees. The governor came on board. He is a young chief, apparently mild and easy in his disposition, less sprightly than some of his countrymen, and distinguished for his moderation. He says but little; and appears by no means unfriendly to us or our object; but somewhat indifferent to the message from Owhyhee. As these people are naturally and habitually slow in their movements, we hope that he may yet exert himself with more efficiency to promote our design.

##### *Preparations for landing.*

18. This morning we entered the harbor in safety, and anchored within a few yards of the shore. Mr. Scovill, a temporary resident, and officer of capt. Lewis, now on the coast, has very politely offered us the use of capt. Lewis's house, which we shall find it

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\*This letter was generously offered to the missionaries by captain Winship, at Boston, just before the *Thaddeus* sailed. *Editor.*



necessary to occupy. Capt. Adams, an English resident, and Mr. Navarro, an American, have each offered us the use of a house. Capt. Babcock, and Mr. Oliver, have both offered us the temporary use of their store-rooms for our effects. Thus the Lord raises up friends for us, at the moment when we have need of them. The females of the mission went on shore this afternoon, to view the thatched habitations, which we intend to occupy for a season. They excited great curiosity, as they had done at Kirooah. As they walked along the plain, on which the village is built, they were surrounded by crowds of the inquisitive and wondering natives, running this way and that, and even placing themselves directly in the path before the strangers, to obtain a view of their faces, partly concealed by their bonnets. Here we saw the rude materials with which the house of the Lord is to be built; and felt desirous to be diligently employed in preparing them for their place in the spiritual temple. After a cursory examination of the houses offered, all returned to lodge once more in the sides of the ship, which for 25 weeks had been our home.

#### *Settlement of the Missionaries.*

*Hanaroorah, Woahoo, April 19.*

Having at length succeeded, in making the necessary arrangements; casting ourselves again on the care of Divine Providence; and putting ourselves in the power and possession of pagans and strangers; on this interesting day we disembarked from that board, which had borne us safely across the ocean 18,000 miles from our native shores, and here took up our abode in this uncivilized heathen land, the scene of our labors; probably the resting place of our bones, when our toils shall be finished and our pilgrimage ended.

With as much despatch as possible, our baggage was forwarded to the different places of deposit. Mr. Chamberlain and his family take their lodgings at captain Winship's house: Messrs. Bingham, Ruggles and Loomis, at capt. Lewis's, about 40 rods distant from the other; and Mr. Whitney, in a house between them, belonging to Mr. Navarro. Thus we are somewhat scattered for a temporary residence; but we have little apprehension of danger from the natives. As a specimen of what we are to expect from the slyness of our new neighbors, the key of capt. Lewis's house was stolen from the door, imme-

diately on our entering it this afternoon; probably by some of the natives who crowded around to gratify their curiosity, to learn who we are, and what we had brought with us that might please their fancy.

We mention as an instance of the kindness of some of our neighbors, that capt. Pigot and Mr. Green, anticipating our wants, provided for us a supper in American style, which we were unable at present to do for ourselves.

#### *Erection of an Altar to the true God.*

As soon as the bustle of landing was over, and our straw thatched cottages were comfortably fitted up, we erected an altar unto the Lord our God, and, agreeably to an arrangement made with our brethren, who landed the week before on Owhyhee, presented our united offerings of thanksgiving and praise to Jehovah, that he had preserved our lives, graciously delivered us from the perils of the sea, given us so prosperous a passage, and ministered unto us an entrance among the heathen; that, in answer to the prayers of his people, of our friends and patrons, he had wonderfully prepared the way before us, by destroying the temples of idols, and the institutions of idol-worship, abolishing the priesthood of superstition, overturning the altars of abomination, and bringing the taboos and sacrifices of the people into general contempt, and that he had enabled us so early, and so peacefully, to set up our banner in the name of our God. The Lord be praised forever, for his goodness, and for his wonderful works to the children of men.

20. We rose this morning, for the first time, from our slumbers on heathen ground, and find ourselves in circumstances of real comfort, and under new obligations of gratitude to the Watchman of Israel, who has kept our habitations in peace. The garrison at the fort, distant but a few rods, once an hour during the night rung a small bell, and gave a loud shout, partly in their native tongue, and partly in broken English.

21. Yesterday and to day have been principally employed in putting our effects in order, and in making ourselves comfortable in our new situation.

22. The governor does not yet step forward to furnish us with houses of any kind, and we are a little embarrassed. Find some difficulty in procuring store-rooms for all our baggage, because



those storehouses, which are safe, are generally occupied; and we fear to expose many articles, in what are generally termed "straw-houses;" as these are so liable to destruction by fire, and so easily broken open. Part we have deposited in a framed house of capt. Babcock, two stories high, inclosed in the governor's yard;—part in Mr. Oliver's *mud-house*;—part in Mr. Beckley's;—part in Mr. Marin's straw house; and the rest, in the different houses where we lodge.

#### *First Sabbath on land.*

23. *Sabbath.* To day, for the first time, we have public worship on land. A considerable audience of European and American residents, masters and other officers of vessels, chiefs, sailors, and common natives, assembled, in and about the house occupied by Mr. Bingham, to hear the sound of the Gospel, for the first time on these long neglected heathen shores. The discourse was from Luke ii, 10. *Fear not; for behold I bring you good tidings of great joy, which shall be to all people.* The theme, the scene, the opening prospect, the dawning light of a brighter day, the incipient songs of Zion, conspired to animate our hearts, and to awaken an unusual joy in our souls, while we listened to the language of the messenger from heaven, and seemed to be favored with the special presence of Him, who was born in the city of David, a Savior, even Christ the Lord. Our singing, aided by the bass viol, on which G. P. Tamoree played, was pleasing to the natives, and will probably have a salutary influence in winning them to approve and to engage in Christian worship.

24. Opened trunks, boxes, &c. containing our effects. Every step we take brings to view something, which demands our gratitude. How many hearts and hands did the Lord open to contribute for our comfort and aid. [At the close of this examination it appeared, that most of the articles were in a good state of preservation; though some were damaged by various causes.]

#### *Celebration of the late King's death.*

26. To day the death of Tamahamaha is celebrated here, by a festival somewhat similar to that, which commemorates the birth of American Independence. The chiefs, on such occasions, take pride in dressing themselves,

eating, drinking, firing cannon, and displaying their banners from a lofty flag, like Americans and Europeans. Tamoree and Honoore were invited to the table of the governor; and treated with respect. Some of the white residents join the natives, in this singular mode of lamentation over the death of a great man. This is the twelfth feast, which they have had, in consequence of his death, and in honor of his memory. They intend henceforth, we believe, instead of a feast every moon, to have an annual celebration of this interesting event.

30. *Sabbath.* The sermon was from 2 Tim. iii, 16—17. An attentive, and apparently interested, audience joined in the public worship of Jehovah. The songs of Zion drew tears from one of our countrymen, who had not heard them before for twenty years. The thought is pleasing, that we may here proclaim the unsearchable riches of Jesus Christ to those, who were born in Christian lands, but who seem to have escaped from the influence of the Gospel, and from the voice of divine mercy; and to those, who, in the prosecution of their business, are led far from the dwellings of Zion, and who, for months and years, enjoy not the privileges of the sanctuary, or the comforts of home. Here we have the means of doing good to our own countrymen, and to others, who call or reside here. Though our exertions may be limited, yet we hope our influence may be salutary, and the consequences favorable to the cause of religion. So the missionary may help his brethren at home, by guarding the out-posts, without at all diminishing the strength at the citadel.

#### *First Monthly Concert at the Sandwich Islands.*

*Monday, May 1.* United in observing the monthly concert of prayer for the first time on heathen ground. Settled the question with respect to sending two of the brethren to Atooi, to accompany George, explore the island, and perform such business, as circumstances may require. Unitedly implored a blessing on their enterprise, and commended them to the grace of God.

#### *Departure of George to Atooi.*

2. To day the Thaddeus left the harbor to touch at Atooi, and proceed



to the North West Coast. Agreeably to our united views, and the wishes of G. P. Tamoree, Messrs. Whitney and Ruggles sailed with him to introduce him and our business to his father, who is here considered as only a high chief under Rehoreho, and who is expected soon to go to Owhyhee at his request. Though George now supposes, that his father is not independent and himself proposes to return here, or to Owhyhee, we deem it important, that the brethren should accompany him, learn more definitely the state of facts, survey the field as a missionary station, interest the chiefs in our object, and return by the first conveyance, probably in June. We made out a considerable present for George, in addition to what he had before received, besides the bass viol, for which he appeared to be grateful. He expressed a sense of obligation, and a desire to make some return for the kindnesses shown him. With tears he took a respectful and affectionate leave of us, being commended to the grace of an unchangeably merciful God. May that grace make him a comfort to his father, a blessing to his country, an honor to his benefactors, and an heir of final glory.

#### *News from the Station at Kirooah.*

3. One of the King's schooners from Owhyhee arrived. Joseph Banks\* master, an intelligent young native, who speaks English, and is very friendly to us. By him we received a letter from brother Thurston, containing good news from that part of the mission. The king has given them the use of a large cooking-stove, and furnishes them with a comfortable supply of fresh provisions. He reads in Webster's lessons in words of two syllables. Himself and John Adams, the commander of the garrison there, and the honorable women, are much pleased, friendly, and desirous to learn. Tennooe resides in the king's family, and assists in their instructions. Dr. Holman has considerable employment as a physician, and is successful in healing the sick, the lame, and the blind. The brethren and sisters there were invited on the first day of the feast, to dine at the king's table, spread under the shade of green trees. During both days of the feast, Rehore-

ho, dressed in military habiliments, behaved with great propriety, not even drinking to his injury. Many thousands of people were collected at the feast, and shouted and sung the great and good deeds performed by their lamented king, and expected from his son and successor.

People come from all parts of Owhyhee to see the brethren and sisters; and their house has been every day surrounded by forty or fifty natives, men, women and children. We are happy to hear an almost solitary sister, Mrs. Thurston, say, in the language of Christian confidence, "On heathen shores, even during the feast days, I have felt as safe, as if I had been in my native land. The natives appear inoffensive and friendly; and so far as has fallen under my observation, have uniformly conducted with propriety."

Thus flattering indeed are our prospects; but He, who loves to try his people, knows what unexpected clouds may darken our way and what thorns may yet infest our path.

#### *Arrival of South-Sea Whalers.*

4. In this dark corner of the earth, our hearts have been cheered to day by the arrival of two English ships, and by our introductory acquaintance with the masters, capt. Starbuck of the L'Aigle, and capt. Best of the Princess Mary. These are South Sea whalers, and have come to the island for water and fresh provisions. They anchored at Kirooah, where our brethren received from them some presents, in the way of stores, which were needful and very acceptable; and other kind attentions, for which we are all under obligations to them. Finding it difficult to procure provisions, and impossible to obtain a supply of water there, they have come to this island, where they can easily be supplied.

5. To day we have made some improvement in our situation by airing and washing the mats, and scraping the ground, which constitutes our floor. After this, covering the ground with a layer of grass about an inch in thickness, we spread our bulrush mats, and feel ourselves more settled, and at home.

#### *Assemblage from distant parts of the World.*

This evening we have had the happiness to be favored with the company

\*It is hardly necessary to say, that this young chief was named in honor of Sir Joseph Banks, who accompanied capt. Cook, when these islands were discovered.



of capt. Starbuck of London, originally from Nantucket; capt. Pigot of New-York, originally from England; capt. Best of London, formerly from Ireland; Dr. Williams of London, surgeon of the *L'Aigle*; Mr. Clark of Kamschatka, formerly from New-England, a temporary resident here; and Mr. Green, an American trader from Boston; who politely called, and took tea with us, and spent the evening at the residence of Mr. Bingham. It was pleasant to have it in our power, so soon after landing, to set an American table, in humble but decent order, for our friends; and quietly to sit down on heathen shores, in such a circle of ladies and gentlemen, from different countries, in different pursuits, but rejoicing together in the late auspicious events and opening prospects so interesting to this nation and to the church. These gentlemen all appear friendly to our object, as well as to us personally, and willing to unite their influence in removing the suspicions of the people, that Great Britain would oppose or dislike our settling here as missionaries. Among other favors, Mr. Green has presented us with a tea set of china. Our visitors proffer us any assistance in their power to render, and we hope their influence and aid will be salutary. The British captains gave us an invitation to dine with them tomorrow.

6. To day Mr. Bingham and Mr. Loomis, with their wives, in company with the governor and several others, dined on board the *Princess Mary*, lying at anchor a little more than a mile from the landing. They were conducted pleasantly in a sail boat by capt. Best, who expressed many kind wishes for our happiness. He was mate in a vessel, which carried some of the missionaries to the Society Islands. He remarked at dinner, that there was now a vessel constantly trading between those islands and Port Jackson. Being asked by one of us, whether that vessel belonged to the missionaries at the islands, or to the colony at Port Jackson, he replied, it belonged to the colony. This seemed like a providential refutation of some late reports circulated here, that "the missionaries in those islands had monopolized the trade." After dinner, the company were received, and treated with kind attention, on board the *L'Aigle*, one of the finest ships that could have been chosen in the river Thames, and very successful thus far; having taken, within thirteen

months, no less than 1,350 barrels of sperm. oil. Expecting an early conveyance, capt. Starbuck offers to take letters and forward them to America. Gratified by this interview, we returned in safety to our peaceful habitations.

7. *Sabbath*. Have again been favored with the precious privileges of the sanctuary. An interesting audience listened to the sound of the Gospel, as it was proclaimed from Luke ii, 14. Many, it is believed, felt a new impulse to welcome and promote Christianity, and a more full conviction, that the Gospel was intended as a blessing to the world; that it cannot be successfully opposed; nor fail to reach all the tribes of men!

#### *Attempt to obtain comfortable Houses*

8. Capt. Starbuck and capt. Pigot offered to make a vigorous effort to build us convenient houses, and to promote our more comfortable establishment; the governor neglecting to build for us, but giving us leave to choose our ground where we pleased, on the uncultivated plain.

9. Selected a pleasant spot, back of the village, for the site of our buildings. Concluded that a united effort to erect them might be secured with the least exposure to suspicion, by calling a general meeting, and proposing the object publicly.

10. Boka presented us a patch of *taro*, and proffered such assistance, in the way of supplies, as we might, from time to time, be disposed to ask of him.

A circular was issued this morning, which invited the co-operation of the friends of humanity and truth, and requested the European and American residents, both temporary and permanent, masters and officers of vessels of different flags, together with the chiefs of the island, to assemble at the house of Mr. Bingham, and hear a statement of our views, and of the views of the government, with respect to our enterprise. The meeting would then take measures to secure such immediate and efficient aid to our object, as our friends might be inclined to render; and, if it should be thought advisable, would appoint a committee to superintend whatever might be undertaken. At five o'clock, P. M. a general meeting was assembled, and organized by choosing capt. Adams moderator, and brother Loomis scribe.



The business of the meeting having been proposed, and explained by an interpreter, to the governor, he replied, that, in regard to the houses, he intended to superintend the building of them himself; as he had orders from Reho-reho, to build them. It was then stated, on our part, that, although the government were friendly to our object, and disposed to patronize it; yet, as we knew, that, at present, they were embarrassed with other claims; as we wished neither to become burdensome to them, or detrimental to the claims of foreign traders, whom they owed; and as several gentlemen stood ready to lend a friendly hand, in the erection of buildings for the promotion of our object;—we desired to give all the opportunity to afford whatever assistance their kindness should dictate, and their ability allow. The governor again said, No. He chose to build the houses himself, according to the orders from the king. Capt. Pigot then inquired, whether the governor intended soon to build comfortable houses for the mission entirely free of our expense; and he answered plainly that he did. Thus far the business was settled.

A committee was then appointed to consult with Boka, respecting the place, the form, and the manner of building. He said that the ground, which we had chosen, could not be granted us, because it belonged to the farmers; but named a particular part of the plain, where he thought it would be best for us to have our houses.

#### *Proposal for a School Fund.*

A question was then laid before the meeting, whether it were expedient to take any measures to raise a school-fund for orphan children. This was new to many; but unobjectionable. Decided in the affirmative; and a committee was appointed to recommend a plan for that purpose. *Adjourned.*

This was doubtless the first meeting of the kind, that has ever been held in these islands. Whatever might be the feelings of some of the number, it was truly animating to see the chiefs of the islands, the principal foreigners who are settled here, with a number of intelligent gentlemen of business now in port, assembled to concert, in aid of the missionary cause, plans of usefulness, the happy influence of which will doubtless be as lasting as time, and the fruits of which can be fully known only in eternity.

#### *Agitation of Hanaroorah.*

11. To day the village of Hanaroorah has been in an uproar; but we have been unmolested. There has been considerable commotion in the streets; but our habitations have enjoyed peace. We are happy in the assurance that neither we, nor the efforts which were made yesterday to promote our benevolent objects, were the cause of this commotion; though the lion might take occasion to roar, at this time, to prevent the good intended. The prevalence of multiplied jealousies gives currency to invidious declarations and reports; and the collision of opposite interests is often followed by agitation and violence.

#### *Correspondence with the South-Sea Missions.*

12. Sent letters, books, and clothes washed here, to our friends at Owhyhee, by capt. Gyzelaar, of the American brig Clarion. This gentleman has often called on us, and treated us politely. He offers to carry letters, books, or baggage, gratis, for missionaries wherever they may wish to send by him. He will probably soon go to Otaheite and return. By him we also wrote to our missionary brethren at the Society Islands, and sent them copies of our 'Instructions,' of Reports, Missionary Sermons, &c. [The journal here enumerates many pamphlets.] Thus we have the opportunity and the happiness early to make them acquainted with the Christian operations in our own country; our arrival and prospects; and the late interesting events in these islands. We gladly avail ourselves of the privilege of requesting them to correspond, to favor us with copies of their important papers and pamphlets, elementary books, and their transactions, together with such information and friendly counsel, as we need, and hope to receive from their superior wisdom and experience. With fond anticipation we cherish the desire, that this may be the commencement of a long and happy correspondence between the two establishments.

#### *Visit to a dying Countryman.*

To day Mr. Bingham was called to visit Mr. Hamlin, a young man of Yarmouth, Ms, apparently in the last stages of the consumption;—to lead his mind



to the Great Physician, and communicate to him the opinion of his friends, that he cannot continue many days. He seems resigned to his situation; but fears to have his mother know it, lest it should break her heart. He has been taught the grand principles of Christianity, and seems to have rational views of its nature and importance, but no very decisive evidence of its saving power upon his heart. The affecting interview closed with prayer.

13. To day capt. Best, of the Princess Mary, took leave of us. He has our warmest thanks for his attention and kindness.

#### *Orphan School Fund.*

With the approbation of the committee, appointed for that purpose, the following subscription was opened and circulated.

#### HOLINESS TO THE LORD.

While the friends of humanity and of Zion, in Europe and America, are uniting their influence, and contributing of their substance, to meliorate the condition of the wretched, and to give the Bible and the blessings of the Gospel to the long neglected heathen; and while many are sacrificing the comforts of home, and devoting their talents, their possessions, and their lives to the diffusion of the light of human knowledge and Divine Revelation, in the dark places of the earth:—we feel it to be a pleasure, as well as a duty, to lend our aid, as we have ability and opportunity, to promote the grand design of civilizing and christianizing the natives of the Sandwich Islands.

Believing that American and European residents, gentlemen of business from different countries, masters and officers of vessels of different flags, as they visit these islands, will co-operate in a systematic effort to provide for the comfort and education of ORPHAN CHILDREN, (of whom many are to be found here,) by donations in money, or articles of trade, or the productions of the country, or other substantial means of doing them good;

We the undersigned, gentlemen from different countries, cheerfully agree to give to the mission established in these islands the donations annexed to our respective names, to constitute a SCHOOL FUND FOR ORPHAN CHILDREN; and to be used by the mission-

aries for the benefit of such children, in training them up in knowledge and virtue, in the useful arts of civilized life, and in the principles of the Christian religion, that they may be grateful to their benefactors, useful to their country, blessings to the world, and fitted for heaven.

14. Blessed with the privileges of preaching and the public worship of God, which was attended by considerable numbers. This evening, as we were at tea, a petty chief, who was sitting in the house, stole and carried off a few plates; but they were soon recovered by a trusty native, to whom *Boka* had committed the care of our yard. This is the second instance, in which we have known articles to be stolen from us by the natives. There is as little danger from thieves here, as in any large town in Europe or America.

15. All busy in preparing letters for our friends to be forwarded by captain Starbuck, who designs to leave us soon. All in good health and spirits, joyful in the smiles of Providence, and grateful in the prospect of so early a communication of good news to anxious hearts in our native land.

#### *Departure of the L'Aigle.*

16. To day capt. Starbuck of the L'Aigle sailed. We send letters to the Rev. Dr. Worcester, the Rev. George Burder, London, and many friends, in different parts of our native country. We presented capt. Starbuck, (who has "shown us no small kindness,") with a copy of *Obookiah*; his surgeon, Dr. J. Williams, with *Memoirs of Harriet Newell*; and the mates with other books;—as memorials of our gratitude. We also gave them receipts for forty nine dollars, contributed by them to the *Orphan School Fund*. Mr. Bingham dined on board the L'Aigle, sailed an hour or two out and back, at the captain's polite request, and received a dozen of London porter, for the health of the family, and various other articles, as a present to the mission. He gave away religious tracts to several of the seamen.

We cannot fail to regard the arrival and influence of these gentlemen, at a time when their friendship was most needed, as a kind interposition of Providence, the grateful remembrance of which will long be cherished with a lively sense of obligation to our Great Benefactor, and to the friends whom he



raises up for us, in this land of strangers and pagans.

### *Heathen Superstitions.*

19. Heavy rains, sent by Him, who gives us a fruitful season to confound the false prophets. Some of the priests predicted, that there would be no rain; and that every thing would dry up, in consequence of breaking *taboo*. But it is a fact worthy of notice, that there has been more rain than common, during the months, which constitute the dry season.

20. A priest and his wife were this afternoon led by our door in irons, attended by an armed guard and a noisy crowd, to the house of the governor, to be tried on the charge of *having prayed a woman to death*. Mr. Bingham and capt. Pigot went down together, in order to witness the trial; but the prisoners, whom they found seated on the ground, at the door of the governor's house, apparently cheerful and unconcerned, as if they had intended no harm, were shortly sent away and confined.

This singular, but long established, superstitious custom of praying to death malefactors, or persons charged with crimes, or unknown thieves, when property is lost, is now contrary to law; and, we understand, *the penalty is death*. The belief, that the priests had power to pray any person to death, has been deeply rooted and universal among this people, and cannot be easily eradicated. But we hope the time is near, in which this magic mode of execution will be no longer dreaded; nor prayer be regarded as a bloody engine of government, of malice, or of priestcraft, for the destruction of those, who fall under the condemnation of justice or caprice. That many have died, through the influence of a belief in the infallible efficacy of the prayers of a heathen priest, we cannot doubt. The undetected thief, learning that a priest had begun to pray him to death, and hearing the people speaking with so much certainty of its fatal consequences, restores the lost property; or, if that is not in his power, in the full expectation of death, refuses to eat, pines away and dies. Even the great Tamahamaha feared to have a priest get possession of his "spit box," lest the priest should take advantage of the spittle to give efficacy to his prayers. At least, he professed such fear and acted accordingly. The fact, that they have now a law against

praying people to death, proves the strength of their superstition, even after their idols are abolished.\*

21. Enjoyed preaching again, as usual on the Sabbath, from Acts xvii, 31.

23. Examined that part of the plain, where we have permission to select a site for our houses. To day we have opened a small school for children, which the females of the mission intend to instruct. Though we have from day to day given some attention to teaching chiefs, men, women, and children, as we have had opportunity; yet we have not till now organized a regular school in this place.

### *Letters from Home.*

Our hearts have been cheered to day by the arrival of capt. Meek, of the brig Pedlar, from New York, with letters from our friends, the Treasurer of the Board, Mr. Cornelius, and brother A. Bingham. With what eagerness and heartfelt interest do we seize these communications from our much loved country; these continued assurances of the kindness, prayers, and sympathies of our friends, whose salutations we hear, though we grasp not their hands:—whose tender thoughts we receive and enjoy, though we see their faces no more. The thrill of delight is heightened by the hope of making their hearts glad by reciprocating good news from a far country.

24. Much gratified to day by receiving from the Pedlar some papers containing much interesting intelligence, calculated to comfort our hearts and strengthen our hands. How much good our friends, the superintendents of religious publications, might do by sending to this and other missionary stations files of their works. We should have rejoiced to receive the memoirs of Mills,

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\*This terrible superstition formerly prevailed in the Society Islands. Speaking of the improved condition of the people in these islands, the last Report of the London Missionary Society says:

"The second instance relates to the pretended sorceries practised by Pomare and others. These incantations were a source of perpetual and dreadful misery to the people; who imagined that, by these means, diseases and death could at any time be inflicted by the sorcerer. The horrid apprehensions, which were hereby excited in the minds of the natives, and the many unjust exactions, which were thus enforced contrary to their will, it is impossible to describe or enumerate. But these evils also have now utterly ceased."



and other new publications.\* This evening enjoyed the company of capt. Meek, capt. Pigot, and some other friends at tea.

25. Prepared letters, and articles of clothing washed here for our friends at Owhyhee, and put them on board the brig Columbia, one of the king's vessels, which will soon sail for Kirooah, loaded with provisions. Small cargoes frequently go thither from this island, consisting of taro, poe, fish, hogs, dogs, &c.

27. To day the Columbia sailed. This evening, while we were contriving how we should select a little boy to live in the family to be instructed, and to help the female members of our families, in their domestic concerns,—a pleasant and promising lad came to the side of our yard, and looked through the fence. Being asked if he wished to live with us and learn to work and read, he cheerfully answered "yes," and was taken in on trial.

28. Sabbath. Favored with the privileges of public worship. Sermon from Heb. ii,—3. How few sufficiently value and seek the great salvation.

The brig Clarion, capt. Gyzelaar, arrived from Owhyhee, with a design to touch at Atooi before she proceeds to the Society Islands.

#### *Kind attentions from Residents.*

30. Every day is marked with favors from our divine Benefactor. This day has been distinguished by the number and value of presents from our friends and neighbors, which demand our gratitude. We have to day received from Mr. Allen a beautiful clothes-line, made of marshmallows, which grows here in abundance; two bottles of goat's milk, our daily supply from him; five large squashes from vines nearly two years old; four sticks of timber for a chair, (a convenience which we can yet hardly boast,) and seven goat skins for chair bottoms:—From captains Meek and Pigot a barrel of flour; from capt. Pigot a jar of peach preserves prepared by Mrs. P. in America; from Mr. Green a bunch, or cluster, of bananas, containing from 50 to 60; two bundles of sweet potatoes; 10 cabbages; from capt. Babcock five fowls; from Mr. Buckley five nutmegs; from Mr. Hunnewell a stick of chair

timber, difficult to be procured here. This evening capt. Pigot and capt. Meek, and Mr. Bingham took tea at Mr. Chamberlain's.

31. We do not intend to make a public record of every article of the multiplied favors which we receive; though we desire to notice them in a suitable manner, and often return a note of thanks to the donors. But with pleasure and gratitude we record the presents received to day; viz. from Mr. Allen, two bottles of milk for tea and coffee; from Mr. Holmes, a mess of fish and a bundle of taro; from Mr. Jackson a quarter of fresh pork, a pumpkin, and a rich watermelon; from Mr. Scovill and the governor, four sticks of sandal wood to aid us in furnishing ourselves with chairs.

June 1. Received to day from capt. Jack, a native chief, commander of the Neo, a shoulder of fresh pork, and from capt. Meek an American ham, which was very acceptable. Thus are we daily supplied with fresh provisions, with a variety of the finest vegetables and fruits of the island. Thus are we enabled to rejoice in the fulfillment of the gracious promise of an omnipotent, faithful God; *Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed.*"

Sabbath, 4. *The Master is come and calleth for thee*, was the theme of the public discourse to day, to which numbers listened who, we fear, have never complied with the gracious invitations of the Gospel. Gave public notice of the monthly concert, and explained its design.

5. Observed the concert of prayer, which was well attended. Some extracts from our public instructions were read; and remarks were made on the union of prayer among Christians, in different parts of the world. Found it to be a pleasant and profitable season. O how would the hearts of God's people in different parts of the world rejoice, and ascend in thanksgiving this evening, could they know under what happy circumstances we meet, on this interesting occasion.

6. By captains Meek and Pigot, sent letters to our brethren at Owhyhee, together with an application to the government for the use of oxen and horses. To day our friend capt. Starbuck left us again, having anchored in the bay to obtain additional spars, after a successful cruise about the islands of 19 days;

\* The Memoirs of Mills were not published, when the Pedlar sailed, Dec. 1819. Editor.



in which he had taken sperm oil estimated to be worth more than \$11,000 in London. We were happy to say to him, "He that hath pity on the poor lendeth to the Lord, and that which he hath given will he pay him again."

By the *Clarion*, capt. Gyzelaar, sent letters and articles of comfort to our two solitary brethren Whitney and Ruggles, at Atooi. The *Clarion* will probably proceed thence to Otaheite.

8. Thursday. Opened a singing school this evening to be continued weekly for the improvement of ourselves and others in sacred music. Several of the white residents are desirous to learn; and we think that some of the natives may shortly be instructed in this delightful art. It will be pleasant toil to teach these late worshippers of idols to sing the songs of Zion.

Sabbath, 11. To day the attention of the assembly has been directed to the character of that young ruler, who, with respectful deportment, said to the Searcher of hearts, "What must I do to inherit eternal life?" The affectionate and faithful, but heart-rending, declaration, "One thing thou lackest," might be applied with truth to some young men, and others, who were present, and who, we would ardently desire may be not only almost, but altogether, Christians and heirs of eternal life.

16. In a yard of very fine cattle, belonging to Mr. Marin, to Mr. Holmes, and to some of the chiefs, Mr. Chamberlain succeeded in tying and milking for the first time a large cow, though almost wild. Neither the oxen nor cows have yet been made profitable to the people. These herds feed on an extensive plain by day, and are inclosed in a mud wall yard by night. But they can and will be made useful.

#### *Letters from Kirooah.*

17. To day captains Pigot and Meek returned from Owhyhee, with letters from our brethren there. Brother T. writes a brief sketch of their mingled mercies. "The Lord has hitherto prospered our way far beyond our expectations, and we have every day reason to call upon our souls and all that is within us, to bless and praise his holy name. But we have need of much patience. Let patience have her perfect work. We must expect to meet difficulties and trials in the progress of our employment. Hitherto these have been of

a peculiar kind, and from sources little expected, when we left America."

The ship *Levant*, which sailed from Boston shortly after our embarkation, has arrived and anchored in the bay.

18. Numbers attended divine service to day. Capt. Cary, of the *Levant*, from Boston, via Columbia River, after service was introduced to the family. He congratulated us on our safe arrival, and proffered his friendship and aid. He passed the straits of Le Maire about a week earlier than the *Thaddeus*; but was detained off Cape Horn considerably later than we, by the prevalence of adverse winds. Had the frame of the house, which we left at Boston, been put on board the *Levant*, capt. C. says he might have brought it with little inconvenience. We hope to see it arrive as soon as our heavenly Father shall appoint. Till then, He will provide us a lodging.\*

19. To day we fix on a spot for the erection of our buildings. It is a pleasant situation, on the road, which leads eastward to Witeete, about half a mile from this village, in the midst of an extensive plain, having the open sea in front, and the rising mountains in the rear. One of the three houses, which *Boka* has engaged to build for our accommodation, has been nearly raised since morning. The timber, small but durable, has been brought from 15 to 20 miles on the shoulders of the natives, while the horses and oxen look on at

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\*The reason why no application was made to the owners of the *Levant* to take out the remainder of the frame and its covering, was, that this ship was bound on a circuitous voyage, and was to touch at the mouth of Columbia river, if not at another place, before visiting the islands. When the house was prepared, it was intended to be sent by the *Thaddeus*, and was actually put on board. But there was not room enough in the vessel, beside what was occupied by the cargo, for articles indispensably necessary, unless the frame was unladen; which was accordingly done, with the exception of small pieces, such as window frames, doors, &c.

In the course of last summer, however, all that had been thus detained, with many additional articles, were sent in a ship belonging to Messrs. Bryant and Sturgis, who generously declined receiving any freight. They also took without charge, in other vessels, various articles designed for the comfort of the missionaries.

Some persons, who had been much at the islands, were of opinion, that such a house would not be needed; but we have no doubt it will be found, should it have arrived safely, a very material accommodation to the missionaries.



their ease. Since our arrival, we have seen two or three hundred natives employed to drag one of their guns, an eighteen pounder, laid into an old canoe, to the top of the hill back of the village, where they have planted two or three guns, directly under cover of which our houses will stand.

By the Pedlar, capt. Meek, we sent letters to our brethren at Atooi; also to the governor of Kamschatka, by Mr. Clark, a passenger.

21. We find the need of female help in the family, which is not easy to be obtained. Took into the family to day an untutored native female to assist in the domestic concerns, and to be instructed in the best things. Some of the native women come every week, to be instructed and assisted in making garments for themselves, in the European fashion. The female children in the school are taught the use of the needle, and the rudiments of the English language. We hope that ere long some will be so trained, as to be not only valuable help, but pleasant society, and ornaments of the cause, in which we are engaged.

#### *Excursion to Witeete.*

23. In compliance with an invitation from Mr. Allen of Witeete, all our family in this place visited his establishment and dined and supped at his table. He is an American black, formerly from Schenectady, N. Y.; has resided a considerable time in these islands; and lives in good style, for this country. He has a native female for a wife, whom the female members of our mission have made some efforts to teach and clothe,—and two interesting children, whom he desired to have baptised and instructed. One of them he is now teaching to read. He possesses considerable land, which he holds under the ex-high priest Havahava; has about a dozen houses in his enclosure; a good well, which is almost the only one in the islands; a garden distinguished for a hill of squashes planted nearly two years since, and now bearing the *fifth crop*, which will itself probably make a good waggon load, the vines having spread over eight or ten square rods of the richest ground, taking root continually as they advance, and growing with such exuberance, that it is difficult to pass through them. He has a valuable fish-pond, which affords him frequent supplies; and a yard containing a Kamschatka

cow, several sheep, and about 300 goats, from which we are constantly supplied with milk. His eating house is large and commodious, where he sets an American table for several boarders, and where our dinner was served up in the best order. His sleeping house, where we were accommodated with comfortable seats, and where, towards evening, we had our coffee served round, is a pattern of neatness. He is very friendly to us, and to the objects of our mission; bestows on us many little favors; subscribed 15 dollars to the orphan school fund; and offers to build a school house at his own expense, if we will have a school near his residence, which is about two miles from this place. He is much respected, and generally visited by gentlemen, who call at this island. We cannot but consider ourselves happy in finding such a neighbor. Under a serene sky, and a fair moon, pleased with our excursion, we returned in safety to our habitations, "because the Lord sustained us."

24. To day Mr. Anderson, one of our neighbors, called with a desire to be bled, and his wishes were gratified. We have repeated applications for medical aid; and we experience the need of another physician. But the Lord will provide. The health of our family has been wonderfully preserved, through the changes of climate and country, and through the hardships of the voyage and our new situation. The pestilence that walketh in darkness, and the destruction that wasteth at noon day, have not yet been commissioned to smite us.

*(To be continued.)*

#### REFLECTIONS.

The contemplative Christian, as he reads one page of Divine Providence after another, and praises God for the developement of the plan of redemption, and for the offer of salvation to the far distant tribes of men, will delight to draw lessons of immediate and practical utility, from the events of the present day. The following thoughts, suggested by the late intelligence from the Sandwich Islands, are offered to the consideration of our readers.

1. Though the circumstances described in the preceding journal are very encouraging, they do not alter the claims of the missionary cause. Had the Thaddeus been shipwrecked on Cape Horn; or had our brethren been denied a residence among the heathen; or had



the observances of idolatry been defended with increasing zeal and obstinacy, and enforced by the terrors of persecution;—it would still have been the duty of Christians to *preach the Gospel to every human being*, and to gain access to the hearts of these pagan islanders, as soon and as effectually as possible. The cause of missions should not rise and fall with every favorable and every adverse occurrence: it should continually rise, till all God's purposes of mercy towards our world are accomplished. Christians should be encouraged and animated by favorable events; but they should never be discouraged and depressed by events of a different aspect. There are two reasons for this, either of which is abundantly sufficient. One is, the command of God is the rule of duty; the other, the promises of God assure the ultimate and absolute triumph of the missionary cause. Let the friends of missions go forward, then, and, after using all the prudence, judgment, and diligence in their power, let them leave the result with Him, who will have *all men come to the knowledge of the truth*.

2. Though the missionaries have met with unexpected facilities, and the arm of the Lord has been made bare for them, still they may be called to trials as unexpected. This should not be forgotten a single day. At the very time we are giving thanks for their kind reception by the princes and people, circumstances may have changed, and they may be suffering from anxiety, and perplexity, from sickness, and extreme weariness, and the inroads of death. They are in themselves frail and feeble, and need the constant supports of divine grace to keep them from falling. Let incessant prayers be offered, then, that they may be succored in the hour of temptation, preserved from every snare, and delivered from the various perils to which even Paul was exposed;—*perils of the heathen, perils of their own countrymen, perils of false brethren*.

3. We should never forget, that the abolition of idolatry is not the reception of Christianity. The carnal heart will feel a determined enmity to the Gospel, whenever it shall be fairly proposed, and clearly understood. Let Christians importunately pray for the enlightening, converting, and sanctifying agency of the Holy Spirit to accompany the first overtures of mercy, which shall be brought home to the consciences of the heathen. Without such an agency, the most pros-

perous external circumstances of the mission will be of no benefit to perishing souls.

4. It seems exceedingly desirable, that the wanderers from Christian lands, who have been, in various ways, thrown upon these islands, should become genuine converts to the truth. Though exiled from the sanctuary for a great part of their lives; and though all their habits are adverse to the purity of religion; yet it is possible that they may be reached by the power of divine truth. Should this be the case, they may be extensively useful to the mission, and the natives. Let this be a subject of prayer at every monthly concert.

LETTER FROM GEORGE PRINCE TAMOREE TO  
THE REV. DR. WORCESTER.

*Atooi, July 27, 1820.*

Dear Friend,

I HAVE now an opportunity to write, which I shall improve, as they do not very often occur. I have not any thing very particular to write, only to express the gratitude I feel toward you and the benevolent Society, which was of so much benefit to me. My regard for your kindness can only be expressed by protecting these servants of yours now in our kingdom. Such care shall be taken of these friends, as I trust will be approved of by you. Truly it is a blessing to this benighted land; and unto the Board our grateful hearts we pour.

I feel very happy myself to have their society. I feel almost in America, and could I render any assistance, it would be with the greatest pleasure.

My father is much pleased with their being here. He is willing to do all he can for them; to give them as much land, as they wish to have, and furnish them with such articles of provision as they may stand in need of. He says, that all that he wants is, to have them teach his people, and not behave like bad white men.

I am requested by my father to send to you for a minister and several mechanics;—house and ship carpenters, cabinet-makers, and with the rest a farmer, and a good sawmill. These my father is very anxious to have. The mill we shall expect to pay for when received. And a good physician; one that is capable of doing his duty. The expenses I expect to pay myself, and support those you send.

I hope you will permit me to choose



some particular friends. For the minister I choose Mr. Stone.\*

As I have many letters to write, I must have them short. I can't close this, however, without expressing my greatest gratitude to you, and my American friends. Could I visit your shore again, it would be with the greatest pleasure. But as it is uncertain, I again bid you farewell. G. P. TAMOREE.  
*Rev. Samuel Worcester, D. D.*

P. S. I am in need of a number of books. If you would be so kind as to send some out by the first opportunity, I would satisfy you for them, letting me know the expenses. You may get such as you think will be useful to me; and as many as you please.

Yours, G. P. T.

*Atooi, August 3, 1820.*

Dear Friend,

AFTER I had closed my letter to you, my father sent word to me, to request you to send him a man that could make powder. If you will be so kind as to take notice of it, he will be much obliged to you. All that you send he will expect to support, in every article whatever. Your obedient servant,

G. P. TAMOREE.

*Rev. S. Worcester, D. D.*

EXTRACT OF A LETTER FROM THE REV. MR. DAGGETT, PRINCIPAL OF THE FOREIGN MISSION SCHOOL, TO THE TREASURER.

"I HAVE received the package of letters from the Sandwich Isles. Tamoree, (George,) writes well. He much laments the defection of Tennooe; but says, "Thomas and John are yet good fellows†—they love and serve their Maker." George expresses much friendship to the mission, and writes in the most grateful terms to me for my counsels and admonitions, which "he hopes will not be in vain." He "hopes the time is not very distant, when he shall be an ardent follower of Christ, &c." I have a letter written to me by his brother *Ka-ka-ree*, who had then been, for a short time, under the instruction of Mr. Ruggles. It is a curiosity."

\* The Rev. Timothy Stone, of Cornwall, with whom George was well acquainted during his residence there. He proceeds to select a cabinet-maker, and a farmer; but it seems not altogether proper to bring their names before the public. *Editor.*

† This is said in a letter to Kummo-oo-lah, a Sandwich Islander now at the school:

LETTER FROM THE QUEEN OF ATOOI TO THE MOTHER OF MRS. WHITNEY.

*Atooi, July 29, 1820.*

Dear Friend,

I THANK you for sending your daughter here. She no your daughter now; she mine. I take good care of her. She live with me; she die here. I very glad your daughter come here. She learn me to read and sew. By and by she talk same I do; and tell me about God. Your friend,

CHARLOTTE TAPOOLEE.

*Queen of Atooi.*

We have added eight pages to the present number of the Herald, for the purpose of laying before our readers a large portion of the intelligence from the Sandwich Islands. Doubtless the expense of such a measure, whenever it shall be resorted to, will be amply reimbursed by the increased donations of the friends of missions.

Several interesting passages from the private journals of the missionaries have appeared in different newspapers. We shall hereafter make such use of them, as our limits will permit.

## MISSION AT BOMBAY.

JOINT LETTER OF THE MISSIONARIES.

*Bombay, July 20, 1820.*

Rev. and Dear Sir,

AT the close of another half year, we have the pleasure of acknowledging the receipt of yours of June 4, 1819, which came to hand on the 18th of March succeeding, and of giving you a general statement of our missionary concerns.

Our last semi-annual communications were forwarded in Feb. last, by way of Calcutta.

On the 27th of May, we had the pleasure of receiving a letter from Messrs. Fisk and Parsons, dated at Smyrna, March 3d. We have learnt from the London Missionary Register, that the Board have recently fitted out a promising mission to the Sandwich Islands. High expectations are doubtless entertained of this mission. Indeed, every circumstance seems to favor its immediate success. It is also with the greatest pleasure, that we hear of the prosperity of the missions among the heathen of our own country. Though we are left to mourn over the unfruitfulness



of our own labors, we cannot fail to rejoice, that others have the happiness of seeing the blessing of the Lord upon the work of their hands.

*Sickness in the mission families.*

Since the date of our last communications, no special alteration has occurred, either in our circumstances or prospects. We have had more or less sickness in our families, but hitherto our lives have been spared. About the 20th of May, brother and sister Nichols came from the north part of Salsette, where they had been residing a few months, to Bombay, for the purpose of obtaining medical aid; both of them having an intermittent fever. Mrs. N. has now recovered her usual health; but Mr. N. is still feeble. His fever has been very severe, and obstinate. During 50 days past, he has been almost wholly confined to his bed; has suffered much pain; and is of course much reduced. Dr. Taylor has given it as his decided opinion, that brother N. should lose no time in getting to sea, as the only effectual means of restoring his health.\*

The cholera, which has proved so fatal among the natives in various parts of India for two years past, has this year also raged in Bombay and its vicinity. But we are happy to state, that this dreadful disease has now almost wholly subsided. Truly the Lord has a controversy with this people; but instead of forsaking their idols, and turning to the Lord, they fly to their idols, and implore protection from gods that cannot save them.

*State of the Schools.*

Our schools have been considerably impeded by this sickness among the people; but, as a general thing, they are much in the same state as when we last wrote. We are happy to learn, by your last communications, that you so highly approve of this branch of our labors, and give us the privilege of enlarging the number of our schools. We have ever considered these schools as a very important part of our missionary operations; and their importance increases in our estimation, as we see their

tendency towards the promotion of the great design of our mission. We conceive, that the system of instructing the rising generation in this country, by means of free schools, is not only a system the most popular among Europeans residing in India, but does in fact promise the most extensive and permanent utility. The good effects may not be immediately realized; but there is every reason to believe, that many of the next generation will rise up and call those blessed, by whose liberality they have become able to read the word of life, and prepared, by having their minds less shackled with the superstition and bigotry of their ancestors, to judge for themselves, in matters of the greatest moment. If ability to read the Word of God be desirable, and one of the most important means of bringing the heathen to the acknowledgment of the truth,—then free schools are important and necessary. Only a small portion of this people are taught to read. Such is their poverty and indifference on the subject of giving their children the means of education, that there must be a great revolution in the state of society, before they will themselves generally attempt to provide the means of instruction for their own children.

Our most favorable opportunities for communicating religious instruction are connected with the schools. We not only command the attention of the boys in the schools; but other people also share in the admonitions given at the school rooms. It is not uncommon to see from 20 to 50 persons standing around the doors to hear the boys read, and repeat their lessons, catechisms, hymns, &c.

By a recent paper received from his excellency the governor, in answer to a communication we made to him on this subject, we have permission to visit the continent from time to time, for the purpose of superintending schools. After the present rains are over, we hope to enlarge our number of schools on Salsette; and on the continent.

Not many months ago we inserted in the Bombay newspapers, a general history of our native free schools, in hope of obtaining some pecuniary aid for their support. We have received but one donation. As a general thing we cannot expect that such proposals from us will, at present, meet with much success. But we flatter ourselves, that our plan of native schooling will not fail of success for want of pecuniary aid

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\* Before this letter was sent, as appears from an appendix, the design of a voyage was given up.



from the Christian public of our own country.

There has recently been quite a revolution in our Jewish school in Bombay. From some religious scruples, as we suppose, (though we find it difficult to learn particulars,) the Jews have established a school for their own children; and, for a few weeks, our school was almost wholly deserted. But many of the boys have returned; and we presume, in a short time, our school will consist of its usual number. This movement among the Jews immediately succeeded a number of evening meetings, which we appointed among them. We do not consider this circumstance as an unfavorable occurrence. The Jews must of course be disturbed; in proportion as they reflect on those Christian doctrines, which, from time to time, have been recommended to their serious attention. We pray God, that this event may be a presage of the conversion of some of these children of promise.

You inquire, whether we have an opportunity of distributing Hebrew Testaments among the Jews of this place? In reply, we must say, that we hardly know of a native Jew in Bombay, who could derive the least benefit from the Hebrew Testament. Though many pretend to read Hebrew, yet they are, in general, as ignorant of the Hebrew language, as the Hindoos themselves. There are, however, considerable numbers of foreign Jews, who visit Bombay, from Persia and Arabia, for mercantile purposes. We think it very desirable, that a few copies of the Hebrew Testament should be sent us, that we may be able to embrace any opportunity of supplying those Jews, who can read the Hebrew language.

With regard to the distribution of Mahratta books, you inquire how many we could possibly distribute if we had them on hand? In reply, we remark, that the number of applications for books, and the number which we give away, is by no means the same. We might probably give away hundreds of books in a single day, if we made no restriction. Our general practice is to inquire whether the applicant can read; and whether he has not previously been supplied with the same book.

That you may see how many books we have distributed since the commencement of our printing, we send you a catalogue of all the religious books we have printed, and also the

number of books now on hand. As a general circumstance, we conceive that the demand for books will depend very much on the number and prosperity of our schools. No small portion of the applications for books are made, by persons whose curiosity has been excited on seeing books in the hands of our school boys; by hearing them read in the schools; or by receiving information from the scholars, that we have books for distribution.

#### *Printing Establishment.*

With regard to your inquiry, Whether we think it desirable to enlarge our printing establishment? we reply, generally, that we are able, with our present apparatus to print as fast, as the immediate demand for books requires. We shall soon need a new supply of Mahratta types to keep that part of our fount good, which is worn out by use. But we do not at present think it judicious to print much faster than we can distribute. We hope eventually to accomplish the printing, as well as the translation, of the whole volume of Sacred Scripture.

#### *Distribution of Books.*

We have sent some hundreds of books into various parts of the continent, which we have not personally visited. Kader Yar, the native, whom we have baptised, and concerning whom we have previously written you, has taken a number of tours on the continent, for the purpose of distributing books. He has now gone to his native place, Hyderabad, and has taken with him a good supply of the Gospels, tracts, &c. Though the number of books distributed on the continent has not been great; yet books have been sent to many of the most important towns, both in the northern and southern Concan. We should deem it a vast acquisition to our mission, could we find even a few faithful natives, suitable to be employed in distributing books in those parts of the continent, which we cannot visit ourselves; and we hope that we shall, ere long, be possessed of means for distributing the Scriptures much more extensively, in the vast regions of heathenism that lie beyond us.

#### *Preaching the Gospel.*

We have now given you, dear Sir, a general view of the state of our mission, though we have said but little of



our personal labors, by way of direct religious instruction; or, in other words, of our preaching the Gospel to the heathen. We do not mention this branch of our business last because we esteem it of small consequence. We do not forget, that this is our principal work;—that it is by the *foolishness of preaching*, that God is pleased to save them that believe. But, on this part of our work we can, at present, say nothing new or interesting. We continue to make it a part of every day's employment to go out among the people, for the purpose of imparting religious instruction.

Since our last letter to you, we have spent considerable time in various itinerating tours, both on the island of Salsette, and on the continent. We have from time to time attended meetings, which we had appointed, at various school rooms in Bombay. These meetings have generally been in the evening; the number of attendants varying from 30 to 200. In some instances, a good degree of regularity has been obtained; and our hopes have been occasionally excited by seeing a good degree of attention given to our preaching. Our hearers are of various sects, Hindoos, Musulmauns and Jews; and generally a few females. Not unfrequently the boys, who belong to the school at which the meeting is held, unite with us in singing.

The work of communicating Christian instruction to the heathen, though in many respects attended with the greatest pleasure, is, in others, attended with difficulties. Here we come in close contact with the peculiarities of heathenism. Whatever truth of the Christian system we introduce, if urged upon their attention by those motives which the Gospel presents, it cannot fail to show them, that their own system of religion is invaded, and their *shasters* condemned. Though the people generally give a verbal assent to our instructions, yet they usually show much indifference to our teaching. An exclusive proselyting religion is so repulsive to the feelings, and so contrary to the creed of the Hindoos, that when told there is no other Savior than Jesus Christ, and no other way of salvation than through faith in his blood and righteousness, they seem always ready to consider the assertion as applicable to Europeans, or Christians, and will hardly give us credit for speaking our real sentiments; when we plainly de-

clare to them that Christ is the Savior of Hindoos, as well as of Europeans. In some instances, however, we have evidence, that the truths of the Gospel do approve themselves to the consciences of those who hear; not in bringing them to repentance, but in producing in their minds such a conflict between their hearts and consciences, that they cannot wholly conceal their feelings. In other instances, we not unfrequently see the most violent passions exhibited, and hear the most abusive language both against our blessed Savior and ourselves. A volume would not suffice for an enumeration of all the difficulties we meet, and the obstacles we encounter, in preaching the Gospel to this people. But we are not insensible, that a great portion of them result from our own deficiencies. For these we desire to be humble before God, while we pray, that the trial of our faith may work patience, and patience experience, and experience hope; and that the hope may not be disappointed; but that, in due time, we may see an abundant harvest springing from the precious seed, which, in much weakness, we are endeavoring to sow in this barren soil.

Think not, dear Sir, that we are disheartened in our work, though we freely speak of our discouragements and want of success. The promises of God are our comfort and support in the land of our pilgrimage. We are encouraged in our work, knowing that the Lord will accomplish all that he has spoken, and that even this people, with all other heathen nations, will eventually see the salvation of God.

We doubt not, that our patrons and Christian friends entertain a deep interest in the success of our labors, and daily pray for the blessing of God upon our efforts. This persuasion gives us animation; it strengthens our hands, and encourages our hearts.

We rejoice that the Board, and our other Christian friends, have so much encouragement in their various and increasing efforts for the spread of the Gospel. The western wilderness blossoms under your hands;—the mission at Ceylon is already crowned with precious fruits;—the most favorable results are reasonably anticipated from the mission to the Sandwich Islands;—and the highest interest is excited, in the Jerusalem embassy. Our mission, though the oldest, seems hitherto the most unfruitful. From the beginning it has struggled with many obstacles.



To a missionary probably no part of the heathen world presents greater obstacles than this part of India. But though we thus speak, we would assure our patrons, it is not the language of despondency. We consider this station as important as we ever did, and rejoice in having devoted our lives to this work, and earnestly look forward to the time when more laborers shall be sent into this extensive field.

However dull we may be in learning other important lessons, surely we are placed in a favorable situation for learning, that success must come from the almighty energies of the Spirit of God. If our efforts are ever blessed to the conversion of the heathen around us, we must be constrained to give all the glory to God.

We have the pleasure of informing you of the arrival of the Rev. Mr. Kenny, a missionary from the Church Missionary Society. He is the first missionary sent by that Society to this part of India.

Now, dear Sir, we conclude our miscellaneous epistle, by intreating the continuance of your prayers for us, and the work in which we are engaged.

Yours most sincerely in the fellowship of the Gospel,

G. HALL,  
S. NEWELL,  
H. BARDWELL,  
J. NICHOLS,  
A. GRAVES.

P. S. We have no opportunities of forwarding letters directly to America.

July 27. We have this day heard of the death of the Rev. Mr. Pritchett, a missionary of the London Society at Vizagapatam.

We would inquire, whether some of the Tract Societies in America would not aid that department of our mission.

The preceding letter was sent by the way of Calcutta and England, and but recently came to hand.

With respect to the importance of the Bombay mission, this may be a proper occasion of saying, that a gentleman now in Boston, who has spent much time in India, and is a warm friend of missions, thinks that the efforts of all missionary societies should be directed against the superstition and idolatry of Hindoostan; of all societies, we mean, whose missionaries can gain access to this part of the heathen world. The progress of Christianity in Calcutta and its neighborhood proves, that

if the religion of Bramha were beset on every side, by the united energies of Christendom, the tottering fabric of falsehood would soon crumble into ruins.

### MISSION AMONG THE CHEROKEES OF THE ARKANSAW.

The following journal, kept by Messrs. Finney and Washburn, during their travels and labors of the last year, has recently come to hand. While the reader considers the privations, and weariness, and sickness, and premature death, to which the missionary voluntarily exposes himself, let the inquiry be brought home to the conscience, "*Do I thus deny myself, and make sacrifices to my Savior's cause?*"

Elliot, Jan. 3, 1820.

AFTER a very long, toilsome and fatiguing journey, we all arrived in health at this interesting spot, consecrated by the prayers, and supported by the charities, of thousands. God has indeed manifested himself a faithful and covenant-keeping God to us, in our wearisome pilgrimage. In all our trials he has supported us;—in all our difficulties he has aided us;—in all our dangers he has preserved us. May we feel our obligations to him, and, with the Psalmist, call upon our souls and all within us to bless his holy name. Having experienced the deadening effect of journeying, and having been, for a considerable time, deprived of the society of Christians, seeing only those, who are ignorant of God and eternal life, it was peculiarly grateful and refreshing to our hearts to meet and enjoy the Christian fellowship of the brethren and sisters of this establishment. What we have seen of the deplorable ignorance and wretchedness of the heathen will, we hope, enlarge our desires and increase our zeal for their salvation.

5. Met with the brethren of this place, to confer with them concerning our mission. In consequence of high water, and a letter from the Corresponding Secretary, giving conditional directions, it was the unanimous advice of the brethren, that we defer, for the present, our journey to the Arkansaw. With this opinion we reluctantly concurred.

18. In conformity to the advice of the brethren, concluded to make our arrangements for procuring a boat for the use of the Arkansaw mission. From the best information we can obtain, it will be utterly impossible to convey, by



land, families and baggage from this place to the field of our labors. We deem it expedient to make these arrangements now, that means may be at hand when wanted.

27. Having heard that the high waters would not prevent our journey to the Arkansaw, and having deliberated more maturely on the subject, the brethren advised us to proceed as soon as practicable.

Feb. 7. Left Elliot to proceed on horseback to the Arkansaw, by way of the Walnut Hills.

18. Arrived at the Hills. When we commenced our journey, we expected that five days travel would bring us to this place, and five more take us to the Arkansaw Post; but twelve days toilsome labor have been spent in getting hither.

19. Rode to Warrenton to make inquiries respecting the way to the Arkansaw. Found none, who deemed it safe or expedient to enter the swamps of the Mississippi, in the present state of the waters.

20. Brother Washburn preached in the neighborhood of the Hills, from John iii. 3. Congregation small, but attentive. Much good might, with the divine blessing, be done by a faithful missionary in this region.

21. Resolved, that an attempt to proceed further, at present, is inexpedient. What the Lord intends by this disappointment is unknown to us. Our feelings are tried; but the cause, in which we are engaged, is his, and he will take care of it. In the evening, had the privilege of meeting again for divine service. Brother Finney preached from James i. 6.

23. Left the Walnut Hills, to retrace our steps through the wilderness to Elliot.

29. Arrived at Elliot in safety. Found our families and the members of the mission in usual health. Concluded to consider ourselves, for the present, as members of this mission; that while our own is postponed we may do what we can for the furtherance of the same cause here.

March 11 Contracted with Mr. Payton, a gentleman from Tennessee, to procure for us a keel-boat in New Orleans. He will freight it for himself, and deliver it here at first cost. [It will be seen that we have transcribed nothing from our journal, while at Elliot, except what related exclusively to our own mission.]

May 16. Left Elliot on horseback to make a second attempt to reach the place of our destination. Brother Fisk accompanied us to the Hills, to transact business for the Elliot mission, and to take back our horses. Rode about 30 miles, and encamped under the spreading branches of a tree.

17. Killed a rattle-snake. Brother F. very narrowly escaped being bitten, as the snake lay coiled up by the path, and sprung at his foot as he passed. Rode about forty five miles, and lodged again upon the ground.

18. Reached the house of Mr. Leslie, a white man in the lower part of the nation, just in time to escape a hard thunder storm.

19. Arrived in safety at the Hills. Four days travel has carried us over the same ground, which occupied us twelve days last winter. So great a difference is made by the high water.

21. Sabbath. Met with the people in the neighborhood for public worship. Brother W. preached.

23. Still at the Hills. As yet no boat has arrived; but we are hourly expecting one to take us up the river. Payton's boat, for which we contracted, arrived this morning. Went on board and examined it, so far as practicable when laden.

24. Brother Fisk left us this morning to return to Elliot, in company with Mr. Payton and others. The parting with this dear brother was painful to our feelings; as it seemed impressed on his mind, that our next meeting would be in eternity; he, at the same time, forcibly exhorting us to fidelity in our Master's service.

26. About 7 o'clock in the morning, the steam boat Fayette passed the Hills, and took us on board for the mouth of White River, a distance of 210 miles. After proceeding about six miles very pleasantly, a part of the engine gave way. The capt. with a number of hands, returned to the Hills for repairs. By this accident the boat was detained 23 hours.

28. Run upon a sand bar. It was our intention to have had public worship to day in the cabin, but such were the noise and confusion, occasioned by the grounding of the boat, that it became impracticable. Our situation is very unpleasant. We know not that any on board either fear God or regard man. The whole crew, officers and boatmen, both deck and cabin passengers, are shockingly profane. And all, when not



necessarily engaged, are gambling, drinking, and swearing.

30. Arrived early in the morning at the mouth of White River. Were rejoiced at leaving the steam boat, where we had been so much pained by the filthy conversation of the wicked. But more especially were our hearts made glad, that we had reached the territory, in which the field of our future labor is situated. Were grateful to our Heavenly Father, that he had prospered us thus far on our journey, and felt disposed to bless God and take courage.

31. After putting our baggage on board a skiff we had purchased, tried our skill as watermen; but soon found our strength inadequate to ascend the river, against a strong current. Were, however, providentially favored through the kindness of Col. Davis of Ohio, who was ascending the river in a keel boat, through the *cut-off*, to the Post. He generously gave us a passage.

*June 2.* Arrived at the Post. Learned, that the agent for Indian affairs, Maj. R. Lewis, had resigned his office, and left the territory, and that Gov. Miller was absent. Were informed, that war was expected to take place between the Cherokees and Osages. We are in doubt, not knowing what to do, as the permission of the governor is necessary, in order to enter and settle among the Cherokees. The Lord will direct.

*Sab. 4.* Brother Washburn preached to the people of the place, collected at the house of Mr. Blackburn, a methodist minister, with whom we have taken lodgings. It is painful to witness the deplorable state of morals in this place. The Sabbath is awfully profaned; idleness, drinking, swearing, and gambling almost universally prevail. Gambling, especially, is practised by all ages and both sexes to such a degree, that even females sometimes play all night to the neglect of their families and the disgrace of their sex, to say nothing of their sin in the sight of God.

*Sabbath 11.* Held public worship again with the people at the Post. Brother Finney preached.

14. Gov. Miller returned from his tour up the Arkansaw river, on a visit to the Cherokees and Osages. Had the pleasure of an interview with him in the afternoon. He expressed his cordial approbation of our object, and assured us of his readiness to render our mission all the aid in his power. From him we learned more particularly the origin

and progress of the difficulties between the two tribes. He succeeded in obtaining a postponement of hostilities till the next autumn. He informed us of the appointment of an agent, who is expected here in a few days, to succeed Maj. Lewis. His name is Brearly; he is from N. Jersey, and was lately a colonel in the U. S. army.

15. Had a second interview with the governor. His pressure of business and company has as yet prevented his preparing letters and papers for our use. It is now 17 days since our hired men and horses were to leave Elliot; which allows nearly a week longer, than we supposed requisite to perform the journey; but they have not come, nor have we any information of them. We fear our men have either found the way impassable, on account of waters, or too blind to follow, in an uninhabited wilderness. Our suspense and delay are very painful.

17. The men arrived with our horses from Elliot. Their hardships must have been severe. They had numerous creeks, bayous, and ponds to swim, and swamps and cane-brakes to pass, in a trackless way. On account of its obscurity they lost the right course, and wandered in the wilderness without food for themselves, or their horses, for several days. But their lives and health have been mercifully preserved. We fear the horses will be lost, on account of these hardships.

*Sabbath, 18.* Mr. Washburn preached to an attentive audience. At evening our hearts were rejoiced by the arrival of the brethren, Orr and Hitchcock. They rowed on the Sabbath, after hearing we were at the Post, in order to join us before our departure. We can now perceive, in part, the good resulting from our delay at this place, occasioned by the difficult wanderings of our hired men. "A man deviseth his way, but the Lord directeth his steps." We would feel devoutly grateful to the Preserver of men, for his abundant mercy to these dear brethren, in granting them a prosperous though laborious journey from Pittsburgh to this place;—especially that their health has been preserved, at this unfavorable season.

20. Left the Post to pursue our journey to the Cherokee country; all of us on foot, as our horses were so far exhausted as to be unable to carry anything more than our necessary baggage and provisions. According to the best



information, our journey will be long and wearisome, and attended with difficulty. We must either pass through a prairie 90 miles in extent, almost destitute of water, and infested with such multitudes of flies, that the only way to pass it is to travel in the night, and lie by in the day, surrounding ourselves with smoke;—or we must travel in the woods, through bayous, and swamps. The latter will be preferred.

22. A cold, taken by lying on the ground, and the fatigue of walking, have produced in brother Finney a considerable fever. One of our hired men, also, is threatened with severe sickness.

23. The hired man appears somewhat better. Brother Finney's fever continues. It is evidently of the bilious kind, and our fears are considerably excited. Travelled about four miles, and were obliged to lie by on his account, and to have recourse to medicine. Brothers Washburn and Orr, with one hired man, set off in a canoe for Little Rock, leaving the rest to come forward with the horses, when able. They soon found their canoe too small for the purpose; and after upsetting it, by which themselves and their baggage were thoroughly drenched with water, they were obliged to return. About the same time, the hired man was attacked with severe pains in the head and back, accompanied with a general ague. His disease was obviously the intermittent fever.

24. All at Mr. Embrie's. The last mentioned hired man considerably worse.

25. Brother Finney still very ill. The other hired man, whom we hoped to be recovered of the first attack, taken with the ague and fever.

28. Brother Finney's fever has changed to a regular intermittent, of the every day kind. Brother Orr is also attacked with the bilious fever, attended with considerable nervous affection. One of the hired men much better. Four of our number are now confined. What is intended by these dark providences we know not; but would be still, and know that the Lord is God.

29. Despairing of a restoration to health where we are, on account of the adjacent low ground, and swamps, we resolved to make a second attempt to proceed up the river. Accordingly hired two men to assist brother Washburn, to take the sick up the river in a periauger, while brother Finney with one hired man goes by land.

July 1. The company by land arrived at Little Rock. The hired man had two severe paroxysms of ague and fever by the way.

3. The company by water reached Little Rock. The hired man with them appears perfectly restored, and brother Finney much better, but brother Orr is quite low, and it is thought best to wait a while, that medicine may be administered.

4. Brother Finney seems almost restored to health, but brother Orr had a very sick day. Brother Washburn preached to a small circle.

5. Brothers Finney and Orr set out on horseback from Little Rock; the rest by water in a canoe. Proceeded in this manner about 12 miles, when we came together at Chrystal Hill. While waiting there for refreshment brother Orr had his first shake of the ague. We considered this change in his complaint, as a very favorable circumstance. In the evening, proceeded about three miles further and put up with a Mr. Pyath, who is the first pious man we have seen since leaving the Post.

6. Detained by the sickness of the company. Brother Finney's fever returned with great violence.

7. Travelled in the forenoon about 16 miles; but were unable to proceed in the afternoon. Have, however, occasion for thankfulness that health is enjoyed by any of the company; and that we find, in this "valley of dry bones," any who love our Lord, and who are disposed, in any measure, to favor our object. We are now at the house of a Methodist, who appears friendly to us, and much interested in the object of our mission.

8. Our Christian friend refused any compensation for our entertainment, and generously furnished us with a horse and boy to help us forward to Cadron, where we arrived about 7. A. M. and were unable to proceed further.

9. *Sabbath.* Brother Washburn preached.

10. As travelling in the hot sun seemed injurious to the sick; and as they can be comfortably accommodated where they are; it is judged best that they should remain for a time, while others proceed to the Cherokees, and prepare the way for convening a council. Accordingly, brother Washburn, with one hired man, set out for the Dardanelle, leaving the rest for a return of health sufficient to pursue their journey. He rode about 28 miles to the



first house in the Cherokee nation. Here he was taken sick. Symptoms those of bilious fever.

11. Brother Washburn started with a guide to proceed to Mrs. Loveley's (who is the widow of the former agent,) expecting to reach that place to day, but the guide becoming bewildered, led him astray. After the departure of the guide, he and the hired man wandered about 25 miles out of the right path, which they did not find till nearly night. During this time, brother W. had a high fever, attended with severe pains throughout the system. At night they encamped, without fire, food, or water.

12. After riding about 45 miles in the wilderness, in different directions, they arrived at Mrs. Loveley's. They encamped last night, as it proved, only five or six miles from her residence. After passing about half this distance, the road divided. The path most travelled was taken, which led to *Ta-ka-to-ka's* village. They were still as far from Mrs. L.'s, as when they started in the morning. Inquiry was made of the chief; but a wrong direction was given. The probability is, that he had the impression, that Mr. W. was an agent of the government, sent to attend a council soon to be holden, to use his influence with the chiefs in dissuading them from hostilities with the Osages,—of which this chief was very desirous. Hence, he put Mr. Washburn into a path which led him and the hired man directly from the place they were seeking. By this unfaithfulness, they were subjected to a ride of forty miles. During all this time, brother Washburn's fever and pains continued very distressing; and he had taken no refreshment since the morning of the preceding day.

13. Brother Washburn's fever changed to an intermittent, very violent in all its stages.

16. The hired man taken again with fever and ague.

17. John Jolly, principal chief, and capt. Rogers, public interpreter, called on brother W. at Mrs. Loveley's. They manifested great indifference respecting a school among them, till they were informed we were the missionaries promised to *Tol-lon-tis-kee*.<sup>\*</sup> Jol-

ly's countenance then immediately brightened with joy, and he assured brother Washburn, that the nation would give us permission to select any place we should choose for our school.

18. The chiefs and headmen are holding a council respecting war with the Osages. A large majority are against the measure; while some are strongly determined in favor of it. It might have been a good time, after the discussion of the subject of war, to have made known our object, the nature of which is "peace, and good will to man;" but brother Finney had not arrived, and brother W. was confined with sickness. He, however, sent them a *paper-talk*, letters, credentials, &c. The chiefs deliberated on the subject; but thought not best to answer decisively, till they see us both in council.

[The following notices are given respecting those of the company, who were left sick at Cadron.]

10. In the evening, as the brethren were about to attend prayers in their room, a shocking outcry of oaths and rage was heard in the yard near the door. It was between the *master and his slaves*. The issue was a hundred lashes on the back of a negro woman tied up to a post of the piazza. None of the company had ever before witnessed a scene so horrid.

11. All the sick somewhat better. Brother Hitchcock, who has hitherto been well, and who was left to nurse the sick, was himself taken very ill.

12. Brother H. who in the morning appeared relieved from the violent attack of yesterday, had, in the afternoon a chill and fever.

17. The sick at Cadron considered themselves sufficiently recovered to justify an attempt to proceed. Hired horses and rode to Peconory, a distance of 20 miles. Brothers Finney and Orr and the hired man, had experienced no agues since the 9th, and all appeared to be regaining strength. Brother Hitchcock suffered an ague and fever after reaching Peconory.

18. The brethren at Peconory detained by hard rain. Brother H. more ill than before.

20. The company at Peconory set out on horseback, with a guide sent them by brother Washburn, excepting

<sup>\*</sup> See *Mis. Herald* for Aug. 1818. The promise, here referred to, was made by the Treasurer and Mr. Cornelius, to the council held at the Cherokee agency, May 28, 1818. *Tollontiskee*, who was thought the ablest

man among the migrating Cherokees, died after attending a council at St. Louis, Nov. 1818.



brother Orr, who obtained a passage in a boat.

21. The brethren reached Mrs. Loveley's apparently as well as when they left Peconory, though much fatigued. By the way, they were assaulted by some Indians of the Cadow tribe, who were in the nation as allies of the Cherokees against the Osages. These Indians seized one of the horses by the bridle, and claimed it as theirs. After some contention, the owner, whom the brethren had hired to accompany them, gave up the horse. On their arrival they found brother Washburn still very sick, though it was hoped, some better. The hired man with him on the recovery.

22. Brother Finney again attacked with the intermittent. He had a very sick day.

23. Brother Orr arrived in a boat. He suffered considerably in his short passage for want of suitable food and exercise. His health not so good, as when he left Peconory.

26. The whole company now together. Brother Washburn has had very violent fevers and agues, from the commencement of his attack; but to-day his fever was so severe as to produce cramp in the stomach, excessive pain in the head, and high delirium. For a time, fears were entertained of his speedy death; but the Lord in mercy relieved him from pain, and restored his reason.

(To be continued.)

## MISSION AMONG THE CHOCTAWS.

### LETTER FROM MR. KINGSBURY TO THE TREASURER.

IT ought to be observed, that various causes, which cannot be described here, had united to prevent the missionaries in the Choctaw nation, and among the Cherokees of the Arkansaw, from being fully informed of the pecuniary wants of the Board. One of these causes was, a constant hope that it would not be necessary to curtail the expenses at any of the missionary establishments. The letters from the Corresponding Secretary to Messrs. Finney and Washburn, in the Arkansaw Territory, were unhappily lost by the way. This left them much perplexed as to the manner in which they ought to proceed; but, as the season was approaching, when they expected to set out for their new station, they thought it best to draw on the Treasurer for money enough to bear the estimated expenses of

their establishment, through the ensuing summer and fall. As Dr. Pride was about to visit New Orleans to transact business for the Choctaw mission, the bills of exchange were delivered to him to be negotiated there, and notice of them was, at the same time, given to the Treasurer. It was in answer to this notice, that the letter was written, which Mr. Kingsbury mentions. On the presumption that Mr. Washburn would remain at Mayhew till the letter arrived there, and that Mr. Kingsbury would of course see its contents, it was not addressed to them jointly, as it otherwise would have been. In this letter, the threatened embarrassments of the treasury were plainly stated; and the necessity of avoiding drafts upon it, from the Indian missions, was urged.

The Treasurer has since been obliged to inform the missionaries in the Cherokee and Choctaw nations, that he could not meet their drafts, unless greatly diminished in frequency and amount; that the missions in the east are, at this moment, suffering embarrassments for want of money; that adequate remittances cannot be made for their supply; and that, unless the Treasury should be speedily replenished, it will be necessary, that many of the operations among the Indians should be suspended.

Our readers need to be informed, that the new station, on *Ook-tib-be-ha* creek, has received the name of Mayhew, in affectionate remembrance of Mr. Mayhew and his descendants, missionaries among the Indians on Martha's vineyard. To that station Mr. Kingsbury removed his family last October. He is obliged, however, to spend much of his time at Elliot; and it is to be feared, that the laborious superintendence of the two stations, the anxious wish to meet the expectations of the natives in other places, added to the apprehension of being compelled to lose advantages already gained, and to send the children away from Christian instruction into the forest, will be more than he can sustain.

*Mayhew, March 26, 1821.*

My Dear Sir,

ON my arrival here last Saturday evening from Elliot, I found a letter, in your hand writing, to brother Washburn. As he had left the nation, I took the liberty to open the letter, that I might know whether it must be forwarded, or whether a duplicate had been sent to the Arkansaw. If I transgressed the bounds of propriety in doing



so, I hope it will not be without its use to the cause.

This was the first direct information I have had of the very great embarrassments, which threaten the Treasury of the Board. Judging from the receipts for a few months past, and knowing the heavy drafts which were made on you for the Arkansaw mission,—and that much money was wanted for the other missions, I had in part anticipated the result. But the blow has fallen heavier than I expected. We are indeed brought into difficulty,—and know not what to do. We would wish to do that, which, on the whole shall be thought best. If I know my own heart, I have not a single desire that our missions should be supported at the expense of the other great benevolent objects of the present day.

It is most evident, that all these objects might be supported, if all the professed followers of Christ would make those exertions which they might make without any serious diminution of their property. But admitting that some self-denial is to be practised;—that some temporal advantages are to be given up; is not the cause worthy of such an effort?

I hope the present embarrassing circumstances, into which we are brought, will make us better missionaries; more economical, more willing to conform to any circumstances, in which the providence of God may place us. And happy would it be, if Christians should be brought to feel, that the kingdom of Christ is not to be established on the ruins of Satan's empire, without a *struggle*,—without a *sacrifice*;—and that *this sacrifice ought to be, and must be, made*.

I am confident, that if the friends of missions knew our situation, they would cheerfully grant that aid we so much need. But they cannot fully know it, unless they were here, and had a full view of the circumstances in which we are placed.

So feeble has been our strength of late, and so completely has our time been occupied in keeping along the indispensable labors of the mission, that it has not been possible for us to make our condition known, as it might otherwise have been.

After a long and fatiguing journey, and many unexpected delays, a part of our helpers have arrived, and the others are expected shortly. These dear brethren and sisters have come with hands and hearts prepared to do any

thing, and to submit to any circumstances, which necessity may require. We have been greatly strengthened and encouraged by their arrival.—At this very moment,—when every arm was nerved with fresh vigor for the work,—we learnt, that the pecuniary aid, on which we relied, was likely to fail; at least, so far as greatly to embarrass our operations, and render doubtful our ultimate success.

At Elliot we have a flourishing school of 80 children, who are improving very fast; and we should soon be in a situation to provide for them with much less expense than heretofore. At Mayhew we have ten buildings, for various purposes, erected, and nearly completed;—and boards, shingles, &c. in readiness for the school-house, dining-room, and kitchen. We have also about 70 acres of excellent land inclosed, and partly ploughed; and we have made every preparation, which our circumstances would admit, to commence a school in the autumn, with such a number of scholars, as we should be able to support.

During the six months past, a considerable debt has been accumulated. Several hundred dollars will also be needed to pay the freight of our supplies from New Orleans and Ohio. Two or three more horses must be purchased, in order to till our plantations the ensuing season. In short, this is the season when our great expenses for the current year, except for the hire of labor, must be incurred. If we have not the means of tilling our land, we must purchase corn next year, at twice the cost of raising it. If we are not able to procure our supplies at New Orleans and Mobile, at the time when they can be brought up the river, we must purchase next summer, at double the expense.

To meet all these demands, it would seem necessary to draw on you for at least \$2,000. But, under existing circumstances, all payments, which can be deferred, will be; and every kind of business, not indispensable to the existence of the mission, will be suspended. I shall not draw on you, except in case of absolute necessity.

As to our own personal circumstances, we feel no anxiety. So far as our temporal comfort is concerned, we should consider it a sweet relief, to leave all the buildings and improvements we have made, and to retire to some part of the forest, where we could be-



gin anew, and with our own hands supply our wants.—But to the cause, in which we are engaged, we feel a strong attachment. It would be painful to see that property, which has been intrusted to us by the hand of Christian charity, and which we have been laboring for years to improve for the education of these children,—sacrificed and lost, for want of a little more aid to keep it in successful operation. It would rend our hearts to see these children sent back again to roam their native forests, without one friendly hand to guide them. Should we not give the Indians reason to suspect, that we came only to deceive them? And that, instead of doing them the good we had promised, we had only discovered to them more of their wretchedness?

It must be evident, that unless we have the means of paying our debts, and obtaining provision for the family, and of making such further preparations at Mayhew, as will enable us to commence a small school in the autumn, we cannot retain our present standing. We must also make vigorous exertions to raise provisions for both establishments. If we lose our present advantages, they must be regained by more vigorous efforts and additional expense, or the missions, in their present form at least, must be given up.

We are still confident in the opinion, that when the buildings are completed, and the plantations in full cultivation, these missions may be supported without drawing large sums of money. We believe, that with the common blessing of Providence, the appropriation of the natives, together with the aid, which may be expected from the government, and the donations in clothing and provisions, will go far towards supplying our wants. We shall look with anxiety to the indications of Providence, to know whether we shall be considered worthy to occupy our present station. Will the Christian public see those, who have volunteered to wear out their days in a sickly climate, sinking under a burden, which *alone* they cannot sustain—but which, *with the assistance of their brethren throughout the country*, could be easily borne? Shall we be hurried to an untimely grave for want of that friendly aid, which might so well be afforded? We are certain this would not be the case, could our circumstances be fully known.

In my last, I informed you of the arrival of brother Cushman and his fam-

ily, and brother Hooper, at Mayhew. You will be anxious to know something respecting their associates. Brother Smith and his family, and brother Dyer, (who had gone to their assistance,) and Miss Thacher, left the Walnut Hills about the middle of February to proceed to Elliot by water. I arrived at Elliot on the 15th inst. No information had been received of the company, after they left the Hills. Twice our men had been sent down to their assistance; but returned without meeting them. The hands who went down in our boat to the Hills, returned by land on the 16th, the day after I arrived. On their way down, they passed the family about 130 miles below Elliot. Our dear brother and sister Smith had, but a few hours before, consigned to the silent grave the body of their oldest son. They were in great want of assistance to row up their skiff. Four men were immediately sent down to their assistance. They returned on the fourth day, with the family. All, who remained, were in good health. They had been six weeks on their passage from the Hills to Elliot. It was expected that brother Byington would have accompanied them; but, on account of Miss Frissell's sickness, he was obliged to remain at the Hills.

The skiff was sufficiently heavy for four men to row up; but the two brethren, with the assistance of Mr. Smith's son, preferred to take this labor upon themselves, rather than incur the expense of hiring another hand. After the death of the lad, there were only two to labor at the oars; and the river proved much more difficult of navigation, than had been expected. Miss Thacher, and Mr. Smith's eldest daughter, took their turn at the helm.

Brother Byington,\* brother Bardwell and his family, and Miss Frissell, are still at the Walnut Hills, waiting an opportunity to be conveyed up the river.

The delay, which has attended the journey of our brethren, will not render their arrival less acceptable. They have used all possible economy and despatch, which the route they took would admit of. We have much needed them here. But our disappointment is forgotten in the joy we feel at seeing such laborers on mission ground. Our dear

\* By a letter from Dr. Worcester, dated Natchez March 23d it appears, that Mr. Byington had arrived there, and, together with Dr. Pride, would accompany him to Elliot, as soon as his health would permit.



brother and sister Smith bear their repeated bereavements with great composure; and are more than ever desirous of devoting themselves to the sacred cause of enlightening the heathen.

Brother Williams has for some time been in a low state of health, with the fever and ague.

Rest assured, my dear Sir, that I have the fullest confidence, that your anxiety for the Choctaw mission will dispose you to do every thing for it, which the state of the Treasury, and the wants of other missions, will admit.

With sincere respect,

Your brother

In the labors of the Gospel,  
C. KINGSBURY.

*J. Evans, Esq. Treas.*

P. S. 28th. I have the pleasure to state, that father Hoyt has just arrived here, in compliance with Dr. Worcester's instructions. He was accompanied by Mr. Vail, and Anna Hoyt;—all in good health. A letter is just received from brother Pride. He expected to leave Natchez on the 22d inst. with Dr. Worcester, who is in very feeble health.

#### DOMESTIC CORRESPONDENCE.

##### LETTER FROM THE REV. DR. WORCESTER TO THE TREASURER.

THE following letter is the first of a series, which, if life and health permit, may be expected from the same pen. Though, in great part, of a personal nature, it seems necessary, to explain circumstances, in which the numerous friends of Dr. Worcester, and the friends of missions generally, feel a lively interest.

We had determined to omit several passages, which have the most direct personal bearing, and especially the passage, which relates to the Treasurer; but on conferring with judicious and disinterested persons, it was thought, that such a measure would not be sufficiently respectful to the writer; and that it would render other parts of the letter less pertinent, than they are in their original connection.

*Great Bahama Bank, Brig Louisiana,  
Jan. 22, 1821.*

VERY DEAR SIR,

It is now seventeen days since I became a temporary resident in this floating habitation—fit emblem of human life. The reason is well known to you: and you, I am sure, will feel the inter-

est of a friend, and more than a friend, in whatever relates to my voyage and its objects.

On the 18th we spoke the brig Sally, from St. Domingo, on her return passage to New York; and by her I sent a letter to Mrs. Worcester, from which, if duly received, you will have learned the principal circumstances of my passage, up to that date. The first four or five days were severe; and to me, in my feeble state, tremendous:—The cold intense—the wind vehement, and, at intervals, in gales compelling us to bare poles—and the sea heavy and violent. Unable to endure exposure to the weather, I could obtain relief from incessant sickness, only by a *fixed recumbency* in my birth; and respite from the rocking and heaving of the vessel, which were most distressing to me, day or night, I had none. My strength was extremely reduced; and my poor shattered system, in a situation too critical to be long continued. One support remained. The same unfailing Hand, which had borne me through the many scenes and dangers of my mutable pilgrimage, was present. To confide in that Hand was as tranquillizing and refreshing, as it was reasonable and safe.

On the fifth day, after a tempestuous night, and a morning affording little promise of relief to my wearied, exhausted, and recoiling nature, the winds were hushed, the billows subsided, and the skies became placid and benignant; and ever since, though variable, the weather has been propitious. My health has required all the attention I have been able to bestow; I have yet, I suppose, not half the strength that I had when I left home. I am not, however, without hope that eventually benefit to my health will result from the extreme depression to which it has been reduced. It may be otherwise; and yet all will be well. The event is with Him, who, in his own way, and for his own pleasure, has brought me hither.

You will not have forgotten a brief conversation which I held with you, on a morning I believe of last August, respecting a visit to our Cherokee and Choctaw establishments. Vivid as, after some meditations upon the pillow, my view then was of the importance of such a visit, the obstacles in the way of it appeared insurmountable; and I felt a misgiving, which perhaps you perceived at the time, for having even



suggested a thought about it to you. Afterwards it would occasionally come over my mind with the mysterious effect of a night vision, whose interesting impressions are fading away. Pressed with infirmities, and cares, and avocations, I could only do from day to day what must not be omitted or postponed, and refer all the future to unerring Providence:—little anticipating that so soon, by the steady course of that Providence, no option would be left me but to enter upon an undertaking seemingly so infeasible.

Before my six weeks tour in October and November, a desire was expressed by some of my friends, that I should try a voyage upon the water; but reasons for a land tour prevailed. On my return I thought of no more journies or voyages;—but to get through the winter as might be ordered for me, in the bosom of home, where I greatly desired repose. It soon, however, became evident, that I should ill endure the winter. And the opinion of six respectable physicians, after a particular examination of the case, in favor of a voyage to the south, as the *only* means from which I could have a fair prospect of restored health, or of lengthened life, was decisive. After this, to think of remaining at home were presumptuous waywardness.

No voyage to the south was considered more eligible at this season, than to New Orleans; no part of the southern country preferable, for a two or three months residence, to the states of Mississippi, Alabama, and Georgia, in which our Indian establishments are situated.—In the mean time, independently of considerations of health, a visit to those establishments, for special purposes, had become, in the view of the Prudential Committee, so important as to justify a great effort and sacrifice, if necessary to its being effected.

The coincidence was striking. The pointing of the finger of God was plain:—To the south—to New Orleans—to Elliot and Brainerd—to the important objects, requiring attention at those stations.

It is thus, that I read Providence;—a Book not of enigmas, or of prodigies, or of ambiguous or dubious import, as seems not unfrequently to be supposed; but of plain style, in the language of facts standing in their regular order, and of direct meaning not hard to be understood. To a mind, which delights in searching out the ways of God, and

observing the indications of his will; and which, by exercise, with unctions from on high, has attained a readiness and accuracy in discerning time and judgment, a single fact, with its proper circumstances, may be clearly intelligible. But when we see a number of facts, regularly following one another in the same direction, the intention of Providence becomes proportionably more clear and certain. The certainty is still increased in clearness and strength, when two or more series of facts, independent of each other, and uncombined by any human contrivance or force, are of the same tendency and import, or coincide in the same direction or point.—In the present instance, an entire page was open before me, and the whole was written as with a sunbeam.

I have felt no apprehension that in coming on board this vessel, I had fled or was flying from the presence of the Lord; no fear that on any such account, the Lord would send out a great wind into the sea. On the contrary, it has been to my mind no slight satisfaction, that I came hither in obedience to his direction; and not, as I would humbly trust, without some degree of filial submission, and confidence, and hope.—What the end or event is to be, is not yet to be read. It may be the final exit from all earthly scenes, and the dropping of this slender tabernacle, though far away from its kindred dust, yet in the place, whether in the sea or upon the land, appointed by sovereign Goodness for its rest until the rising day.—It may be the accomplishment of something for life and immortality to the wanderers of the wilderness, or dwellers in the dark places of the earth, by an instrumentality so feeble, as to make it manifest for everlasting thanksgiving and praise, that the excellency of the power must have been of God.

At the age of fifty—with a family requiring a father's as well as a mother's care—a people holding his heart with a thousand ties—a study, his loved retreat,

“Fast by the Oracle of God,”

responsibilities the most sacred and the most weighty—and objects of attention and action for which only he would live and labor,—one could not leave home for an absence so long, and with prospects so precarious, without many reluctances and regrets, and thoughts of serious import, and movements of the inmost heart. But at no period of life, and in no situation or circumstances,



while in this world, are we to think of exemption from trials: and where should we be tried, but where we have sensibilities and affections—delights and hopes.—And what is time, or place, or outward condition? Our happiness is in neither. God is at all times and in all places the same: and to feel that we are in him and he in us, is enough for happiness. To feel, filially, that we are where he would have us be, and doing what he would have us do, is all that for ourselves we should desire.

In this suspension of my accustomed labors, and removal from the scenes of action, I see only wisdom and goodness. Amid the engagements and avocations of active life, some important duties, and particularly the most necessary and salutary exercise of self-examination, we are too apt to omit, or but remissly to perform. It is especially so in public life, when the weight of cares, and the urgency of labors, allow little time for any private purpose. It is in such a situation, and especially when the public functions are of a sacred kind, that self-examination—a strict and constant investigation and scrutiny of our motives and views, our feelings and aims, is of the highest importance: and the servant of the Lord Jesus whose heart is sincere, whose conscience is pure, and whose duties are multiplied and pressing, will regard as kind any ordering of Providence, which brings him to serious reflection, and to a better acquaintance with the springs and ends of his actions and pursuits—his standing with God, and his account for the final day. For purposes such as these, this solemn pause in my course is peculiarly favorable. Placed as upon the limits between life and death—between time and eternity—opportunity is afforded me, and necessity is laid upon me, to review my course of action, and the objects, which have engaged my mind and heart, under the most serious aspects, and in the strongest lights. The impression, let me assure you, is intensely vivid, and awfully profound. It is no light matter to live and act for an everlasting state; and especially in public situations, connected with the momentous interests of the kingdom of God, under that Eye from which no deed, or word, or thought, or feeling is concealed, and which never loses sight of what the Cross demands of every man.

One thing is consummated, and settled in my mind; and that is a full and delightful conviction, that the Cause of

Missions has never held too high a place in my estimation, or engaged too large a share of my attention. This is saying nothing, and less than nothing.—It transcends—immeasurably transcends—the highest estimation of every created mind. And what is the sacrifice of health—what the sacrifice of life—to such a cause? Be the event what it may—recovered health, or early death—I never can regret what I have done in this work;—but only that I have done so little, and with a heart so torpid.

Though it may seem good to our Master and Lord to lay me aside, you, my dearest friend, will, I devoutly hope and pray, be continued in the work for many years. I know well that you too have found it arduous; and that you have long been, and still are, urgently pressed by earthly considerations, to relinquish the situation, which, so much to the satisfaction of the friends of missions, you have for nine years held. It will not grieve you in the world to come, if it shall appear, that you have given up earthly objects of great seeming magnitude and interest, that many might be brought from the confines of eternal darkness to the abodes of immortal light. The world has votaries enough: enough who are deluded by its shows, and its promises; and who, to the neglect of their own eternal interests and those of their fellow beings, give themselves wholly to its fascinations and pursuits. Let the few, whose minds and hearts have been raised to higher views and aspirations, exhibit full and unquestionable proof of their heavenly birth, their immeasurable superiority to the world, and their unreserved and unregretted devotedness to Him, who hath called them unto his kingdom and glory. If, for the unsubstantial, and momentary objects of earthly pursuit, the children of this world eagerly traverse land and sea, encounter dangers of every form, and put health and life and whatever is dear to them at stake: what labors or sacrifices, or sufferings, should not the children of light ever hold themselves ready to yield, when the imperishable interests of the kingdom of light are to be promoted? The world yet lieth in wickedness—in darkness and corruption. The Gospel is the only remedy—the means prescribed by sovereign wisdom for its recovery. To communicate the Gospel to all the families of the earth, is a work to be done by those who have felt its power,



and know its value. They have no time to lose—no advantages to be neglected—no talents to be held unoccupied. Christians have yet to feel very differently from what they have been accustomed to feel on this subject. The standard of piety must be raised. Devotedness to Christ and his cause must not be a matter of mere theory: it must be carried into living and demonstrative practice. On this general topic I have some thoughts, which I wish to communicate to you. But this letter is already long, and I will reserve them for another.

With affectionate and

Very high esteem,

Yours faithfully,

S. WORCESTER.

*Jeremiah Evarts, Esq.*

#### LETTER FROM A COUNTRY CLERGYMAN.

FROM a letter recently addressed to the Treasurer of the Board, by a clergyman in the interior, the following sentences are extracted.

"We have now gone through twelve months, in which we have made collections at our monthly concert, and have collected a little more than 96 dollars. This amount is small, compared with the collections in some places; but it serves to encourage us in our undertaking. I believe few, if any, who have contributed, are sorry for what they have done; and am sure that the number of persons attending has increased. At the two last meetings of this kind, the room was better filled than at any preceding time.

"I have felt distressed at the situation of our missions, and the want of supplies. I have asked myself, What more can I do? I have seen no way in which I could devote more money from my small income; but several things have occurred, which I have attempted, and I believe some of them are likely to be successful.

"1. I can more pressingly urge upon every Christian without exception, the duty of aiding the cause of missions.

"2. I can converse with my brethren in the ministry, who do not now act so decidedly as I think they should.

"3. I can write to my correspondents, drawing their attention to this subject.

"4. I can pray for extensive revivals of religion, with a view to have more hearts enlisted, and more hands employed in this work.

"O that God would open the hearts of rich Christians, that they may feel the force of Paul's direction to Timothy: *Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good; that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.*"

#### INSTANCES OF LIBERALITY IN AID OF THE MISSIONARY CAUSE.

It is very manifest, that extraordinary exertions must be made to support the missions already sent forth from this country, or they must languish, the missionaries must be disheartened, and the people among whom they labor be disappointed. In order to show what may be done, where a disposition to make sacrifices exists, the following instances are selected; and they are recommended to the prayerful consideration of every reader.

In a village, which is furnished with several of the religious publications of the day, which is frequently called upon to aid the various objects of benevolence, and which, with the community in general, is suffering from the pressure of the times; in this village and its vicinity, a young lady has recently obtained sixty five subscribers for the *Missionary Herald*. As she made application from house to house, she reasoned thus: If one of your children should be sick, do you not imagine, that, in the course of the year, you could settle the doctor's bill of a dollar and a half, "O yes." Then surely you can take the *Missionary Herald*; perhaps it may heal some diseases of the mind. "O yes" was cheerfully responded with the name of one subscriber after another.

The same young lady purposes to collect a *Thousand dollars* for the Board, in the course of a year; and, within a month from the time of forming the design, she remitted the first hundred dollars. She reasons thus; 'Were it to redeem my father from the prisons of the inquisition, or my mother from the funeral pile, or my little brother from the waters of the Ganges, could I not collect, in 365 days, by my own industry, by well devised plans, and by soliciting from my rich friends:



do you not think I could collect a thousand dollars? "Try" said Obookiah; and *I will try.* She immediately resolved to open an evening school for the instruction of illiterate females; all the avails to be applied to the favorite object.

A gentleman lately sold an article of convenience, and remitted the avails to the Board, with the observation, that *he could better be without the article, than the heathen could be without the Gospel.*

A note inclosing three dollars was lately received from a lady, as follows: 'The inclosed mite is the avails of muslin wrought, in a very short time, by rising a little earlier in the morning, and retiring a little later at night. While farmers are cultivating their missionary fields may not ladies do much with their needles? And thus, by united exertions, the means will be afforded of aiding that great cause, *for which Christ came into the world, even the salvation of souls.*'

Two country clergymen have lately remitted fifty dollars each as donations to the Board. A clergyman, who lives in the interior, and labors half the time as a missionary in the new settlements and destitute places of our country, for a moderate stipend, has made *eight donations* to the Board of *fifty dollars each*, since Sept. 1, 1813. He labors as a missionary at home, and applies a large part of his hard-earned wages to the support of missions abroad. It is not too much to say, that, if all professed Christians in our country, would exert similar self-denial and perseverance, the Gospel would be preached to every human being in fifty years from this day, and every family upon earth would have a Bible. This would be the case, unless missionaries were excluded from some regions by persecution; but, if a spirit of great beneficence were visible and operative among professed Christians generally, may we not presume, that the arm of the Almighty would level the barriers, which now defend the superstitions of the heathen world?

At the united monthly concert held at Parkstreet church, Boston, the contributions for the Palestine mission, from May 1820 to April 1821, inclusive, have amounted to \$719 34. The meeting in April was so interesting, that a similar one was held by request on the succeeding Monday, when a collection was ta-

ken for the Sandwich Island mission, amounting to \$120; so that the collections within the year amounted to \$839 34. To those, who are intimately acquainted with the persons usually assembled on this occasion, it would be unnecessary to say, that if all the professed Christians in our country were to contribute in the same manner, according to their ability, more than five times as much money would be raised, in this way alone, as would be sufficient to defray the expense of all the present missions, foreign and domestic, supported by the people of the United States. Yet most of the persons, who contribute their monthly dollar at this place, (of whom there are perhaps twenty or thirty, and none of them very wealthy,) consider this offering but a small part of their religious charities.

The most remarkable instance of liberality in a church, so far as we have learned, is that of one of the churches in Portland. An application was made to the pastor for a collection in behalf of the American Education Society. There had been three collections for other objects within two months; a large sum had lately been raised to build a conference room; the church already supported four indigent students preparing for the ministry; and the members pay annually to Education Societies enough to support four others. Yet the object was good, and the call was urgent. One of the members sent a donation of a hundred dollars; and, after having celebrated the love of Christ at the communion table, the church contributed *three hundred dollars*. Thus a single church, besides taking an active part in supporting missions and distributing Bibles, will enable twelve young men to pursue their studies during the present year, with the design of becoming preachers of the Gospel. There are probably fifty richer churches in New England, than the one to which we refer. Let the arithmetician take his pen, and compute what would be the result, if all the churches in this favored land, were *to go and do likewise*; how many thousands of indigent young men would be educated for the ministry; how many hundreds of the heralds of salvation would be sent annually to the heathen. But when the account is to be taken of souls rescued from perdition, and prepared for heaven, by human instrumentality, the power of numbers is lost, and we can only



wonder and adore. After the majority of professed Christians shall have imitated the noble examples now set by a few, they will be prepared to contemplate the self-denial, and perseverance, and heaven-born charity of the Moravians, without blushing.

The following letter was recently received by an agent of the Board.

"Dear Sir,

The inclosed sum of twenty dollars is the amount of a weekly contribution of my children. On the first Sabbath in March 1815, my five children commenced laying aside one cent each a week for the "missionary fund," as they called it. Since that period, the Lord has been pleased to add two more to their number: so that, should their present number and contributions be continued for six years longer, the amount will be considerably increased. Could not some plan be devised, and recommended to pious parents generally, which would bring into the Lord's treasury the thousands of cents, which are now devoted by their children to toys, and to things injurious to their health and happiness. Would not these children acquire a habit of devoting a portion of their substance to objects of benevolence? And, under God, might it not, in some cases, result in their own salvation? *A Friend of Missions.*"

It is hardly necessary to add, that this gentleman is in the habit of making liberal donations himself, in aid of the same cause, to which his children have been thus taught to lend their early efforts.

#### DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS  
FOR FOREIGN MISSIONS.

*From March 21, to April 20, 1821.*

<i>Albany, N. Y.</i> A friend of missions,	\$10 00
<i>Andover, Ms.</i> A little boy,	1 00
Char. Soc. in Phil. Acad. for a child to be named SAMUEL FARRAR,	12 00
H. a friend of missions, a thank-offering for the arrival and reception of the Sandwich Island Mis.	10 00
<i>Augusta, Me.</i> A gentleman, by the Rev. B. Tappan,	5 00
<i>Augusta, N. Y.</i> Owhyhean Soc. by John Thomson, Treasurer,	4 00
<i>Aurora, N. Y.</i> Mon. Con. by G. A.	13 00
<i>Baltimore, Md.</i> Juv. Soc. in Mr. Boisseau's school, for the For. Mission School at Cornwall,	25 00
Mite Societies in Franklin Street, for a child at Creek-path, to be named HENRY VALLEAU,	50 00

For KELSO M'BOYD, viz. \$5 from Mrs. K. of Baltimore, and \$10 from Mr. V. of Boston,	15 00
<i>Barnstable, Ms.</i> W. par. Mon. con. by the Rev. E. Pratt,	8 50
<i>Bedford, N. H.</i> Subscribers for the ed. of hea. chil. by Dea. John French,	6 00
<i>Belchertown, Ms.</i> Mon. con. by the Hon. Mark Doolittle,	12 50
<i>Benson, Ver.</i> For. Mis. Soc. by Allen Goodrich, Treasurer,	20 00
<i>Berkley, Ms.</i> Mon. con. by A. Hatheway, Esq.	12 00
<i>Berkshire and Columbia Mis. Soc.</i> by James W. Robbins, Esq. Treas.	13 50
<i>Boston, Ms.</i> A friend of missions,	100 00
A curiosity from the Sandwich Islands, sold for	1 00
Charity box kept at the Sab. School in School Street, for a child to be named JOSIAH VINTON,	6 00
Charity box in Mr. J. Gulliver's store, for Am. Indians,	2 00
Earnings on Saturdays over a certain sum,	1 00
A friend of missions,	5 00
A young lady,	5 00
United monthly concert, for the Palestine mission,	111 00
A merchant, the profits of a small commercial transaction,	153 00
Adjourned monthly concert, for the Sandwich Island Mission, of which half is for the Orphan School Fund at <i>Hanaroorah</i> ,	120 00
Cent Soc. for the Choctaw mission school,	20 00
Picked up in State Street,	3 00
From the Treasurer of the Board, a thank-offering for the arrival and reception of the Sandwich Island Mission,	50 00
<i>Boylston, Ms.</i> Fem. For. Miss. Soc. by Mrs. M. Hastings,	24 65
<i>Bradford, Ms.</i> Assoc. of young gentlemen in the Academy, for Am. Ind. by Wm. W. Hall, Treasurer,	8 16
Assoc. in the first parish, for ed. hea. chil. by Jesse Kimball, jun. Treas.	13 25
Assoc. in the east parish, for ed. hea. chil. by Mr. Daniel Stickney,	13 00
Association of females,	8 53
Collected at the annual meeting,	3 51
Coll. at mon. concert,	10 89
<i>Brainerd's Bridge, N. Y.</i> P. Roberts, Esq.	3 00
<i>Branford, Con.</i> Mrs. Sarah Gillett,	20 00
<i>Bridgewater, Ms.</i> Soc. in Abington and Bridgewater, for ed. hea. chil. by Mr. Daniel Sawin, Treas.	19 25
<i>Bridgewater, N. Y.</i> Mon. con. by Mr. Alpha Miller,	17 00
<i>Brimfield, Ms.</i> Mon. con. by the Rev. Joseph Vaill,	11 00
A family school, by Miss S. Vaill,	1 50
A female friend,	5 00
Mr. Simeon Hubbard,	10 00
<i>Brookline, Ms.</i> A widow's mite,	1 68
<i>Brunswick, Me.</i> Mon. con. by Professor Newman,	14 00
<i>Brutus, N. Y.</i> Mr. Joseph Rhoades,	2 00
<i>Canaan, Con.</i> North parish. Children of the Rev. Mr. Cowles,	30



S. parish. Dea. Thaddeus Hayes, for the For. Mission School,	2 00
Catskill, N. Y. Mon. con. for April, remitted by the Rev. Dr. Porter,	28 31
Do. in preceding months,	40 85
Children of O. Day, Esq.	20 00
A friend of missions,	12 00
Remitted by a young lady, who has undertaken to collect a thousand dollars for the Board, during the year, and who, in a few weeks, has obtained 65 subscribers for the Missionary Herald,	100 00
Charleston, S. C. Mr. John Dickson,	15 00
An unknown person, by Mr. Joseph Tyler,	50 00
Ladies in the Rev. Dr. Palmer's church, for a child to be named BENJAMIN MORGAN PALMER,	15 00
Choctaw nation. A hired man, by the Rev. C. Kingsbury,*	5 25
Clinton, N. Y. Rev. Wm. R. Weeks,	5 00
Columbus, N. Y. Sabbath school, by Mr. I. Jones, jun. for Ind. miss.	12 00
B. S.	5 00
Concord, Ms. A female friend,	15 00
Cornish, N. H. Mon. con. viz. for ed. hea. children,	1 59
General purposes of the Board,	10 41
Dedham, Ms. S. par. Ladies, by Mrs. Martha Bird, for a child to be named THOMAS BALCH,	12 00
Durham, N. Y. Remitted by the Rev. Dr. Porter; viz.	
Fem. Cent Soc. Mrs. Sybil Hart, Treasurer,	43 39
First Pres. church,	10 00
A marriage-fee, from a clergyman,	3 00
Ladies' Sewing Society,	1 50
Young Ladies' Reading and Sewing Society,	4 00
Dea. Benjamin Chapman,	5 00
Jehiel Cooley,	5 00
Maj. L. C.	1 00
Mrs. J. Baldwin,	1 00
Mrs. Adams,	1 00
A young Miss at school,	1 31

\* In our last number, donations, amounting to \$56 50, were acknowledged, as from hired men at Elliot, and \$12 from a hired man at Ook-tib-be-ha. These sums, with the one now acknowledged, make \$73 75, and were contributed by the following persons, who had been employed in various labors at Elliot and Ook-tib-be-ha: viz.

William Ganong,	\$5 00
Luther Ganong,	10 00
Augustus Hutchinson,	5 00
Asahel Clark,	5 00
Arnold Bennet,	3 00
John Bigsley,	3 00
Oliver Dyer,	5 00
John S. Hart,	5 00
Patrick Riley,	2 00
John Williams,	3 00
Thomas Wilson,	5 00
Adam Rice,	12 00
James Campbell,	5 25
Samuel Sims,	5 50

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\$73 75

A boy, avails of a patch of potatoes,	1 00
A decrepid girl,	1 00
Other individuals, in donations less than a dollar,	2 20
Monthly concert,	6 10
East Guilford, Con. Mis. Field Assoc.	38 56
Youths in Mr. Hart's school,	75
Easton, Ms. Mon. con. by the Rev. Luther Sheldon,	48 13
Essex Co. Ms. A lady,	40 00
Exeter, N. H. A friend of missions, by Mr. Stephen S. Smith,	2 00
Juvenile Society,	2 30
A child,	37
Fairhaven, Ms. Coll. for the Brainerd school, by Mrs. Hannah Dabney,	2 80
Foxboro' Ms. Monthly concert,	8 00
Framingham, Marlboro' and the Vicinity. For. Mission Soc. by Mr. Isaac Warren, Treasurer,	22 00
Francestown, N. H. Assoc. for ed. hea. chil. by Mr. Moses Fisher, jun. Treasurer,	15 58
Assoc. of females for the same purpose, by Deborah Starret, Treas.	7 85
Dea. John Smith,	2 50
Mr. Peter Clark,	3 15
Gloucester, Ms. Fem. Mis. Cent Soc. by Elizabeth Stevens,	5 00
Sandy Bay. A friend of missions,	3 00
Great Barrington, Ms. The Rev. Mr. Wheeler,	1 00
Halifax, Ms. Mr. Reuben Sylvester, for the Pal. Miss. by Maj. George Russell,	1 45
Hampden County, Ms. For. Mis. Soc. by the Hon. George Bliss Treas.	42 00
Hartford, Con. Auxil. Miss. Soc. by Wm. W. Ellsworth, Esq. Treas.	136 00
Maternal Asso. by Mrs. L. Hawes,	12 00
Huntington, Con. Mr. H. Rudd,	12 00
Dr. John Tomlinson,	2 00
Keene, N. H. A charity box,	2 00
Kingsboro' N. Y. Dea. Benj. Hall, by the Rev. E. Yale,	80 00
Monthly concert,	15 00
Kingston, Ms. Collected after sermon by Mr. Temple,	43 07
Charity box kept in Mr. Cushman's store, for the Brainerd mission,	2 85
Mon. con. by Maj. Russell,	4 51
Lansingburg, N. Y. Mon. con. in the first Pres. chh. by Dea. Thomas Bassell,	24 00
Lawrenceville. Benev. Soc. in the Academy, by Mr. Whiting of New Haven, for the school at Cornwall,	10 00
Mission at Elliot,	5 00
Mission at Taloney,	5 00
Litchfield, Co. Ct. For. Miss. Soc. by the Hon. Benj. Tallmadge,	552 00
Longmeadow, Ms. Fem. Benev. Soc. the avails of their industry, by Eunice Cooley, Treasurer,	43 00
Ladies, for the ed. of a child in Mr. Poor's family, to be named RICHARD SALTER STORES,	15 00
Marlboro, Vt. A revolutionary pensioner, for the Cherokee mission and school, by the Rev. E. H. Newton,	3 50
Middlebury, Vt. A juror's fee,	50
Milton, Ms. A friend of missions,	1 00



<i>Newark, N. J.</i> Sab. School Teachers' Soc. for JAMES RICHARDS and SANNAN ANTHONY, by M. Lyon, Sec.	25 00	sions, being the avails of school-keeping,	3 00
<i>New Haven, Con.</i> Retrenchment Soc. of Yale College,	18 40	<i>Shelburne, Ms.</i> Children in Sabbath school, by Mr. E. Fisk, jun.	5 00
An indigent friend,	1 00	<i>Skaneateles, N. Y.</i> Mon. Con. by the Rev. Mr. Stockton,	4 00
A female friend, a week's labor,	1 00	Alfred Northern, Esq.	3 00
To make even money,	29	Pharez Gould, Esq.	1 00
<i>New Providence, N. J.</i> Fem. Juv. So.	12 90	<i>Southington, Con.</i> the Rev. Wm. Robinson, for miss. to Am. Indians,	50 00
Isaac Potter,	1 00	Dea. Benjamin Dutton,	5 00
Mrs. Esther Ward,	5 00	Dea. Phinehas Pardee,	3 00
A little son of the Rev. Mr. Riggs,	1 00	Mr. Oliver Lewis,	5 00
Coll. at an evening meeting,	2 60	Miss Clarissa Hitchcock,	5 00
<i>North Stonington, Con.</i> Newell Miss. Soc. by Prudence Miner,	18 00	Mr. Philemon Woodruff,	1 00
<i>Otis, Ms.</i> Herman Kingsbury,	3 00	Miss Clarissa Casslet,	1 00
A friend of missions,	1 00	<i>Stockbridge, Vt.</i> Luther Howe,	1 00
<i>Palmira, N. Y.</i> Mr. Henry Jessup, by the Rev. Mr. Axtell,	7 00	Mrs. Whitcomb,	50
<i>Parsippany, N. J.</i> Fem. Evan. Soc. by the Rev. John Ford,	36 94	<i>Stockbridge, Ms.</i> Coll. after sermon by Mr. Bird,	22 02
Mrs. H. Cobb,	2 00	<i>Stoneham, Ms.</i> Mon. Con. by the Rev. Mr. Stephens,	5 82
Col. M. Smith, for Elliot,	1 06	Coll. in his congregation,	9 64
A female friend,	2 00	<i>Stoughton, Ms.</i> A friend of missions,	30 00
Mrs. H. C.	2 00	<i>Taneytown, Md.</i> A friend,	8 50
A gentleman,	1 00	Mite Soc. by Benj. Shunk, Treas. for a child in Ceylon, FRANCIS KEY,	12 00
Another female friend,	1 00	<i>Thetford, Vt.</i> Church and Soc. under the care of the Rev. Dr. Burton,	15 60
<i>Plymouth, Vt.</i> Philena Davidson,	6 00	<i>Thomson, Con.</i> Fem. Charity Soc. by Anne S. Larned, Sec.	9 00
<i>Plymouth, Ms.</i> Asso. of Lad. by H. Howard,	8 00	<i>Underhill, Vt.</i> Asso. for educ. hea. youth, by the Rev. Dr. Austin,	7 56
From the inhabitants of Plymouth after sermon by Mr. Temple at a public lecture in the Rev. Mr. Kendall's meeting house,	55 00	<i>Utica, N. Y.</i> Mrs. Martha Seward, for a child to be educated in Mr. Loomis's family at the Sandwich Islands, and named LAURA HORN,	105 00
<i>Prattsburgh, N. Y.</i> E. and B. Bridges,	10 00	Mr. Asabel Seward, for a child at the same place, named SALLY ABBOT,	25 00
Robert Porter,	7 56	Do. for a child in Ceylon, named BETHUEL DODD,	12 00
Stephen Prentiss,	5 00	<i>Waltham, Ms.</i> (2d par.) Mon. concert,	12 00
Joel Tuttle,	3 00	<i>Wareham, Ms.</i> Heath. Friend Soc. for educating heathen children, by Mrs. Thankful Burgess,	26 00
J. Pratt, Chlbe Lindley, \$1 each,	2 00	<i>Warren, O.</i> Female Char. Soc. by the Rev. J. W. Curtis,	14 85
D. Judson, 50 cts. Individuals,	2 44	Monthly concert,	10 15
<i>Princeton, N. J.</i> A friend of missions, So. of young persons, for a child in Ceylon, named LUKE LYONS,	6 00	<i>Westborough, Ms.</i> A friend of mis.	5 00
Charity box kept by Mr. O.	1 00	<i>Westerlo, N. Y.</i> Female Mis. Soc. by Mr. Tucker,	13 03
Ashbel Green, a child, \$1 as from the Baltimore Mite So. and \$5 for translating the Scriptures in India,	6 00	<i>Western, Ms.</i> Mr. Isaac Bliss and family by the Rev. J. Vaill,	6 00
<i>Readfield, Ms.</i> Robert Page, Jun.	10 00	Mr. Joab Bliss,	4 00
<i>Reading, Ms.</i> (S. Par.) Mon. Con. by the Rev. S. Green,	5 00	<i>Winchester, Va.</i> Lewis Hoff, Esq.	50 00
A female member of Mr. Green's Church,	100 00	Collection privately made among friends of different denominations, by a member of the Presbyterian congregation, remitted by the Rev. Dr. Hill.	100 00
<i>Rochester, Vt.</i> David Goodale, by the Rev. J. P.	50	Fem. Benev. So. 2d semi annual payment for a child at Elliot, by the Rev. Dr. Hill,	15 00
<i>Roxbury, N. H.</i> Friend of missions by the Rev. Z. S. Barstow,	2 00	<i>Worcester, Ms.</i> E. S. and B. Waldo,	100 00
<i>Rupert, Vt.</i> Coll. for the Am. Ind. remitted by the Rev. W. Jackson,	7 41	<i>Places of residence unknown.</i>	
<i>Rutland, Vt.</i> (W. par.) Dea. Timo. Boardman, by Mr. W. Page,	5 00	March 27. Contributed by individuals in the vicinity of Rhode Islnd, for the translations, by the Rev. James Davis,	20 00
(E. Par.) the church,	1 00	28. From a little child, avails of a piece of ground, for Cherokee mis.	50
<i>St. Albans, Vt.</i> Mon. Con. by Dr. E. Little,	19 25	April 11. Two friends of the heathen,	8 00
<i>Salem, Ms.</i> Small circle of females who meet for prayer,	2 00		
Avails of an article sold, which was useless to the possessor,	12 00		
United monthly concert, by the Rev. Mr. Cornelius,	10 00		
A tenth of the profits of a small mercantile adventure,	12 00		
<i>Sandwich, Ms.</i> A young lady, for mis-			



The following donations were received by the Accountant of the Foreign Mission School, for the use of that school, between May 1, and Nov. 1, 1820. Beside these donations, which were in money, contributions of clothing, &c. to a much larger amount, were received within the same time, and acknowledged in one or two public papers printed in Connecticut.

<i>Bristol, Con. Benev. So.</i>	\$18 00
<i>Chester, Con. Mon. Con.</i>	7 17
<i>Ellington, Con. Joseph Abbot,</i>	2 00
<i>Fishkill, N. Y. The Rev. Mr. De Witt,</i>	2 00
<i>Hadlyme, Con. Fem. Char. So.</i>	13 66
<i>Hartwick, N. Y. Charity box,</i>	3 75
<i>Hartwick and Fly Creek Benev. So.</i>	12 00
<i>Hyde Park, N. Y. The Rev. D. B.</i>	50
<i>Lansinburg, N. Y. Mrs. H. Delavan,</i>	1 00
<i>Lebanon, Con. The church in the Goshen Society,</i>	13 00
<i>Millington, Con. Fem. Ch. So.</i>	9 62
<i>New Berlin, N. Y. Benev. So.</i>	20 00
<i>New Fairfield, Con. A lady,</i>	5 00
<i>Fem. Cent So.</i>	16 00
<i>Children,</i>	12
<i>New Hartford, N. Y. Colored persons in that town and Utica,</i>	12 00
<i>New Marlboro, Ms. Mon. con.</i>	6 00
<i>Mr. Sheldon,</i>	50
<i>New York, (supposed the city,) Dr. Timothy Rogers,</i>	1 00
<i>Saint Albans, Vt. Mr. N. B. Wells,</i>	5 00
<i>Stockholm, N. Y. Dr. L. Pettibone,</i>	5 00
<i>Stratford, Con. A lady,</i>	1 00
<i>Wiscasset, Me. N. Croffin, Esq.</i>	2 00
<i>Amount published in this number,</i>	\$3,900 81.

#### DONATIONS IN ARTICLES OF CLOTHING, &c.

- Cambridge, Vt.* A box of clothing for the Indian missions forwarded to Mr. Sayre.
- Catskill, N. Y.* A box of books, containing 48 vols. estimated at \$50, presented to the Palestine mission by the Hon. Thomas B. Cooke.
- Deerfield, Ms. N. parish.* A box of clothing, &c. for Indian missions, from the Female Miss. Asso. by Mrs. Esther Wells, Treas. valued at \$50.
- Mount Vernon, N. H.* A box for Elliot, from ladies in the parish of the Rev. E. Cheever. Value, \$22 85.
- Plymouth and Compton, N. H.* A box of clothing, &c. designed for Catharine Brown's school, from a few individuals, by Miss Hannah Worcester.
- Boston.* From a lady, books for the female children at Elliot, which cost \$5 25.
- Sterling, Ms.* A bundle of clothing from ladies. \$21.

#### FOREIGN CORRESPONDENCE.

LETTER FROM THE REV. C. S. HAWTREY TO MISS ADAMS, SECRETARY OF THE BOSTON SOCIETY, &c. FOR THE JEWS.

10 *Wardrobe Place, Doctors Commons,*  
*London, Nov. 21, 1820.*

My Dear Madam,

I BEG, in the name of our Committee, to acknowledge the receipt of your last favor con-

taining a draft for 100*l.* to be applied to the Hebrew Testament fund; and to return to your Society our cordial thanks.—By the first ship that sails for Boston a parcel will be sent out to you, containing our last Report and some of our latest publications of other kinds. A copy of Mr. Way's most excellent reply to the scurrilous and most unworthy, as well as ungrounded attack, of the British Critic shall be included. I am happy to say, in this country the effect of that article has been good, as it has induced some to subscribe to our Society who did not before.—The Duchess of Beaufort, having read Mr. Way's answer, instantly sent her subscription,—being disgusted with the baseness of the attempt to cover our present Society, which is altogether new in its constitution, management, plans, and directors, with the obloquy attaching to the old one. Many things, however, which the Critics have stated, are not true, even as it respects the old Society, which broke up four years ago.

But to turn from these malicious scribblers, I am thankful to be able to tell you, that God is manifestly blessing the labors of our Society. The Expositors for the last six months contain facts, which unanswerably prove it. Several interesting conversions abroad, by means of the Hebrew Testament, will, when you read them, cause you to give thanks unto God. I particularly draw your attention to the Baptism of Mr. Goldsbury, a Jewish schoolmaster of Nuswic, with his wife and four children, recounted in the August Expositor. A more interesting account perhaps *was never seen*.—His own letters breathe the sentiments of a soul taught from above.—There is a spirit of inquiry spreading universally among the Jews abroad; and it seems inevitable, that they must either become Deists or Christians.—What a call to us to put the New Testament into their hands. We have now six missionaries employed and we are preparing several more.—We have therefore a distinct fund for missions; with prayers for a blessing on your labors I am, dear madam,

Affectionately yours,  
C. S. HAWTREY.

*Sec. to the London Society, for the  
Conversion of the Jews.*

*Miss Hannah Adams, Sec. &c.*

#### WESTERN AFRICA.

##### SIERRA LEONE.

AMONG all the moral wonders, which God, in his benignant Providence, has recently brought to the view of Christians for their encouragement, perhaps none is more remarkable than the transformation of the liberated negroes at Regent's Town, Sierra Leone, from the most debased and ferocious of savages into industrious citizens and experimental Christians.

In the year 1813, this place was set apart for the reception of negroes, delivered from slave-ships by the vigilance of English cruis-



ers, and supported at the expense of government, till they could be taught to earn their own bread. By the year 1816, the number amounted to 1,100, from twenty-two different tribes, some of them barbarous to an astonishing degree; the mixed multitude speaking many different languages, having no medium of communication but a few words of broken English, all totally destitute of principle, addicted to the worship of devils, living without marriage, addicted to stealing, and altogether disinclined to civilization and improvement. What could have been hoped from such an assemblage as this? Even Mr. Johnson, that patient laborious man of God, was discouraged. Still he knew the power of God, and pursued his labors. The result was most glorious. Within three years from the date last mentioned, the settlement bore the following description.

THE town itself is laid out with regularity—nineteen streets are formed, and are made plain and level, with good roads round the town—a large stone church rises in the midst of the habitations—a government house, a parsonage house, a hospital, school houses, store houses, a bridge of several arches, some native dwellings, and other buildings, all of stone, are either finished, or on the point of being so. But the state of cultivation further manifests the industry of the people—all are farmers;—gardens, fenced in, are attached to every dwelling—all the land in the immediate neighborhood is under cultivation, and pieces of land, even to the distance of three miles—there are many rice fields; and among the other vegetables raised for food, are cassadas, plantains, cocoa, yams, coffee and indian corn:—of fruits they have bananas, oranges, limes, pine apples, ground nuts, guavas and papaws:—of animals, there are horses, cows, bullocks, sheep, goats, pigs, ducks and fowls—a daily market is held for the sale of the articles; and on Saturdays this market is large and general. It has been already said that all are farmers; but many of them, beside the cultivation of the ground, have learned and exercised various trades—fifty of them are masons and bricklayers—forty carpenters—thirty sawyers—thirty shingle makers—twenty tailors—four blacksmiths—and two butchers. In these various ways upward of 600 maintain themselves, and have been enabled, in this short space of time, by the fruits of their own productive industry, to relieve from all expense, on their personal account, that government to which they pay the most grateful allegiance.

The appearance and manners of the people have improved in an equal degree. They are all now decently clothed; almost all the females have learned to make their own clothing—about 400 couple are married:—they were accustomed to spend their nights in dancing and drumming after the heathenish fashion of their countries; not a drum is now left in the town—in six months, only six deaths occurred; while, in three months, forty-

two children were born—not an oath had been heard in the town to Mr. Johnson's knowledge, for the last twelve months; nor had any drunkenness been witnessed—the attendance on public worship is regular and large, three times on the Sunday; on an average not less than 1200 or 1300 negroes, while Mr. Johnson's first congregation amounted but to nine hearers; at morning and evening daily prayers, not less than 500 are present—the schools, which opened with ninety boys and fifty girls, with thirty-six adults, now contain upwards of 500 scholars.

These were great encouragements to Mr. Johnson in his labors; but he was not satisfied with the reformation of the manners of his people: he prayed for indications of a change of heart, and the influence of a living principle. Nor did he wait long; one and another began to visit him, burdened by a sense of their sins, to ask what they were to do to be saved—discussing to him the gracious influences of the Holy Spirit on their hearts, in the most simple and touching manner. He saw persons, in every direction, before they came to attend morning and evening daily worship, kneeling in private prayer behind bushes and houses. All without exception wish for baptism; but Mr. Johnson admits none to that ordinance till he is satisfied of their intelligence and integrity. All have abandoned polygamy, gregrees, and devil worship. The baptized are in the habit of regularly partaking of the Lord's Supper, unless prevented by illness; and when Mr. Johnson left, in April of last year, the number of communicants amounted to 263. The converts are earnest for the salvation of their country people, and are continually going to them to persuade them to embrace the Gospel; and they are equally anxious for their mutual edification; Mr. Johnson seldom visited a sick communicant without finding some of our Christian brethren or sisters there, employed in offices of devotion or charity. So striking and remarkable, indeed, has been the influence of the Divine Word, that Mr. Johnson has withheld from the Society many of the indications of grace among his negroes, lest they should appear incredible.

And it has been the plain and simple preaching of the mercy of God, as displayed in Christ Jesus, which has been rendered the instrument of quickening and giving efficacy to the benevolent measures of government, and of producing this mighty change—brought home, indeed, as this preaching was, by the patient labors of an affectionate servant of the Lord. In negro towns, where this Word of Salvation has been, for want of ministers, but unfrequently or irregularly preached, the natives are far behind in civilization and in all the benefits of social and domestic life. Mr. Johnson's course of labor was—to preach Christ as the Savior of sinners—at morning and evening daily worship, to set forth to the people the simple truths of the Gospel—to follow up these instructions and prayers, by visiting from house to house—to reprove sin wherever he witnessed it—to open to the people the miserable estate of a sinner, and the way of escape and deliverance by the grace of the Gospel.



## MISSIONARY MEETING OF NEGROES.

THE liberated and christianized negroes at Regent's town have formed an Auxiliary Missionary Society, and hold their regular meetings for the transaction of missionary business. During the year preceding the last annual meeting, they had contributed from their scanty earnings \$133 89. At this meeting, several of the more intelligent made addresses to their fellow members; which addresses were taken down as accurately as possible by the missionaries. The following are specimens.

ONE of the Christian negroes spoke thus:—My dear brothers and sisters—I stand here before the congregation, not by my will, but by the will of God. I thank the Lord Jesus Christ for his mercy, in bringing me to this country to hear the Gospel. When I first went to the meeting, I did not know what I went for. One evening when I live in my house Mr. Johnson came to me, and he talk to me about my soul; and what he told me that night I no forget till this time. I thank the Lord Jesus Christ that he has shewn me my sinful state. That time I live in my country, I think I very good; but I see now, suppose I been die that time, I go down to everlasting condemnation. When I live in my country, fight come; they catch me; and when I live in ship, I sick too much. But God know what was good for me. I see plenty people jump into the water, and I want to do the same; but God would not let me: He prevented me, and brought me here. If the Lord had not brought me here, I could not come. White man no come for nothing here: he tell us about Jesus, and Jesus know every sinner. He willing to save them: but no one can come to him. God must draw him! O! I thank the Lord Jesus Christ for what he done for me. Christ says, *Let your light shine before men.* Consider—Does your light shine? Again, he says, *Let not your heart be troubled: ye believe in God believe also in me. In my Father's house are many mansions*—Those mansions are for the people of God. I thank the Lord that he has brought Mr. Johnson back. I know Mr. Johnson can't save me; but that word he tell me can. You pray for missionary—that very good thing. He come to you: he leave his brother, mother, and father, to come to tell you that Jesus Christ came to save sinners. You must give your coppers too. Suppose you have one copper, or one shilling; no say you no got plenty: what little you have, give that.

A second native thus addressed the meeting:—

I once more stand among you, in the house of the Lord. Last year I no been know if I shall live this time; but God enable me. I know not my father and mother, but God is my Father and Mother. Some white man take me, and sell me. I came here, my eyes blind, my heart hard. No word of man can

open my eyes and ears. The Lord Jesus open my eyes and ears, and I received his word. As long as I live I desire to talk to my country people, but they no hear what I say. I pray that they may hear and be saved. They go in the bush, and take bug-a-bug nest, and make God: and they take sticks and make fire to cook rice; and part they burn to their god. I go to see my country-people at their farms, but they talk about their good works: they no want to hear about the Lord Jesus Christ. You should all give to the Missionary Society; and may God grant that my heart may give also!

## MISSION TO THE OSAGES OF THE MISSOURI.

THE United Foreign Missionary Society has recently fitted out a large mission to ascend the Missouri, and make an establishment among the Osages, who live on the waters of that river. The measures preparatory to this enterprise were stated in our first number; p. 26. The Rev. Nathaniel B. Dodge, formerly of Underhill, Vermont, is superintendent of the mission, the Rev. Benton Pixley, of Williamstown, Vt. assistant, and the Rev. Willaim B. Montgomery, of Danville, Penn. teacher. Besides these persons and their families, the mission consists of seven married men, with their wives, and five unmarried women. The whole number of adults is twenty-five, and of children sixteen. The little colony is furnished with a physician, farmers, mechanics, and schoolmasters.

On the 3d of March, the members of the mission generally reached the city of New York, whence, after being present at many public religious exercises, of a very interesting character, they embarked in the steamboat for Philadelphia on the 7th. They were received with great cordiality by the friends of missions, in all the cities and large towns through which they passed. They arrived at Pittsburgh on the 31st of March, having accomplished the journey thither in 17 days. At Pittsburgh, they embarked in two large keel-boats, on the 10th ult. and reached Marietta in four days. There is reason to hope, that they will not suffer from being on the water too late in the season, as did the missionaries, who descended the Ohio and Mississippi last year.

## UNION MISSION.

FROM a late communication to the Secretary of War, made by the Rev. Mr. Chapman, the assistant of the Union Mission, the following extract is given.

"We immediately commenced the erection of cabins for the accommodation of the family on their arrival. These cabins are five in number, united in one building, 80 feet in length and 18 in width. Preparations are also making for inclosing 100 acres of land, or more, for tillage in the ensuing season. We have purchased five horses, and have in possession 33 head of cattle, and between 70 and 100 swine, all at the station. Our school will



be opened this season for the education of Indian children, unless prevented by war. In case of war, we shall do little more than provide for ourselves, and make preparations for opening a school on a larger scale, when war shall have ceased."

#### RECEIPTS OF THE U. F. M. S.

WE are happy to see a rapid improvement in the receipts of the Society, which has under its care the abovementioned missions. It appears, by an official statement of the Treasurer, that the donations from May 10, 1820, to Feb. 1, 1821, almost ten months, amounted to no more than \$787 68; while the donations, in February, swelled to \$4,554 43; and, in March, to \$4,589 82. We hope the time will arrive, when the donations for the support of missions, in the city of New York alone, will exceed either of these sums, regularly every month.

#### TO THE CHRISTIAN PUBLIC.

THE Prudential Committee of the American Board of Commissioners for Foreign Missions feel a peculiar responsibility in addressing their Christian brethren, with respect to the pressing wants of the missions intrusted to their superintendence. It is to be remembered, however, that these wants have not been suddenly obtruded upon the public view. More than a year ago, the friends of missions were admonished, in a paper written with great deliberation, and received with the most unequivocal marks of public favor, that the question may soon be decided, whether 'there is Christian benevolence enough in this country to bear any proportionable part, in the great work of evangelizing the heathen.' The excess of the expenditures above the receipts was there stated; the causes of the increased expense were explained; the ability of the Christian community to sustain much greater expenses was adverted to; and all the professed disciples of Christ were invited and exhorted to embark with renewed zeal in this divine enterprise. These statements and reasonings, these appeals and motives, had a very perceptible effect on the minds of many. Still the urgency of the case was not so generally felt, as to produce either an entire relief for the present, or a removal of apprehension in regard to the future.

The annual Report of the Board contained a full explanation of the reasons of enlarged operations, and increased expenditures. To this document the reader is referred. It has been extensively distributed; and the whole of

it has been published in the *Missionary Herald*, and republished by most of the religious papers in our country. The Committee there expressed the opinion, that to keep the existing missions in full operation would cost scarcely less, than had been expended the preceding year; and yet there were urgent calls for new establishments. It followed, that donations to the amount of \$56,000 would be needed within the current year.

In the *Missionary Herald* for February, these statements were again distinctly made; and, the Committee are happy to add, with the most gratifying result. The donations, for the ensuing month, were greater than those of any month since the winter of 1812. An unknown individual gave \$1,000; thus exhibiting an example, which many are willing to praise, and which many will hereafter be willing to imitate. It must be constantly borne in mind, however, that the cause cannot be supported by the liberalities of a single month, though great and even munificent; nor by the sacrifices of a few individuals, though these sacrifices be ever so distinguished and honorable. Before the world can be evangelized, there must be a general efflux of liberality from professed Christians, in some measure resembling the ceaseless flowing of benignity from the ever-blessed Source of all good.

It seems to be a duty imperiously obligatory on the Board, not to permit any one of the objects committed to its charge, and received with favor by the Christian community, and cherished by that community as a child, materially and permanently to suffer, without a frank and full disclosure of the danger. The missions, supported by the Christian public of the United States, belong to the Christian public, in a very important sense. The individuals, to whom the management of these missions is intrusted, have, indeed, a weight of responsibility, care, and anxiety, which it is impossible to divide out among their brethren equally; so have the missionaries their peculiar trials, and burdens; but the success of missions is the success of the whole church, of all the pious and benevolent; not of the missionaries, in any personal or appropriate sense; nor of their directors; nor of any number of individuals, separate from the whole family of the faithful. It seems to be vitally important, that, as the Committee are often obliged to solicit the attention and favor of the public, it should be clearly and constantly kept in view, that they ask nothing for themselves, or for



the accomplishment of any favorite plans of their own. They ask nothing for the missionaries, except that the pledges, given to them personally, should be honorably redeemed. No missionaries have been sent abroad, or employed at home, for their own gratification, ease, or emolument. Should any future missionary regard a missionary life in this aspect; and should he enter upon it, while governed by motives of personal accommodation; he would be utterly disappointed, and wofully punished, even in this world, as he would deserve to be.

The Committee have never thought it right to make a display of missionary hardships;—first, because those hardships, which strike the eye, are nothing when compared with the *moral hardships*, which the missionary has to undergo; such as the stupidity and untractableness, which he has to deal with, and the debasement and degradation of which he is an agonized witness;—secondly, because the pains, vexations, and labors of modern missionaries are much less than those of the apostles;—thirdly, because no pains, privations, or hardships, of which human nature is capable, deserve to be put in competition with the command of Christ, or the salvation of souls. But when the question, whether a missionary ought to have a comfortable support, is to be agitated, it is altogether proper to remind his brethren, that when he leaves the old settlements of the United States, and goes to proclaim the tidings of salvation among pagans and strangers, he bids farewell to a country, in which his prospects of comfort are more certain, than those of young men in any other part of the world. He bids farewell to such a country, and to ‘his fathers’ sepulchres,’ and to all his friends and relatives;—a country, in which health, and plenty, and enterprise, and generous activity, and intelligent society abound; a country, in which the sanctuary of God raises its spire every few miles, and sheds a benign influence on the neighboring population; in which flourishing communities of Christians assemble periodically round the sacramental table, and quicken their languishing graces by their holy fellowship; in which the young minister of the Gospel is strengthened and supported, by frequent conferences with his fathers and elder brethren. On leaving such a country, whither does he go? Into a sickly and enervating climate; into dark and dreary habitations of cruelty; into a dry and thirsty land, where no water is; into regions

of idolatry and pollution, of universal guilt and shame:—there, a voluntary exile from the assemblies of the faithful, a pilgrim and sojourner among the ignorant, the untutored, the ungrateful, the unholy, does he labor and pray, till God shall give efficacy to his own word. And even then what a labor is it, in such circumstances, to build up churches and establish Christian society? Such an exchange does a missionary make, and without any reasonable prospect of earthly good. Shall he be compelled, after all his personal sacrifices, to leave the heathen to their delusions, and their hopeless ignorance, merely for want of such a cooperation on the part of his Christian brethren, as can be afforded by them, without giving up one substantial comfort, or one interest, which a mere man of the world would not cheerfully relinquish at the call of patriotism, or of fashion?

During the eight first months of the current year, that is, from Sept. 1, 1820, to April 30, 1821, inclusive, the donations to the Board amounted to \$24,043 98. It may easily be seen, therefore, how much must be received, within the remaining four months of the year, in order to keep the existing missions from depression, and to save the missionary cause from embarrassment. At this moment, the public voice is loud and decisive, in favor of sending reinforcements to the mission now happily established at the Sandwich Islands, and to the mission in Western Asia. There are many and cogent reasons for augmenting our establishments among the Indians of our own continent. But it should be long and well considered, before any old establishment is weakened, or abandoned, for the sake of strengthening or establishing a new one.

In regard to the expenditures of the Board, it is the constant endeavor of the Committee, and of the missionaries and assistant missionaries, to practise rigid economy. When the first mission was fitted out, the salaries were fixed at the same sum, as had been allowed by the London Missionary Society. About that time, however, the Society just named raised the salaries of its missionaries by the addition of one third. No addition has been made to the salaries of the American missionaries, except that house-rent is allowed to those in Bombay and its neighborhood. The Methodists, also, give their missionaries a considerably larger stipend, than the American missionaries receive. Yet every body, who has any acquaintance with the sub-



ject, knows, that the Methodists in Great Britain, and the Directors of the London Missionary Society, do not wish to pay a single shilling, above what they judge will be really promotive of the cause, for which they labor; that is, the promulgation of the Gospel, in the humble, unostentatious manner exemplified in the New Testament. It should be added, that gentlemen of intelligence in Ceylon, unconnected in any way with our missions, have supposed that the missionaries suffered in their health for want of a more liberal manner of living, as well as by their unremitting attention to their appropriate duties.

As to the missionaries and their assistants in the wilderness of our own continent, they set out by renouncing all separate property; and, in many instances, by giving to the missionary cause all the property they had accumulated by years of labor. They go to the mission stations, with the design of addicting themselves to hard service, and of taking upon them numerous cares, without any cessation, or respite, till they find it in the grave. For this they receive nothing,—they expect nothing,—but coarse food, and plain clothes. They renounce the hours of leisure, which every farmer and every mechanic in our country, can sometimes command. They renounce many kinds of food, which load the tables of our laborious and industrious people, in the city and the country, throughout our plentiful land, and which so many think indispensable to their comfort. Whatever is expended on these missions, more than has now been stated, goes to promote the permanent good of the Indians.

If the expenses of management, the various contingent charges, which necessarily attend these diversified operations, are compared with similar charges, incurred by other Missionary Societies, they will not be thought extravagant. Indeed, the public have no means of knowing how much gratuitous service has been rendered to the Board, during the years of its more active exertions. There are persons, however, so situated as to be acquainted intimately with these gratuitous services; and with the manner, in which the business of the Board is conducted; and, it is proper to add, that these persons are among the most ardent friends and liberal supporters of the institution; and are ever ready to make renewed sacrifices in its behalf, and to give ten, twenty, fifty times as much, as would be their fair proportion, in order to preserve its full activity, and make it a blessing to the nations.

In conclusion, the Committee would express renewed thankfulness for every aid to the cause; and particularly for the instances of uncommon liberality, which have not unfrequently occurred. The cause, they are fully convinced, is the cause of God. To His wise direction, and gracious support, it is humbly commended.

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#### TO PATRONS AND AGENTS.

WE are happy to say, that the number of subscribers for the *Missionary Herald* has increased very rapidly, within the last three months. Some copies of all the numbers of the current volume yet remain on hand. The probability is, however, that the whole edition will be speedily taken up; and that it will be necessary to print additional copies of the latter half of the volume. Should this be desired, by any considerable number of persons, it will be done. Agents will therefore please to make returns by the 10th of June, should new subscribers wish to begin with the number for July. The price of the last half volume will be 75 cents.

Agents will please to return, as soon as possible after reading this notice, any copies in their hands which they do not need for subscribers.

Our patrons will excuse us for reminding them, that payment becomes due on the delivery of the number for June. Punctual payment is a great convenience to agents, and the publishers; and to subscribers also, in the end. If any other argument were necessary, the cheapness of the work should not be forgotten; nor the object to which all the avails are devoted.

#### LAST NOTICES.

WE have received a letter from Mr. Kingsbury, dated at Mayhew, April 5th, from the close of which we copy a few words: "I have heard no news from Dr. Worcester since I wrote you—hope we shall see him soon. I feel as though these missions must not be given up. May we not hope, that the Lord will preserve them? O that we all felt, as we shall feel, when we see the myriads of our race sinking into everlasting perdition, for want of an interest in the Savior. Means would not then be wanting to spread the Gospel."

We had prepared a notice of the glorious revivals of religion, which cheer the hearts of the people of God; but it is necessarily deferred for want of room.



THE  
**MISSIONARY HERALD.**

VOL. XVII.

JUNE, 1821.

No. 6.

MISSION TO THE SANDWICH ISLANDS.

JOURNAL OF THE MISSIONARIES.

(Continued from p. 141.)

*Sabbath, June 25, 1820. How amiable are thy tabernacles, O Lord of hosts. I was glad when they said unto me, let us go into the house of the Lord.* This expression of the Psalmist's attachment to the public worship of God, furnished the theme of the discourse to-day.

On every Sabbath since our arrival, we have had some of our friends from America to join with us in public worship.

26. Made the door and window frames of our new house, which is to be thatched to-morrow. The work proceeds slowly.

27. Our friend capt. Starbuck called again, and cheerfully, unasked, added ten dollars to his former subscription for the Orphan School Fund, making his donation to that object amount to thirty five dollars. The whole subscription for the school fund, amounts to three hundred and thirty four dollars; all subscribed by foreigners who reside here, or have recently visited this place. We have now the happiness to see the names of most of the white residents enrolled upon the subscription paper, which we regard as our *treaty of peace* with foreigners.

A large schooner hove in sight early this morning; and while she has continued beating about in the bay, during the whole day, our hearts have warmed with the expectation of seeing our brethren Whitney and Ruggles, from whom we have heard nothing since they left us. But the schooner was not able to come in to night.

*Reception of George by his Father.*

28. This day has been made joyful to us by the arrival of brothers W. and R. from Atooi, after an absence of eight weeks. Like Caleb and Joshua, they

bring a favorable report of the good land. It was pleasant to unite our voices in Newton's "meeting of Christian friends," and then kneel down together, and give thanks to God, for his smiles on their enterprise, and for their safe and seasonable return. They were received with marked attention by the chiefs and people of Atooi. The king, Tamoree, received his long absent son with the greatest tenderness and affection. When the Thaddeus had anchored in the harbor, and the intelligence was communicated to the king, that his son had arrived, capt. Blanchard gave a royal salute of twenty one guns, which was returned by the same number from the fort. The brethren then accompanied George to his father. As soon as he entered the door, the king rose from his sofa, and affectionately clasped his son in his arms, saluted him after the manner of the country, and wept in silence. Both were unable to speak for several minutes. Others could not suppress their tears. The king at length observed, that the arrival of Hoomehoomie (which is the real name of George,) made his heart so joyful, that he could not talk much that day. George then introduced the brethren to his father, as his friends, who had come from America to accompany him home. The king embraced them with tears of affection, calling them his "*hicanee*," (friends.) When he was made acquainted more fully with the kindness of the good people of America, in teaching George, and providing for his wants, and for his return,—and sending men and women to teach the people of these islands to work and read, and make them acquainted with the true religion, he exclaimed, "*Nooe, nooe, miti*;" and with tears of gratitude, "*Nooe roah aloha America*." [It is very good,—very great love to America.] His wife joined with him in these general expressions of interest and approbation. He engaged to be a father



to us, as the good people of America had been to his much loved Hoomehoo.

During the stay of Messrs. W. and R. the king shewed a great desire to acquire useful knowledge; was highly pleased with the Bible presented to him by the American Bible Society, and anxious to know its contents. He often requested the brethren to read and explain it to him; particularly the account of the creation of the world, and the history of the Savior; a service which they cheerfully attempted to perform. He once said to them in broken English, "Hoomehoo tell me you love me and my people, and wish to do us good all your days. I love him very much, more than I do my other children," (of whom he has a daughter older and a son younger:) "I thought he was dead. I cry many times because I think he was dead. Some captains tell me, he live in America. I say no; he dead: he no more come back. But he live,—he come again,—my heart very glad. I want my son to help me. He speak English very well, and can do my business. But he is young. Young men sometimes wild, and want advice. I want you stay here, and help Hoomehoo; and when vessels come here, you and Hoomehoo go on board and trade; so I make you a chief." He was surprised to hear Mr. Ruggles say, that he did not wish to be a chief; neither could he do any of the king's public business: while he assured the king that he was willing to advise and assist his son, so far as could be done consistently with the nature and general objects of the mission.

To captain Blanchard the king said, "You are a good man,—I love you much. All the captains say, they will bring my son:—but they no bring him. But you bring him; I will give you any thing you ask, if I can get it for you." He indeed gave forty or fifty large hogs, taro, sweet potatoes, yams, and sugar cane, as were wanted; promising to give another supply of such provisions, when capt. B. should return from the coast, together with a present of sandal wood worth probably one thousand dollars in Canton.

To Hoomehoo, on the first day of his arrival, he gave two large chests of clothing; on the second, the fort; on the third, the rich and fertile valley of Wymai, in which he lives; and he has committed to him, as second in command, the principal concerns of the

island;—telling the chiefs, that they must henceforth consider Hoomehoo as their master; charging him at the same time, to make it his care to acquire their confidence, and make them happy.

Hoomehoo is much elated with his promotion; keeps an American table separate from his father; and is considered by his countrymen as almost a "Houa" (white man.) His father says, George is "akooe," to play so well on the bass viol; (i. e. he must know a great deal, in order to play so skilfully.) Hoomehoo appears to be friendly to us, and wishes to have some of us settle there, and to have other missionaries come out from America by the earliest opportunity.

#### *Desire of Tamoree to receive Missionaries.*

The king offers to furnish houses and land sufficient for the whole mission family, if we will settle there; and to build school-houses and a church at his own expense; and have his people learn to keep the Sabbath, and sing, and pray to the God of America. The attachment of the king and queen to the brethren became strong. From a mistaken apprehension, that they had determined to go to Woahoo, and not return, both spent a sleepless night, and were much affected the next day. When the brethren called, the king said to them with tender interest, "Why you no stay here? We like you very much;—my people all like you. We want missionaries here, as well as the other islands." Being informed, that we intended to supply them with teachers, as soon as possible, they seemed satisfied, and became cheerful again. Such is their desire to learn to read, that they are willing to spend years in acquiring the art; and though their fondness for bathing and sleeping, comes in competition with the desire to learn, the brethren have often been amused to see them standing in the river, with their books in their hands, diligently repeating their lessons, b, l, a, bla, &c.

Tamoree's interpreter is an intelligent native, considerably advanced in years;—has been to the United States; is attached to Americans; and disposed to use his influence in our favor. He speaks English tolerably well, and will probably be a good interpreter for a preacher. He once dined in New-York with general Washington, who, learning that he was a native of the



island where capt. Cook was killed, gave him clothes, and showed him much kind attention. The condescension and generosity of Washington to this unlettered stranger, is worthy to be imitated by his successors, and thousands who revere his name.

#### *Notices of the Island.*

The brethren explored a considerable part of the island, and found it fertile and well watered. They sometimes rode on horse back. Brother Ruggles, attended by fifteen natives, was once pursued a considerable distance by three of the wild cattle, which are numerous in that island. Before he was overtaken, he reached the foot of a tree, which he had sought for refuge. The natives, with one voice, gave a loud and frightful shout, and the pursuers fled. The next day, the brethren, attended by one of the white men, and more than twenty natives, killed a large wild cow, which afforded a good supply of beef and tallow.

The inhabitants are generally poor, but hospitable. Through indolence, much of the excellent soil of that island, as well as the others, is uncultivated. Though the people have abolished their idols, they have not abandoned their vices. To the stranger, who enters their habitations of ignorance and depravity,—as a token of respect, the husband offers his wife; the father his daughter; and the brother his sister! When solemnly assured, that there is a God in heaven, who forbids and abhors such iniquity, they reply: "Other white men tell us this is right; but you are strange white men."

29. From the Atooi schooner, which anchored in the bay yesterday, and came into the harbor to day, we received a present, principally from Tamoree and his wife, and Hoomehoom, consisting of about thirty mats, which are substituted for floors, carpets, ceilings, &c. One hundred *tapas*, or pieces of domestic cloth, made from the bark of a tree, and containing from six to nine square yards each; oranges, cocoa nuts, calabashes, spears, hogs, fans, fly-brushes, shells, pine-apples, &c. The schooner is freighted with a royal present, similar in kind, from Tamoree to Reho-reho. The king of Atooi acknowledges the king of Owhyhee as his superior, and every year sends his schooner with a present, which has hitherto been kindly reciprocated.

Tamahamaha, before his death, made some demands on Tamoree for sandal wood; and Reho-reho has sent for him to go up to Owhyhee. Still Tamoree governs Atooi and Oneehow.

#### *Mr. Whitney sent to Owhyhee.*

July 1. To day we designated brother Whitney, as our representative to visit Owhyhee, and to comfort our brethren and sisters there by his presence and prayers, and by interesting intelligence and affectionate counsels; to consult them with regard to the expediency of taking a station at Atooi, before we can expect additional laborers from America; and to transact other important business.

#### *Reasons for settling at Atooi.*

Several reasons urge us to an early attention to the leeward islands; [that is, Atooi and Oneehow.]

1. The Atooi schooner will return soon, and the king will expect not only a definite answer, but the immediate presence of some of our number.

2. The people have opened their arms wide to receive us, and given an honorable and pressing invitation, and the king has begun to build us houses; and to prepare land for our accommodation.

3. Deference to the wishes of our patrons, particularly the benefactors of Hoomehoom, and the importance of rendering him every possible aid, at this time, seem to require it.

4. The fact that the inhabitants are now without any form of religion, and cannot long subsist without some form or other: and more than all,

5. They are ignorant of the laws of God, and perishing without the knowledge of the way of salvation. Such is the weight of these considerations, that if imperious duties do not prevent, no sacrifices on our part ought to hinder us from immediately laying the foundation of Christian institutions, and commencing the work of instruction, in Atooi.

*Sabbath, 2.* This morning at ten o'clock, our little congregation assembled as usual, and attended to the preaching of the Gospel from Rom. xiii, 12, "The night is far spent; the day is at hand. Let us therefore put off the works of darkness and put on the armor of light;" a subject which admits of an easy application to ourselves, and



those around us, in the present state of these islands.

3. *Monday.* This evening we have publicly observed the monthly concert. The Treasurer's address to the Boston Foreign Mission Society, delivered Jan. 1819, was read. The meeting was interesting to ourselves, and, we hope, will be followed with a blessing.

4. This day commemorates the birth of American Independence, which is generally celebrated here by American residents. Received a present from Mr. Allen this morning, that we might remember the day.

Happy would it be for our countrymen, if they did not too often make the commemoration of their liberty the means of increasing their bondage to sin, and their rejoicing in the blessings of peace the occasion of cherishing the spirit of war. We hope ever to remember with lively gratitude the abundant blessings bestowed on our country, and to rejoice in her happiness, and her ability to do good to the other nations of the earth.

About 500 natives have been employed to day to draw up one of their schooners upon dry land, for the purpose of coppering her. After breaking their cable repeatedly, they left her dismantled, and partly in the water, to renew the trial of their strength another day.

#### *Regard of Joseph Banks for the Mission.*

8. To day Joseph Banks, captain of the schooner, which is now hauled up to be coppered, came to us, and said in English, "I going to live with you now. Me want to learn to read." He desires very much to acquire the art of navigation, so that he can "take the sun," as he says, "and sail out of sight of land, and go to any part of the world." He has been to China, and is fully convinced of the superior intelligence of the whites. Before the death of Tamahamaha, he was satisfied that the taboos were unreasonable, and that idol worship was vain; and that the priests were ignorant men and unworthy of confidence; as they could show no authority for their rites, or instructions. He declared his opinion to Krimakoo, and to some other chiefs, that to break taboo would be "miti." He seems highly pleased with our design; and is desirous to avail himself early of some of the advantages which it proposes.

Our expectation of him is high. His influence in our favor, we believe, has been considerable. When any of the chiefs indulge the least apprehension, that we have come to take the islands, he is ready to interrogate them, in the language of good sense, "Where are their guns? If they come to fight for the islands, what will they do with their women?" The argument contained in these questions shows that female laborers may be useful, even in the newest missionary field.

#### *Dance of the Natives.*

This afternoon a multitude, probably composed of not less than 2000 people, was assembled to witness a dance, somewhat similar to that, which occupied the attention of an equal number at Kirooah, while we were anxiously waiting the result of our negociation. Five young females, with wreaths of green leaves upon their heads, their necks, their shoulders and ancles, with a large *tapa* curiously adjusted around their waists,—were the principal performers. Arranged in a line behind them, and decorated in a similar manner, stood fourteen men, as musicians, each drumming on a large stick of wood, held in his left hand, with a smaller held in his right;—singing and beating the time with a heavy stamp of the foot. Both the men and the women, as they played and danced, sung in concert a variety of songs, with respect to the "Inoah" (the man that eats with women;) "Iweene," the wife of Boka, the sister of the king, &c. &c.. They were all admirably exact in the time, and continued the dancing with great exertion, and almost without cessation, about two hours. One of the players was an old man, bred to this employment from his childhood. After the females had finished their dance, at the request of the governor this old man showed his dexterity in dancing a round or two. When the ring, composed of the crowd of spectators 10 or 15 in depth, sometimes becomes too small, the men and women in front are severely beaten with a heavy rod, to make them retire and enlarge the circle. This fact is worthy of notice, as it shows the disposition of the people; for they always take this indiscriminate beating in good part, and generally with a laugh.

Our desire was expressed to the governor, that the people might shortly learn better things, and employ their



voices in nobler songs. He also expressed his desire, that we might learn their language more perfectly, and be able more early to teach him and the people what they ought to know.

### *Docility of the Natives.*

*Sabbath, 9.* To day our attention has been directed to the words spoken by John. "Behold the Lamb of God, which taketh away the sin of the world." After the blessing, *Boka*, capt. J. Banks, and an officer of the guard at the fort, tarried of their own accord, desirous to be instructed more fully in the subject of the sermon, and in the religion of the Bible. Honoree assisted as interpreter in telling them, that Christ died for their sins, and in explaining the principal points of the discourse. They seemed much interested; and *Boka* said in his own language, "I should like to know all about it. I must learn your language, and then I can read it." Being asked by one of us, if he wished to be instructed every day, and to have a portion of the Bible daily read and explained, he replied, "*miti*." Capt. J. Banks said, "Tamahamaha wanted to know all about it." He was present when that unenlightened heathen ruler was lying on his dying couch, and heard him very earnestly request an American gentleman attending him, to tell him plainly about the religion of the Bible, and the Christian's God. But this young native says with tender interest, "He no say any thing about it." This is an unquestionable fact. We are ready to censure such an inexcusable neglect of a most important duty; but before we are able to speak, we see that the censure falls upon the tardy zeal of the Christian church, which has slumbered so long, since these islands have been accessible.

10. This morning presented *Boka* a copy of the Scriptures, and read to him and his train the account of the creation. They listened with great attention. We have hitherto attended less to his instruction than we meant to do, because one of the white residents, soon after our arrival, engaged in teaching him. But now the way is open, and we intend to instruct him every day, both in the art of reading, and in the knowledge of the Scriptures. This we have the more encouragement to do, as he has already received baptism, since the death of Tamahamaha, by the chaplain of a French ship, which touched at

the islands. His brother also, *Krimakoo*, or Billy Pitt, received baptism by the same hands. It is to be noticed also, that their mother, a woman of high rank, who died before Tamahamaha, being greatly distressed on her death bed, was baptized in the name of the Lord Jesus, and died exclaiming, "*miti, miti, nooe nooe miti!*"

12. This morning the governor, and one of the residents, hearing that we expected to give ten dollars a month for the temporary use of an old house, engaged that *we* should have nothing to pay. Mr. Bingham read to them and others, at the governor's house, the accounts of Christ's first and second coming;—the first paragraph of the sermon on the mount; and the last of the 25th of Matthew, which passages were interpreted by Honoree. *Boka* was particularly interested, and when the reading was through, said "*Pauloah miti*," (it is all good.) Both he and his wife requested that Mr. and Mrs. B. should come every day and teach them to read.

### *Letters from Kirooah.*

Put on board the *Neo*, now about to sail for Owhyhee, a packet of letters for our friends there. Shortly after, a canoe arrived with letters from these friends, accompanied by orders from Reho-reho, that they should be publicly read. The bearer first put them into the hands of *Boka*, who summoned us, and all the white residents, to assemble at his house to hear them. When the whites and the chiefs were assembled, the door being shut, and an officer of the guard standing by with a spear, *Boka* very gravely put the letters into the hands of Mr. Bingham to be read, who finding them to be private letters from our friends, instead of public orders from the king, declined reading them publicly, except what related to the particular request of *Krimakoo*, to have some of us go and instruct him and his family; his engagement to furnish Dr. Holman with a house at Mowee, and his promise to support one, who should consent to live with him at Toeaigh bay, where we first set foot on land. To prevent needless offence, and groundless suspicion, it was afterwards concluded to be best to read the whole to the governor.

13. To day the wife of the governor, and the daughter of *Nihe*, a considerable chief at Karakakooah, commenced



in earnest the rudiments of the English language, under the particular instruction of Mrs. Bingham.

*State of the Mission at Kirooah.*

14. Today the Atooi schooner returned from Owhyhee with Mr. Whitney and William Tennooe, passengers. Mr. Thurston teaches an interesting school, composed of the king, two of his wives, his brother a pleasant lad about eight years of age, and two young men the stewards of the king's family: he is assisted by the persevering and kind exertions of Thomas Hopoo. Both the teachers seemed to have gained the affection, and secured the confidence of their charge. Dr. Holman attends to the instruction of John Adams, and a son of Mr. Young, and another favorite native boy. The king begins to read intelligibly in the New Testament, and four of the others in the plainest reading lessons of Webster's spelling book. The king's little brother spells words of four syllables. The king objects to our teaching the common people to read, before he has himself become master of the art; but says we may teach chiefs, and the children of white men, of whom there are probably a hundred in Hanaroorah. Thomas has received a valuable tract of land from the king, who has built for him a house near his own, where Thomas has his father and his brother, with whom he lives and prays, laboring to bring them and others to the feet of his crucified Redeemer.

Mr. Thurston usually preaches on the Sabbath to a small circle at his own house. Last Sabbath he preached in the school room at the king's sleeping house, for the particular benefit of his pupils. "I have a message from God unto thee," was the theme from which he addressed them, while Thomas Hopoo interpreted.

The seed thus diligently scattered on the different islands, and matured by the prayers of the church, will, in God's own time, spring up, and yield an exuberant harvest to his own glory.

*Birth of a son.*

Sabbath, 16. Public worship as usual at ten o'clock this morning.

The journal notices, with much gratitude, the birth of a son to Mr. and Mrs. Loomis, which took place on the afternoon of this day. The mission family looked forward to the

confinement of Mrs. L. with considerable anxiety, as they had relinquished the expectation of having the assistance of Dr. Holman. On the 15th, the L'Aigle returned to the island, having been detained a second time, by unexpected success in whaling. Capt. Starbuck came on shore to obtain lime for setting a boiler, in place of one which had been broken. At the request of Mr. Bingham, he cheerfully consented that his surgeon, Dr. Williams, should reside with the mission family a few days; and, in the mean time, he would cruize in the neighborhood of the island, and call again. To this arrangement the doctor kindly assented; and the very next day his services were needed. The journal seems to imply, though it does not expressly assert, that the captain delayed his voyage, by cruising near the island, solely to comply with the request of the missionaries. If so, this was an instance of great generosity; and, in any view of the subject, it was a particular kindness, on the part of the captain and his surgeon, as well as a remarkable interposition of Providence.

*Assignment of places to labor.*

17. Spent some hours to day in mutual consultation, on the subject of dividing our labors. *Krimakoo* appears to be in earnest, that some one of us should devote our attention to him and his family. The brethren at Owhyhee are decidedly of opinion, that he ought to be gratified. He has distinguished himself by his friendship to the whites, and by his attention to the mission. He has been baptized by a French chaplain, but needs to be taught the way of Christ. The call at Atooi is so loud and impressive, "Come over and help us," that we cannot quietly turn aside from it; and yet there is work for all, and more than all, in this village. We are exceedingly pressed with the subject. We want more missionaries; and, notwithstanding the groundless apprehension of the government, that missionaries may be dangerous, we would gladly hail a number equal to our own of additional laborers, if they could arrive to morrow. We look upward for divine guidance, and commit our way to Him who hath said, *If any man lack wisdom let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him.* We united in a prayer meeting this evening on the



subject, and defer our decision for further deliberation.

18. To day we have resumed the subject which has for some weeks occupied much of our thoughts, and again bending the knee of supplication for divine grace to elevate our minds, to give us clear and comprehensive views of the subject, the prominent facts and probable consequences connected with it; to remove from our hearts all private feeling, which might come in competition with our duty;—we again committed ourselves to the disposal of the great Head of the Church.

After the most full and free investigation, we were all united in the opinion, that we ought to listen to the call both from Atooi and Toeigh; and to our mutual satisfaction, painful as is the thought of such a separation; we decided that it is the duty of brothers Whitney and Ruggles and their wives to proceed to Atooi,—to labor there while the field is open,—and thus wait for additional laborers; also, that brother Loomis should go, for a season, as a teacher to Toeigh. Nathan Chamberlain will accompany the brethren to Atooi, and Daniel Chamberlain will be placed under the care of brother Thurston at Kirooah.

19. Put on board the Atooi schooner most of Messrs. Whitney and Ruggles' baggage, to be sent to day, with letters to Hoomehoo, announcing our prompt and cheerful compliance with the request of his father and himself; acknowledging their kind attention; explaining our design; and bespeaking the continuance of their favors.

The brethren intend to proceed in the Levant shortly; as she will touch at Atooi on her way to China and America.

Here closes the public journal of the mission, so far as it was sent home by the Levant. The Clarion left Woahoo about the 20th of September, two months later, and forwarded mercantile letters of that date, by the last ship from Canton. It is presumed, that the captain had letters, and a continued journal from the missionaries, which he will keep in his possession till he arrives in this country.

In that part of the journal, which was published in our number for April, the following errors need correction.

Page 114, col. 1, line 13, for *southern* read *northern*.

P. 117, col. 1, line 4, for *doings* read *design*.

The first of these was an error of the press; the other, an error of the transcriber. They will be corrected in the second edition.

#### EXTRACTS FROM MRS. THURSTON'S JOURNAL.

We have been favored with the perusal of Mrs. Thurston's private journal, kept during the voyage, and at Kirooah down to July 10th. It was sent home for the satisfaction of her father, and other relatives. We select a few passages by permission; and pronounce the whole to be highly creditable to the writer as a Christian, and the wife of a missionary.

Jan. 16, 1820. I often think of home, and the many dear friends I have left behind. The idea that I shall see you no more in this world, sometimes rushes upon my mind and almost overpowers me. But a few moments reflection upon the object, in which I am engaged, enables me cheerfully to forego the pleasure of your society and the expectation of seeing you again. But, O shall I meet you in yonder bright world above, where separation, sorrow, and sin, shall be known no more. My dear father and [Here she mentions the names of twelve brothers, and sisters, and brothers-in-law.] (I love to repeat your names,) you are all the professed followers of Christ. Do you indeed possess his spirit? Is every name here mentioned, registered in the Lamb's book of life? O the happiness,—could we all at last meet before the throne of God—meet our dear mother, and all pious friends, and all the redeemed of the Lord, and unite in one harmonious song, *Worthy is the Lamb that was slain, and has redeemed us to God by his blood*. But where are A—— and S——? Beloved friends, I think of you much with the tenderest affection and solicitude: and if God will hear and answer my prayers on your behalf, you will be gathered into the fold of Jesus. My dear brother, I shall not soon forget the emotions I felt, when I last separated from you. I followed you away with a tearful eye, and when I could see you no more, I returned to weep. These were tears of tenderness and anxiety. Again they flow afresh. Again I tenderly urge to be wise that dear brother, for whom a mother felt so much; for whom she wept; for whom she prayed.

The following extracts commence at the time the Thaddeus was sailing along the west



side of Owhyhee, after the first intelligence from the island.

*March 31.* At four this morning, the captain sent ashore, with an invitation for *Krimakoo*, the principal chief of the islands, and his wife to come on board. At two o'clock in the afternoon the boat returned. Brother Ruggles and Thomas, who accompanied it, brought new intelligence. They visited one of the Moreeahs; saw its walls and temples in ruins; saw the ashes of idols, and the bones of human victims, which had been offered in sacrifice to their gods. Since the king's death, which was on May 8, 1819, there has been war in Owhyhee. It was occasioned by abolishing the custom of men and women eating separately. *Krimakoo*, in favor of having the custom abolished, fought against a superior force and proved victorious. About one hundred fell in battle; many more were wounded. Even women presented themselves on both sides, and took an active part in the field of slaughter.

All is now tranquil throughout the islands. The two brethren made an interesting visit to the queen, who kindly sent some fresh fish to the females on board. *Krimakoo* was not at home. He is expected in the morning.

#### *Visit from the natives.*

*April 1.* Several of the canoes arrived this morning filled with the natives of both sexes. The women generally wear a square piece of cloth wrapped around them. They sometimes wear a piece over their shoulders, similar to a shawl; but most commonly go without it. Neither the men nor women wear any covering on their heads. There is so much novelty in seeing white females and children, that we are viewed with a great deal of interest. As I was looking out at the cabin window, to see a canoe filled with chattering natives, with animated countenances they approached and gave me a plantain. In return I handed them a biscuit. "*Miti wihena*" was the reply; that is, *good woman*. I then threw out several biscuits for the *wihenas*. Two of the number with great avidity snatched them from off the water, and again repeated, *Miti wihena*.

About ten o'clock, some of the greatest characters of the isles arrived. *Krimakoo* first came on board, dressed in the manner, and appearing with the

dignity, of an American gentleman. He was introduced to brother Bingham and Mr. Thurston, with whom he shook hands in a most cordial manner. He then turned to the ladies, to whom, while yet at a distance, he respectfully bowed, then came near and presented to each his hand. Four women followed;—two queens, widows of the late *Tamahamaha*, and *Krimakoo's* two wives. They each very affectionately presented us with their left hands, and took seats with us.

I should like to describe to you their dress and appearance. The first queen, whose weight is about four hundred and fifty, appeared in a calico gown; but after a little time had elapsed it was thrown off, and her remaining dress consisted of a striped gingham shirt, with ten thicknesses of native cloth wound twice around her. The other queen nearly as large, had on a velvet gown trimmed round the bottom with gold lace; a pretty wreath of yellow feathers round her head, two strings of beads on her neck, and two rings on her fingers. One of the other women had on a white shirt,—some native cloth of most beautiful colors, red and yellow, wound around her, and a yellow wreath round her head. The other had a rich gown, partly silk.\* They had most elegant fly brushes made of feathers, with handles of whalebone and turtle shell, composed of many hundred pieces. What I have mentioned was every article about them. Every one of them had scars on their faces, where they had tortured themselves with hot irons, at the death of friends. But a short time elapsed before they became tired of their seats. One of them arose and sat down on the floor. Matresses were then brought, and laid down, on which they reclined in their own way. *Krimakoo* dined with our family. The women declined. After we arose, they sat down, and had their own provision brought on,—raw fish and *poe*. They soon dropped knives and forks, making use of their fingers as substitutes.

\*These rich articles, and others to a vast amount in quantity and value, were amassed by the late king and his chiefs, in consequence of trading with Europeans and Americans. Many of the most valuable articles were received as presents from sea captains, who obtained cargoes of sandal wood at the islands. *Tamahamaha* had laid up, in his large stone warehouses, many specimens of elegant broadcloth, silk, military dresses, &c. &c. beside the common articles of hardware, cloth, &c.

Editor.



*April 2.* This has been a Sabbath such as I never before witnessed. While we assembled to call on our Heavenly Father, we were surrounded by fellow-beings, who were ignorant of a Sabbath, of a God, and of that eternal state of retribution, to which they are hastening. *Krimakoo*, the four women, and their numerous train came on board about noon. In the afternoon, brother Bingham preached on deck from these words of Isaiah; *And the isles shall wait for His law.* The natives were still and attentive, though, with the exception of *Krimakoo*, they did not understand a word that was uttered. After services were over, the queens made many inquiries of our native youths respecting our worship,—what had been said, &c. After it was explained to them, they said it was all very good, but they could not understand it; and expressed a desire to learn to read, that they might from the Bible gain some knowledge of the great God.

*April 4.* This morning the vessel anchored. The queen\* assumed a new appearance. In addition to her white dress, (which had been made for her by the female missionaries,) her person was decorated with a lace cap, having on it a wreath of roses, and a lace handkerchief, in the square of which was a most elegant sprig of various colors. These were presents from some American. When she went ashore, she was received by hundreds with a shout. She was accompanied by the captain, Mr. Bingham, Mr. Thurston, and Thomas Hopoo.

At the date of the next extract, Mrs. T. had resided about three weeks at *Kirooah*.

#### *Excursion from the village.*

*May 6.* Yesterday Mr. Thurston and myself took an excursion back upon the mountain. Our most important object was to make some discoveries respecting water. Having here neither roads, nor any means of conveyance, soon after breakfast we commenced our walk. We had a foot path so narrow, as to render it difficult to walk

\*It is presumed that *Kaamanoo*, the most honored widow of *Tamahamaha*, is here intended. She seems to be the most universally popular person on the islands; and has had great influence for many years. Foreigners always speak well of her. *Editor.*

abreast at all, and much of the way impossible. Were I to attempt a comparison, I should point you to the top of a stone wall, and tell you, that thus rugged was Lucy's path. To say that I went six miles out and back again the same day, (in doing which I battered a good pair of boots through the toes,) will give you some idea of my health and the roughness of the way. We found the people most kind and friendly. One man, after giving us as much sugar cane at his own door as we wished, accompanied us several miles, carrying more for our use. At the end of our walk, we met with a few blackberries. When these were gathered for us, the children were sent away. After returning back one or two miles, they came running after us, ten or twelve in number, each bringing a leaf of berries. Thus we were plentifully supplied. Nor would they allow us to carry the berries, our umbrella, indispensable, &c. ourselves. To do this their kindness led them to accompany us even down to our own door.

But while I was pleased with their kindness, I pitied their condition. The doors of their little huts obliged them to stoop half down to enter them. I looked into several of these. Wretchedness! wretchedness! How can fellow-beings thus live? Yet from these miserable abodes the little children crawl out active and sprightly as children in America. While running by our sides, sporting as they went, those dear children, who are far away, were often brought to my mind.

#### *Faithful labors of Thomas Hopoo.*

*June 18.* Thomas Hopoo appears tenderly interested for his father's family.\* Soon after our arrival, he had them removed from another part of the island to this place. Every night and morning he reads the Bible, and prays with them in their own language. They observe the Sabbath. Thomas is very active, faithful, and persevering. The king is pleased with what he says on the subject of religion; and has himself

\*It is one of the most interesting facts relating to this mission, that Thomas should have found his father living, and desirous to receive religious instruction; and that he himself should be so zealous and faithful in the discharge of his duty. How does this zeal prove the sluggishness of lukewarm Christians. *Editor.*



said, that Jehovah shall be his God. One of his men, formerly a priest, is serious; he prays, and wishes to be instructed. Once, he says, he was poor, having no god, (alluding to the destruction of his idols;) but now he is rich; and he expresses a wish to erect, on his own lands, a house for the worship of the great Jehovah.

Mr. Thurston has a pleasant school, to which he has devoted two hours in the forenoon, and two in the afternoon. It consists of the king, his little brother seven years old, who is to be his successor, two of the queens, and two of the king's men.

#### *Disposition of the Natives.*

July 1. The curiosity of the people has quite subsided. For three weeks after we came ashore our house was constantly surrounded; our door and windows filled. From sunrise till dark, there were thirty or forty, at least; sometimes eighty or a hundred. For the sake of solitude, I one day went out, at a little distance from the house, and seated myself beneath a shade. In five minutes I was surrounded by seventy. Sister Holman and myself seemed to be the objects of curiosity; for whenever we walked out, the crowd followed, and the house was left solitary. In walking I sometimes could not forbear smiling to see the efforts they would make in running forward and then taking a stand, so that they might have a full view of our faces. They uniformly appear kind and friendly. Some of the females come in to see us daily. One affectionate mother, in particular, shows an ardent friendship by frequently embracing me in her arms, and *by joining noses*, the most endearing salutation among this people. One of the queens, who is learning to read, is to me the most interesting female I have seen. She seems to me most like a sister; is very affectionate and kind. O, I long to have her become a Christian sister.

#### *Close of the Journal in form of a Letter.*

Sabbath, 9. My dear friends, I do rejoice that I have been brought to this heathen land. The animating hope, that the standard of the cross will here be erected, cheers my heart, and reconciles me to a life of privations and trials. To day a little precious meeting was held at the king's. Mr. Thurston, for

the first time, preached through the medium of an interpreter. The words of the text were, *I have a message from God unto thee*. The king and his family listened with attention; and, when they were brought before the throne of everlasting mercy, they presented themselves on their knees.

The kindness of my friends often excite in my heart sensations tender and grateful. Think not a final farewell to the much loved land of my nativity, has made me forgetful of home, or diminished my attachment to friends. No: a voyage of eighteen thousand miles, and a situation among strangers in a strange land, serve to draw more closely those tender ties, which unite my heart to theirs. Away in this land of darkness, cut off from cultivated society, I shall rank letters from America among my highest sources of happiness. Let me then have large communications. I shall enter into your concerns with a lively interest. With feelings of unutterable tenderness I think of my dear father. You, who are situated with him, and near him, will be the solace of his declining years;—a privilege denied to Lucy. But the feelings of filial affection and gratitude will ever glow in my breast, and excite ardent desires, that the evening of his days may be peaceful and happy.

Much love to my dear brothers and sisters. They will be mindful of the great object for which they were brought into existence; they will train up their children for usefulness and for God. I often think what a comfort Mary would be, were she with me.

I shall confidently expect letters from her, from Delia, and the other children. Little Daniel Chamberlain will soon be committed to our care; a lovely child.

My dear friends, when you hear that Lucy is comfortably situated on heathen shores, and learn the interesting state of these islands, and the prospects of usefulness which are every week increasing, you *will rejoice* that God has sent me to this place: you will daily intercede with Jesus on our behalf: you will invoke the influence of the Holy Spirit on this whole nation lying in wickedness: you will make the cause, to which we have devoted ourselves, your own.

Farewell, my dear friends, farewell.

Shall we meet in heaven?

Kirooah, July 10, 1820.



## MISSION IN CEYLON.

## JOINT LETTER OF THE MISSIONARIES.

A LETTER has recently come to hand, signed by all the missionaries in Ceylon, and dated Oct. 30, 1820, containing the unwelcome intelligence that Mr. Garrett, (who it will be recollected, had arrived there in the August preceding, and was designed to be employed in the service of the mission, as a printer,) would not be permitted to reside on the island; as he had received peremptory orders from the government to take his final departure within three months, which period would expire on the 24th of November. As the letter, and the documents to which it refers, are too long to be admitted into our pages without abridgment, we shall be under the necessity of giving only the material facts and circumstances of the case.

On the arrival of Mr. Garrett, the missionaries made a communication to government, soliciting permission for him to reside with them. The communication was made through the kind agency of the Hon. and Rev. Dr. Twisleton, archdeacon of Colombo. Sir Edward Barnes, the Lieutenant Governor, did not grant the petition; but immediately caused an official order to be delivered to Mr. Garrett, the tenor of which has been stated.

The missionaries then drew up a formal and very cogent memorial, in which they represented to the government the inoffensive nature of the mission; its total disconnection with any worldly interests; the patronage with which it was at first received by the constituted authorities of the island; the favorable opinion respecting it, expressed by Sir Robert Brownrigg, just as he was leaving the government, after the mission had been established more than three years in Jaffna; the facilities, which were generously afforded by government, at the first settlement of the mission in that district; the extent of their missionary operations, particularly in superintending and supporting schools; the utility of a printing establishment in the process of instructing the heathen; and, what was directly to the point, the assurance given by the governor, so long ago as June 1816, *that a printing press might be established by the missionaries*, on the presumption that they would make no improper use of it, and with the reservation, that it must be considered as subject to the censorship of government. They urged further,

that the whole preparation for a printing establishment was made in consequence of this express assurance of the government, officially made known; that types had been procured for printing English and Tamul, a press had been sent from America, and now a printer had arrived.

They earnestly requested, therefore, that the order for the departure of Mr. Garrett might be rescinded; and the memorial closes by expressing the belief, that "the Honorable the Lieutenant Governor will not without reluctance shut the ports of this island, so long free of access to the teachers of our divine religion, against a Christian missionary though a foreigner."

In reply to this memorial the Lieutenant Governor states, that from his first arrival in Ceylon he has felt extremely averse to the admission of any foreign missionaries into that island; that the British government is making laudable efforts for the diffusion of Christianity throughout the colonies; and that he does not see the necessity of any foreign aid whatever, in carrying on the great moral design in view.

He then introduces a subject, which is very frequently adverted to, and very little understood. On this account we shall give the paragraph entire, with the answer of the missionaries.

"THE means we possess in our own country, for the conversion of our heathen subjects to Christianity, are, in the Lieutenant Governor's opinion, fully adequate to all purposes; and when he considers the vast and extensive regions of the American continent, many of the populous tribes of which are to this hour in all the darkness of heathen barbarism, he cannot but think that your pious labors might be far more advantageously exerted in their cause, than in that of a people already subsisting under a Christian government, who feel that their moral interest is an object of its constant care, and that it is at this moment most anxiously engaged in the important task of inculcating a knowledge of the Christian faith among them, on the most liberal and enlightened scale."

The Lieut. Gov. adds, that if the present establishment of Church Missionaries are proved to be insufficient in point of numbers, he is persuaded that time will remove the difficulty; especially as the Wesleyan missionaries are increasing, to whom, next to the



regularly ordained missionaries of the Church of England, he would prefer committing the task of converting the natives of Ceylon to Christianity.

Under these circumstances, while he regrets the necessity, which forces him to act in opposition to the prayer of the missionaries, he feels compelled to adhere to his original resolution in regard to Mr. Garrett, and trusts that no time will be lost in making arrangements for his departure within the time limited.

This document is dated at the chief secretary's office, Colombo, Sept. 22d. The tenor of it was different from what the missionaries had hoped it would be. The reasons, why they thought it their duty to make a third communication, are thus stated in their joint letter to Dr. Worcester.

"As it was impracticable for Mr. Garrett to proceed directly to America from this island, and as the rainy season would commence before he could with convenience make arrangements to proceed to any of the principal ports in India, we thought it expedient to request, that the time specified for his departure might be extended two months; and that he might be permitted to remain with us as a visitor, till the heavy rains should be over. At the same time, as it appeared to us that his Honor, the Lieutenant Governor, had some misapprehensions relative to the views and motives, which influenced the Board to send missionaries to the eastern world, we could not, in justice to ourselves and to the missionary cause, forbear to make another communication. We wished him to be informed, that the subjects mentioned in his answer to our memorial, and on which he founds his objection to the American mission, had been most attentively examined by us, before we embarked in our present undertaking."

The communication here referred to was inclosed to the Rev. Dr. Twisleton, on the 11th of October, to be by him laid before the Lieutenant Governor. It begins by stating the pressing reasons for a suspension of the order for Mr. Garrett's departure, until the rains may be somewhat abated. In asking this favor, the missionaries 'hope not to be thought presumptuous, inasmuch as the temporary residence, in a private capacity, of any subject of a friendly power, is not only allow-

ed, but often, for trade and other purposes, encouraged by the government of every Christian nation.'

The missionaries then enter upon a discussion, which well deserves the attention not only of Sir Edward Barnes, but of every person, who doubts whether it is the duty of Christians in America to send the Gospel, wherever it is needed in the eastern continent. We give this part of their second memorial without abridgment.

"The undersigned the American missionaries hope likewise to be excused, while, in consequence of their earnest desire to have the full approbation of government to their object, they beg leave to state to the Honorable the Lieutenant Governor, (without any reference to the subject of their memorial, which they consider as finally disposed of) the principles upon which this mission was established and has been supported. They feel bound to do this, not only in justice to themselves, but to their worthy patrons in America and in Ceylon. If these principles are not defensible, then a mistaken desire to do good has influenced both them and their patrons, an injudicious policy has induced the government to give them countenance, and the mission ought to be abandoned.

"They are not altogether surprised to learn, that in the opinion of the Honorable the Lieutenant Governor, their labors might be more profitably employed among the heathen tribes of the American continent, as this is an opinion not unfrequently advanced. Those, who judge in this manner, do not however commonly reflect, that the Aborigines of North America, (for to no others in America can the missionary have safe access,) are few in number, and scattered over a vast forest;—that they speak more than 50 different and difficult tongues, and have no written language;—that they live by the chase, and pursue a wandering life, which renders it almost impossible to bring them under the influence of Christian instruction. Without adverting to the other particulars;—that their population is thin and scattered may be understood, when it is known, that within the extensive limits of the United States, including all the new and large territories west of the Mississippi, some of which are almost without a white inhabitant, the whole number of Indians, by the best calculations, is but 175,000; or



something less than the commonly allowed population of the Jaffna district; and that while this district may almost be compassed by a traveller in one day, that part of the United States occupied by the Indians, is more than 6000 miles in circumference; and if we stretch across the continent, including an additional Indian territory larger than British India, we increase the population but 80,000; so that, in an extent of country larger than all Europe, there is little more than one fourth as many native inhabitants, as in the single town of Calcutta. This circumstance, that one may find a million of natives in Asia to a thousand in America, is thought to be no small reason for preferring the former for extensive missionary operations.

The undersigned are however happy to adopt the sentiments of the Honorable the Lieutenant Governor, with regard to the importance of great efforts to communicate the blessings of civilization and Christianity, to the numerous tribes on the American continent; and they do feel that much guilt attaches to American Christians for their remissness in this great work. But they have much pleasure in stating, that efforts are now making for this object as great, according to the population of these tribes, as are made in almost any part of the world; and greater, in proportion of forty to one, than are made at this moment, in British India. In addition to what is done by several other societies, that society alone, which supports the mission in Ceylon, has already four considerable establishments, for instructing the Indians, not only in literature and religion, but in husbandry and the mechanic arts. Connected with these establishments are no less than seven ordained missionaries, besides various assistants; and, what is very unusual, they are liberally patronized by the American government. If we extend our views still farther, and embrace not only the whole western continent, but all its islands, we shall find, that America, with about one sixteenth part of the heathen population of the globe, has within its limits, including the Wesleyan and Moravian missionaries in the West Indies, and the Moravians in Greenland and Labrador, more than one half of the missionaries in the world. It has, therefore, in view of the peculiar difficulties which missions have to contend with in America, and the disproportion of its heathen population to that of some other parts

of the world, been deemed proper, by some benevolent societies in the United States, to extend their efforts abroad. Establishments have consequently been made in the Burman empire, on this island, and at Bombay. A large mission has lately been fitted out for the Sandwich Islands, and some missionaries have been sent to Palestine. The British possessions in the East have been thought peculiarly eligible for missionary stations; for though their native subjects are not in "all the darkness of heathen barbarism," and though they "are already subsisting under a Christian government who feel that their moral interest is a subject of its constant care," yet they are still heathens, and need to be instructed in Christianity. These circumstances have been considered as affording so many facilities and powerful reasons for the introduction of missionaries among them. Indeed, as few countries under independent heathen governments, are at all accessible to missionaries, it is matter of devout acknowledgment to the Great Disposer of events, that a Protestant Christian power has extended its empire so far as to open the door for the introduction of Christian light and knowledge to many millions, on whom the day spring from on high hath not yet dawned.

"The reasons more particularly, which led to the establishment of the American mission in Ceylon, were the small number of missionaries on the island, at the time the mission was formed, and the friendly disposition of government. At the time the American missionaries arrived, there were but five Wesleyan missionaries on the island—one Baptist missionary, and not one of the present number of missionaries of the established church. Indeed, there were then but two regularly ordained missionaries of the church of England, on this side the Cape of Good Hope; though the undersigned are happy to know, that their number has since very much increased. The friendly disposition of government was particularly manifest, in the very kind invitation given to the Rev. Mr. Newell, (an American missionary now settled at Bombay, who visited the island before the present mission was formed,) not only by several of the most respectable gentlemen in the ecclesiastical and civil service, but by his Excellency himself, to take up his residence on the island. As Mr. Newell did not remain, he re-



presented these things to his patrons, that others might be sent out. Among the particulars in his communications he stated, that "His Excellency Governor Brownrigg has been pleased to say, that he is authorized by the *Secretary of State for the Colonies* to encourage the efforts of all *respectable ministers*." It was very much in consequence of this encouragement, that the mission to Ceylon was undertaken; and it is in view of considerations similar to the above mentioned, that it continues to be supported."

The missionaries proceed to represent to the Lieutenant Governor, that while they rejoice in the means possessed by Great Britain for converting the heathen to Christianity, and are thankful that so many means are brought into operation; and while they witness with peculiar pleasure the efforts of the Church Missionary Society and of other institutions in the established church, they cannot but think, that the circumstances of the case are such as to render it proper for American Christians, to offer a helping hand, "in a work where all the distinctions of sect and country are merged in the heavenly desire of doing good." They adopt this principle the more readily, as it is avowed by the most distinguished members of the British and *Foreign Bible Society*, whose very name implies that its operations are not confined to one country.

The subject of Episcopal ordination they treat with delicacy and propriety, and take the liberty to suggest, that the greatest proportion of the missionaries employed, both by the Church Missionary Society, and the Society for promoting Christian Knowledge, supported almost exclusively by members of the establishment, are not only foreigners, but such as have not received ordination in the English church. If there were a supply of missionaries from the establishment, there would be no need of others; but, since to give even the native subjects of Great Britain in India the same advantages for religious instruction, as are enjoyed by the people of England and Wales, would require not less than fifty thousand missionaries, they express the fear that much time will elapse, and many generations go down to the grave, before an adequate supply can be obtained; and "they would hope that, however they may fall below those, with whom they do not pretend to compare themselves, they may be allowed

the privilege of being humble coadjutors in a work, which is very dear to their hearts."

The official answer to this memorial stated, that the Lieutenant Governor declined making any alteration in the period fixed for Mr. Garrett's residence, and found it impossible to enter into the other parts of the document. As he had already disclosed his sentiments on the subject generally, he only added, that he saw no reason for changing them.

The missionaries close the account, which they had given of this transaction, with the following remarks.

"Whatever view we take of the course, which the Lieutenant Governor has seen fit to pursue on this subject, we cannot but consider it a cause of deep affliction. The consequences, as they affect Mr. Garrett, are in various respects of a serious nature. The benevolent designs of the Board for the extension and perpetuity of their mission on this island, must be in a considerable degree frustrated; and we, just at the moment when we are beginning to feel the want of the Scriptures, and other books in the Tamul language, must see a missionary printer ordered from the island, for no other reason than that he is a foreigner. Under these circumstances it is our consolation, that all hearts are in the hands of Him, who sitteth King on the holy hill of Zion, and that he will overrule all events, even the one we now deplore, for the advancement of his kingdom."

After some other suitable reflections, the missionaries state the result of their counsels, with respect to Mr. Garrett's destination, as follows:

"It is at present doubtful what course will be best for us to pursue in regard to Mr. Garrett. It is his intention to proceed to Negapatam, a small port on the Coromandel coast, a short distance from this place. He will probably reside with our very kind friend and brother, Mr. Squance, a Wesleyan missionary at that place, till we can make further arrangements. We have written to our brethren at Bombay, on the subject; and we may possibly think it expedient for Mr. Garrett to go to that station. If not, and if there be no prospect of his being permitted to join our mission in this district at a future time, we think we have a plain indication of Providence, that Mr. Garrett,



in connection with one or two of our number, should form a new station on the Coromandel coast. You will have learnt from our last letter, that we have for some time past had the subject of extending our mission in contemplation. We have made some inquiries with reference to this object; and nothing prevents our entering upon it but the want of funds. We hope that, before we are obliged to act upon this subject, the path of duty will be made plain. It is desirable, that we should know the views of the committee, as soon as it is practicable for you to communicate them to us."

The Missionaries regret that a letter from the Corresponding Secretary had, in one instance, been delayed two years and three months before it came to their hands; and, in another, a letter had not been received, though written two years before the time when they were lamenting its failure. These facts account for the dearth of intelligence, which they so sensibly experienced in the years 1818 and 1819. "Our need of counsel and direction in our work," say they, addressing the Corresponding Secretary, "and the refreshing influence of your communications upon our hearts, render it exceedingly desirable, that you should favor us with letters, as frequently as is consistent with your more important duties."

After noticing various other topics the letter proceeds as follows:

"We received by brother Garrett three boxes of English Bibles, which, as we learn, are a donation from the American Bible Society. We wish to express through you, our warmest thanks to the Society, for this fruit of their liberality, and we hope that the blessing of some in this benighted land, who are ready to perish, will come upon them. As we have but few opportunities of distributing English Bibles, except to the children in our boarding schools, we have now a full supply. It would be a source of rejoicing to us, could we make the same remark concerning Bibles in the Tamul language. But of these we are almost destitute. Consequently, we have looked forward with pleasure to the time, when we should have a printing establishment connected with our mission. In view of the present state of the people, and the number of missionaries laboring among them, an edition both of the Old

and New Testament is much needed. The Tamul Old Testament is nearly out of print; and we presume there are not more than a dozen copies in the whole district. The Secretary of the sub-committee of the Colombo Bible Society in Jaffnapatam has recently ordered a few, and the only remaining copies, that are for sale at Tranquebar. The version of the Old Testament now in use contains many errors; on this account it is not desirable, that another edition should be printed, until the version has been corrected. For two years past it has been in a course of revision by the Rev. Mr. Rhenius and others; and the Bible Society at Madras is now printing the revised copy. There are several versions of the New Testament now in circulation; but as they are all nearly out of print, we cannot obtain a supply. We have not a sufficient number to furnish even the boarding schools at our stations. We cannot spare a single copy for the use of our common schools, and are scarcely able to *lend*, much less to *give*, copies to those persons, who occasionally manifest a willingness to read them. You will therefore perceive, that we greatly need a supply both of Old and New Testaments. As our plans for printing must be suspended, we have our attention directed to the edition now in press at Madras. Should the American Bible Society furnish us with the requisite means for obtaining from that place a present supply of Bibles, they would render essential service to our mission."

"The members of the Colombo Bible Society act also in the capacity of a Tract Society. But as the funds for the distribution of tracts are small, the publications of the Society have hitherto been confined principally to tracts in the Cingalese language. We feel the want of a few well written tracts adapted to the state of the people; and we consider it to be a duty, which we owe, not only to the natives around us, but to the members of the New England and the New York Tract Society, to suggest, whether they could not well promote the object of their Societies, by making a donation for the purpose of publishing a few tracts in the Tamul language, for the use of the mission. We could get tracts either at Colombo, or at Madras; and it would be highly gratifying to our feelings, to be laid under obligations to the members of these societies for increasing the



means of our usefulness among the natives.

"The list of names for children to be educated in our families has been received; and a part of them given to children now under a course of instruction, at our several stations. It is important that we should distinctly state to you, the difficulties we feel on the subject of educating children. Comparing the expenditures for schools, with the sum appropriated by the Treasurer to that subject, we perceive that the school fund is *greatly involved in debt*. In expending the money, with which we are furnished, it is necessary that we should have a due regard to all the objects of the mission. We have therefore been compelled to limit the number of children received at all our stations to one hundred; and, considering our expenses for other objects, we think there is a risk in taking so many. But one hundred and twenty five names have already been received, to be given to individuals, for whose support funds in America have been provided. How shall we answer the reasonable expectations of the Christian public? Here are twenty five names, which have not been appropriated; children are frequently applying, and we think it would be profitable to the mission, to educate a much greater number than we now have. But it would be unsafe for us, in our present circumstances, to incur further expense for this object. It should be well considered by the friends of missions, that at every missionary station, many and heavy expenses must be incurred for objects equally important, with that of educating children in our own families. Missionaries are to be supported; buildings must be erected; interpreters and school masters must be paid; and various contingent expenses will arise. While we hope that the donations for the support of children in our families will not be lessened, but increased, we fervently desire and pray, that funds for other equally important branches of the mission may be raised, adequate to the pressing exigencies of the perishing heathen. An account of the children supported in our families, will be contained in our journals, or in letters from the several stations."

What is said in the last paragraph, respecting the support of children in the families of the missionaries, may need some explana-

tion; especially to those, who have not thoroughly attended to the concerns of the Board. When the missionaries say "the school-fund is in debt," their meaning is, that more money had been expended by them for the support of schools, than they had received as designated for that purpose. The reason that more money was not assigned to the business of education in Ceylon, in the late remittances, was, that the disposable funds of the Board were low; and it was hoped, that any deficiency in those remittances might be made up by the aid of more ample receipts in future. Every person must see, that the support of the missionaries is the first thing to be secured; because, if they are obliged to leave their stations for want of subsistence, all their public and private instruction, all their translations, printing, and superintending of schools, must cease of course. It must be understood, therefore, by all contributors for the support of children, that their wishes cannot be complied with, unless the Board shall be enabled, from other sources, to carry on the general system of operations in which it is engaged; or, in other words, if funds are not supplied for the support of missionaries, children cannot be placed in the families of missionaries. It is the intention of the Committee to appropriate to the support of children all the money given for that purpose; though some delay has been unavoidable, and though the ability to do this must of course depend upon the supply of funds for the general concerns of the Board. It is to be remembered, that, notwithstanding the embarrassment experienced from the want of funds, more money has been expended in the general business of educating heathen children, both at Bombay and Ceylon, if the portion of time devoted to that object by the missionaries be taken into the account, than has been appropriated by donors to education in all its branches, at those stations. One hundred children are already selected at Jaffna; and more will be selected, when it can be done without imminent hazard to the interests of the mission. In the mean time, those, who are already selected, cannot be maintained, unless the sums pledged for their support be punctually paid, and unless the other objects of the mission can be provided for, from the unappropriated funds of the Board.

With respect to the supply of missionaries for the island of Ceylon, that our readers may judge how far from adequate it is, we need only say, that all the missionaries on the isl-



and, including our seven countrymen, do not amount to one missionary for 100,000 souls, living and dying in the grossest moral darkness. Of these *only four* belong to the established church. The fact is perfectly manifest, that if the missionaries were multiplied ten fold, there would still be nothing like a supply for the spiritual wants of the people.

It may be thought, that the missionaries placed the population of the Indians within the limits of the United States at too small a number. This is doubtless the case, as the more recent inquiries into the state of the Indian tribes have shown. But the error does not at all affect the argument. It is still true, that a missionary at Calcutta may, in a single afternoon, walk round a district containing more heathens, than there are Indians in all that part of North America, which lies within the limits of the United States and of the British provinces;—a tract of country 10,000 miles in circuit. There are also more souls within a day's journey of Bombay, of Benares, of Ispahan, to say nothing of the populous cities in China, than there are Indians in all the American wilderness north of the Spanish possessions.

Doubtless much more should be done for the spiritual benefit of the American Aborigines, than is done at present, or has been at any time, since the first settlement of this country. But the souls of men are equally precious in all parts of the world. The Gospel is equally necessary to all; and the parable of the good Samaritan teaches us, that every man is our neighbor, to whom we have it in our power to do good.

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## PALESTINE MISSION.

### JOURNAL OF THE MISSIONARIES.

As the expected journal of Messrs. Parsons and Fisk, which will give an account of their tour to Pergamos, Thyatira, &c. has not arrived, it is thought proper to lay before our readers extracts from the earlier parts of their journal. Though these parts were transmitted by them long before their more recent journals, which have been published, the account of their first three months residence at Scio, did not come to hand till quite lately.

#### *Natives of Smyrna and the Vicinity.*

March 11, 1820. We accompanied Mr. Perkins to the house of the American agent, Mr. Wilkinson, and present-

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ed our letters. He spoke much in favor of our benevolent plans, and assured us of every assistance in his power. Mr. W. is an Englishman, but has resided many years in Smyrna.

12. Visited the sailors on board an American vessel, the *Messenger*. We read to them the 25th chapter of St. Matthew, and exhorted them to immediate preparation for the judgment of the great day. We closed the interview by prayer. They all appeared very attentive, and disposed to serious reflection.

21. The meadows begin to assume the beauty and verdure of spring. Fruit trees are in full bloom, and the gardens covered with flowers.

22. Visited a Greek church in the city. Service had commenced when we entered. The church is small, but contained a considerable assembly of people, who were employed incessantly in crossing themselves, and bowing, many of them quite to the floor. The archbishop and bishop were present wearing the accustomed clerical dress, and uniting in the ceremonies of worship. Candles were burning in different directions. There were many paintings, but no images. The church is inclosed by a high wall, and affords a convenient and safe retreat from the noise of the city.

From the Greek church we went directly to the only Armenian church in Smyrna; but as the services were closing, we saw nothing respecting the mode of conducting worship. The house is large, and more elegant than the one, which we have just visited;—contains two apartments, one for men, and the other for women;—and abounds with paintings of various descriptions. Around it is a large grave-yard, covered with slabs of white marble, placed horizontally, upon which are inscriptions in the Armenian character. The date of one we found to be 1200.

Returning home we called a moment at a Greek hospital, a very fine edifice, with many convenient apartments for the sick. In one room we saw 20 or 25 sick people, all provided with articles suited for their necessities.

21. The weather is again cold. Mountains in the vicinity covered with snow.

25. After recitation, an aged Jew, named Abraham, came to our room for the purpose of conducting us to the Synagogues. After hearing him read part of a chapter in the Hebrew Bible, we accompanied him to a distant part



of the city. When we arrived he left us at the door, and went up into the assembly. In a few minutes he returned bringing with him another Jew, who could speak a little English, and with whom we had been acquainted in the house of Mr. Vanlennep. With him we entered through a crowd of people to the place of worship. The assembly contained nearly 500 persons. In the centre of the room was an altar,\* elevated 4 or 5 feet, and sufficiently large to contain ten or fifteen persons. The grand Rabbi, by name Raphael, a man of perhaps 70 years, was standing in the altar, delivering a discourse in the Hebrew language. As we entered, he stopped, and inquired of our guide, (as he afterwards informed us,) who we were? The guide replied, "They are American priests, and were recommended to the house of Mr. Vanlennep." "Can they understand Hebrew?" No, but I will interpret the discourse. The Rabbi then said, "bid them welcome." The discourse was resumed, and continued for half an hour, uttered sometimes with a loud voice, and then so low as scarcely to be heard. The assembly by replying *Amen*, expressed their approbation.

The discourse being concluded, the people, one by one, ascended the "pulpit of wood" and kissed the hand of the Rabbi. Preparations were then made for prayers. Each individual was furnished from a wardrobe with a large camel's hair shawl, to be placed over the head. The holy commandments were brought forward with much ceremony, and read with a loud voice. Our guide informed us, that a part of the discourse related to the captivity of the children of Israel in Egypt.

Returning we visited four other synagogues, much like the one already described. At one of them, we saw a table spread for the poor, and several individuals partaking of the fruits of benevolence. The whole number of synagogues in Smyrna is nine; and the number of Jews is estimated to be from ten to fifteen thousand.

31. At half past three attended religious service in the Catholic Imperial church. The sermon in Italian related to the subject of the crucifixion. After sermon a grand procession entered the church at the east door, and passed out at the west. It consisted of perhaps 200 people, bearing torches, paintings, and images. The first painting

was designed to represent our Savior carrying his cross; the second, our Savior on the cross; the third his interment. The exercises were conducted with an endless variety of forms and ceremonies.

April, 2. The Lord's day. Attended worship in the British chapel. The Lord's supper was administered by the Rev. Mr. Williamson to about 40 communicants. We accepted the invitation to commune with them.

3. Devoted the day to fasting and prayer. The Rev. Mr. Williamson united with us, in our religious exercises. We read extracts from the memoirs of Brainerd, and conversed upon the necessity of such holy and devoted men in the vineyard of Christ! The season we remember with much satisfaction, and we rejoice in the assurance of the prayers of Christians in our beloved country.

Sabbath, 9. At an early hour, there commenced a heavy firing of cannon, which continued most of the day. This is called "the resurrection morning." Ceremonies have been continued in the churches during all the last night.

10. In company with the Rev. Mr. Williamson visited the Greek archbishop. He regretted that he could not converse with us, except through an interpreter, bade us welcome, and made a number of inquiries with respect to America, and to our designs in visiting Asia.

15. Mr. B. a catholic, the young gentleman who has for some time read with us in the Italian Testament, made his farewell visit, expecting early in the morning to depart for Constantinople. As a token of regard for his future and everlasting happiness, we presented him with an Italian Testament.

22. Visited the Imperial consul, and delivered our letters. He gave us the usual assurances of his approbation and assistance.

Monday, May 1. Set apart the day as usual for fasting and prayer. The return of such favored seasons encourages us to go forward in our work; for the prayers of so many of the dear people of God will not be in vain. The time to favor Zion must soon come.

2. Visited a Greek school, which is under the protection of the British consul, Mr. Werry. The house occupied by the school was given for that purpose by a benevolent Greek, about 80 years ago. The whole number of scholars, it is said, is 400; a few of whom are supported entirely by the fund;

\* Or a pulpit of wood.—See Nehem. viii, 4.



others receive a part of their expenses. A very respectable library is attached to the school.

8. Received information, that a number of respectable gentlemen in this city are expecting to set sail for Scio to-morrow evening. They invited us to accompany them. This opportunity we considered peculiarly favorable, especially as one of them converses a little in the English language. Accordingly, we made preparations for our departure. As it is scarcely possible to obtain a residence in a private family, we found it indispensable to procure a man to accompany us, who might not only provide things necessary for our comfort, but might also act in the capacity of an interpreter. We engaged a Greek, a poor man, who has devoted much of his time to such employments, for three piastres a day, about 40 cents, although he at first demanded six.

This afternoon, Mr. Cohen, a Jew of some distinction, came to visit us; and to request of us some books, which he understood we had for distribution. Mr. C. has travelled considerably in Europe, and is able to converse in fourteen different languages. After a little conversation our attention was directed to the evidences of Christianity. His objections were the same, which are in the mouth of every Jew: "Our Savior's humble appearance;—his neglect of his parents;—his predictions with respect to his appearance at the destruction of Jerusalem, &c." We produced the following passages, to prove that the Messiah of the Scriptures must have made his appearance in the flesh long before the present day. Gen. xlix, 10. The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come. "This passage" said he, "I acknowledge, refers to the Messiah, but the sceptre has not yet departed; it exists in the government of the Rabbins." Has there been an unbroken line of governors, through this long captivity of more than 1700 years? He replied, "I don't know." It must be proved that the sceptre has *never* departed from Judah. Now, is it not evident, and do not the Rabbins themselves confess it, that for centuries Judah has remained without a king, and without a priest? And after the destruction of Jerusalem, when persecution was so violent, and the ravages so dreadful, that scarcely two of that nation remained in one place, where was the sceptre of Judah?

There are numerous passages of Scripture, which affirm, that the Messiah is to arise from the tribe of Judah. Isai. xi. 1. "And there shall come forth a rod out of Jesse, and a branch shall grow out of his roots." At present, all distinction of tribes is lost, and irrecoverably lost too. Now admit that the Messiah has not come, how can it be known, that he is from the tribe of David? And if a man should arise, and call himself the Messiah, how can the Jews know, that he is the predicted 'Rod out of Jesse.'

There is a passage in Daniel ix, 26. "After three score and two weeks shall Messiah be cut off, but not for himself." To whom does this refer? "God knows," was the reply. Now give this passage the most liberal interpretation you please, and still you will make it necessary for the Messiah to appear in the flesh many centuries before the present day. Besides, from the time of the going forth of one commandment to restore and build Jerusalem was exactly the prophetic period mentioned by Daniel. But at any rate, the time is past; and the expectations of the Jews are vain.

"Finally," said he, "I will tell you plainly, I don't believe a Savior has come, or ever will come. I once endeavored to establish a new religion, to be called *the religion of Abraham*. I would throw away all the Prophets, all the Pentateuch, and all the Commandments, excepting these words, 'thou shalt love the Lord thy God with all thy heart.' To my own sentiments I gained 400 proselytes: but I was obliged to abandon the design, on account of a violent persecution. But I have not the least confidence in the sentiments of the Jews.

We observed, that this subject is a momentous one. If a mistake be made here it is fatal. The everlasting interests of the soul are deeply concerned in this question. After about two hours, he left us, to lament over the blindness that has happened to Israel.

[To be continued.]

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## DOMESTIC CORRESPONDENCE.

LETTER FROM THE REV. DR. WORCESTER TO  
THE TREASURER.

It ought to be stated, that the writer doubtless had in view, while composing this letter, a large portion of readers, who have not been



acquainted with the origin and progress of the A. B. C. F. M. This consideration will account for the particularity, with which some facts are mentioned. The same particularity is useful, also, to correct erroneous statements, which have gone abroad.

The letter has no date; but was probably written, when the vessel was ascending the Mississippi, from its mouth to New Orleans, about the first of February. The envelope, written by Mr. Byington as an amanuensis, is as follows:

*Natchez, March 23, 1821.*

“My Dear Sir,

The inclosed letter I have kept open until this late day, intending to add some observations and reflections on the general subject; but I have had no strength to spare from the objects of my attention since my arrival at New Orleans. A particular account of my proceedings, and the result of them, and the circumstances of my tour, I must reserve for subsequent communications. I am now intending to leave this place, as soon as the state of my health will permit, and hope to be accompanied to Elliot by Mr. Byington and Dr. Pride, who are with me, and who desire to be affectionately remembered to you.

Ever yours, S. W.”

My Dear Friend,

At my former date, I was on the great Bahama Bank. The sail over the Bank was the pleasantest of the whole passage, from Boston to the mouth of this river. The day was fine; the wind was fair and fresh; the sea, from the shallowness, was smooth. The water had a peculiar translucency; and the bottom, for the whole eighty miles, was clearly to be seen, at a depth varying from three to four fathoms. In the wide extent of vision, the *sea-green* was exhibited in numberless and constantly changing varieties of hue and shade; and with a strength, and liveliness, and freshness, and softness, and exquisite beauty and delicacy, surpassing immeasurably all that I had ever conceived of the powers of any color. The effect was intensely vivid and delightful.

From the Bank we passed through the gulph of Florida, near Havanna; and thence, in a northwest direction, across the gulph of Mexico, five hundred miles, with a wind so strong, and a sea so rough, that I was able to exercise myself very little in walking, and was greatly distressed, by the incessant and violent heaving and rolling of the

vessel. On the 31st of January, the 27th day from Boston, we entered the mouth of this majestic and commerce-fraught river.

Of my health I can at present say but little. My strength has been reduced; and the irritable and disordered state of my nervous system has been increased by the severe passage;—by far the most severe one, as the captain assures me, of the twenty two passages, which he has made from Boston to New Orleans. Yet I am not without a growing hope, and perhaps an illfounded and presumptuous one, that by the favor of Him, who has supported me in many times of distress, my naturally elastic constitution will yet recover itself, and the heavy pressure, which on board the vessel it has sustained, will ultimately conduce to its reparation. If my gracious Master and Lord has any thing more for me to do in this world, I shall live to do it; if not, why should my health be restored?

The injunction of my physicians to leave my business at home, and to keep my mind free from labor and care, has been not the less faithfully obeyed, on account of what has befallen me in the voyage. I have, however, retained interest enough in the great concern, to bethink myself of our last Annual Report, and found strength enough leisurely to peruse it, which I had not before done, since it issued from the press. It strikes one as an incongruity, hardly tolerable, that the title page should announce as the *Eleventh* Annual Report, the document which purports to be, and in truth is, the Report for the *Tenth* year of the Board. There have indeed been eleven meetings of the Board, the doings of which have been successively published; the first of which, however, was the meeting of the designated commissioners for the purpose of organizing the Board, and commencing operations. Yet, after the lapse of two or three years, when it became convenient that the report for the year should be numerically designated, the published doings of that first meeting were rather inadvertently accounted as the *First Annual Report*; and from numbering thus begun, the Report for the *Tenth* year came to be entitled the *Eleventh* Annual Report. I have regretted this incongruity, as the reason of it, though well understood by us, will not be obvious to others.\*

\* In further explanation of this seeming incongruity, it should be stated, that it has been



In the printing of this last Report, there is an error which you have doubtless observed. The account of the Palestine mission, which in manuscript was by itself, stands as printed, immediately after the Ceylon mission; when, according to the chronological order professedly observed in the Report, it should have followed the Sandwich Island Mission, and stood as the last in the series. It is not indeed a matter of any serious consequence; but I dislike errors; and am jealous, even in small matters, for the Board and for the cause.†

usual in this country to call the meeting, at which any Society was organized, the *First Annual Meeting*, provided annual meetings were appointed to be holden, at the same time of the year, thence-forward. So, in the act incorporating the Board, and in other similar acts, the manner, in which the "*first annual meeting*" shall be convened, is prescribed; by which is intended the very meeting at which the act shall be accepted, and the Society commence its corporate existence; and which is obviously called the "*first annual meeting*," because a series of annual meetings begins from that date.

From the minutes of the first meeting of the Commissioners at Farmington, Sept. 1810, it appears, that "*the next annual meeting*" was appointed to be held at Worcester, in Sept. 1811; whence it is implied, that the meeting at Farmington was considered as the first annual meeting. The doings of the Board at Farmington, and at Worcester, were not published, as they might properly have been, in the form of *Reports of the Board*; but, after the third meeting of the Board, which was held at Hartford, in Sept. 1812, the annual documents were published under the following title: "*Report of the American Board, &c. compiled from documents laid before the Board, at the third annual meeting, &c.*" The same form has been pursued without variation, and the last publication is entitled a "*Report of the American Board, &c. compiled from documents laid before the Board, at the eleventh annual meeting.*" For the two last years, however, the title-page was abridged, on the cover of the pamphlet, rather inadvertently, as follows: *Eleventh Annual Report of the A. B. &c.*" With this explanation, there is no real incongruity, in the *Report of the Prudential Committee at the close of the tenth year of operations*, being printed among the doings of the Board at the *eleventh annual meeting*; nor even in the annual pamphlet, comprising this Report of the P. C. with many other documents, being denominated the *Eleventh Annual Report of the Board*. As, however, the Report of the Prudential Committee is by far the most important document published in the Report of the Board, it is to be regretted, that the Reports were not numbered from the meeting in 1811, rather than that in 1810. Editor.

† This mistake originated in the following manner. On account of the Corresponding

With the report at large, which,—as it was written in great weakness, and with many interruptions; and as I was able to read, or even to attend to the reading of, only part of it at the meeting of the Board;—had scarcely before been as a whole, present to my view,—I am not greatly dissatisfied. In its particular statements, and general representations, I see nothing that I would materially alter;—no deviation from truth, or violation of fairness. And it exhibits a system of progressive and extensive operations, with early results and opening prospects, not unworthy, I am persuaded, of general attention; and to one, who has had a perfect acquaintance with these operations from the beginning, in no ordinary degree interesting, and gratefully impressive.

"The day of small things" is in fresh remembrance. On the 25th of June, 1810, serious deliberation, attended with fervent prayer, was held at Andover, relative to the burning desire of three or four theological students there, to be employed as missionaries to the heathen. The result was, to refer the momentous question to the General Association of Massachusetts. The next day Dr. Spring took a seat in my chaise, and rode with me to Bradford, where the General Association was to convene. In the conversation on the way, the *first idea*, I believe, of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, was suggested:—the form, the number of members, and the name were proposed. On the 27th the question came before the Association, and the report of the committee, which was adopted by that body, was the substance of the result of the conversation in the chaise.

On the 5th of the ensuing Sept. the first meeting of the Commissioners was held, and the Board was organized.

But what individual, who took a part in those inchoative deliberations and proceedings, had any adequate anticipations of the magnitude and import-

Secretary's feeble health, those parts of the Report, which relate to the missions to Palestine and the Sandwich Islands, were written by another member of the Committee. When that part, which relates to the Palestine Mission, was sent to the press, it was not recollected, that the *chronological order* was professedly followed. The *geographical order* had been followed in the preceding Report; and the mission to Palestine came, therefore, next to the mission in Ceylon. In reference to the four subsequent missions, the geographical and chronological order coincided. Ed.



ance to which, in ten years, they would grow? American Christians had never combined in any great enterprise or plan for spreading the knowledge of Christ, or advancing his Kingdom; had never sent, from these shores, a single missionary with the message of heavenly mercy to any portion of the widely extended Pagan world, lying in darkness and in wickedness, without God, and without hope. Some scattered and transient efforts had indeed been made, for the benefit of some of the native tribes of the American forests; but without any general union, or any expansive or systematized plan of operations. In these respects, there was no experience—no example: all was untried—all to be begun. What disposition would be found in the community, in regard to the great object, was problematical. For any certain calculations, or safe expectations, as to the contributions, which might be obtained, no sure grounds were afforded. The suggestion of forty thousand dollars a year, or even twenty thousand, would have startled the minds of the most sanguine. Serious doubt was entertained, whether the four young men, who were then desirous of being employed as Christian missionaries in part of India, could be supported in the work, without aid from the benevolent funds of England. It was suggested, that a permanent fund of sixty thousand dollars would be sufficient for this purpose. The ever-to-be-remembered Mrs. Norris, of Salem, was pleased with the suggestion; and expressed a readiness of mind to give one third part of the sum, or even one half, if any other person, or persons, would supply the rest. Her heart was even ardently engaged for the establishment of the fund, and repeatedly did she solicit others, and particularly a gentleman, whose liberality toward another most important Institution is the admiration of the land, to unite with her in the interesting design. In this she sought not the gratification merely of her own benevolent feelings, but the fulfilment, also, of what she well knew to have been the desire of her beloved and revered husband, who was often pleased to say, that, much as he loved the Theological Seminary of which he was one of the Founders, he loved still more the cause of missions; that, as his wealth came to him from India, he saw no better purpose to which it could be applied, than that of sending back to the perishing millions

of that country the means of eternal life. This was the origin of the Norris Legacy of \$ 30,000; the first considerable donation or bequest, and still the largest, ever made to the Board.

The proposed fund, however, failed of being established. Mrs. Norris deceased; and her bequest, instead of being an immediate aid, involved the Board in a long, and dubious, and expensive litigation. It was also, meanwhile, ascertained, that no aid was to be expected from any society in England, without giving up our missionaries to the direction of that Society. The only dependence now, under Providence the only resource, was the liberality of the community: and of this no exhibitions had been made, for any high encouragement of hope.

The country was shut up by a long continued embargo. Little was done, or even attempted, for the objects of the Board, until January, 1812, when unexpectedly an opportunity was offered, for conveyance to India, in a vessel about to sail by special permission of government. The time for preparation was only a fortnight. For sending out the four missionaries, eight or ten thousand dollars were necessary, and the sum in the treasury was less than five hundred. When, after serious and anxious deliberation, the minds of the Prudential Committee were first expressed on the question of sending the missionaries out, only one member was found decidedly in the affirmative. The question was solemnly and prayerfully re-considered. The indications of Providence, in the series of facts and circumstances, which had brought the matter to that crisis, were reviewed; it seemed to be clearly the will of God that the missionaries should be sent; and the resolution was taken for the purpose, in the confidence, that, by proper means, with His aid, the requisite funds would be obtained. That confidence was amply justified by the event; a lesson of immense importance was indelibly impressed upon the minds of the Prudential Committee; and upon the principle then adopted—*of following as Providence leads;—trusting in the same sovereign Providence, with assiduous attention to the proper means, for the needed supplies;—*have the operations of the Board ever since been conducted. From this principle may the Board or the Prudential Committee never depart. It is, I am persua-



ded, the vital principle of the missionary cause.

I have more to write you, if I should find myself able; but I have little strength, and nothing affects me like writing.

Most truly and faithfully yours,  
S. WORCESTER.  
*Jeremiah Evarts, Esq.*

### DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS  
FOR FOREIGN MISSIONS.

From April 21, to May 17, 1821, inclusive.

<i>Adams</i> , N. Y. Reuel Pearson for the Bombay Mission,	\$8 00
<i>Albany</i> , Me. A friend to missions,	4 00
<i>Baltimore</i> , Md. Female Mite So. in Franklin st. for ISABELLA GRAHAM, 2d payment, by the Rev. N. Patterson,	12 00
Mite So. composed of males, for CYRUS KINGSBURY, 2d payment,	12 00
<i>Barnet</i> , Vt. Fem. Cent So. for the Cherokee miss.	12 00
<i>Bedford</i> , N. H. A New-Hampshire plough-man, by Dea. John French,	10 00
<i>Bedford</i> , N. Y. The Hon. John Jay, for the For. Miss. School, by Mr. John Sayre,	20 00
<i>Bluehill</i> , Me. Collected on the first Sabbath in the year, and remitted by the Rev. Mr. Fisher,	21 06
<i>Boston</i> , Ms. Charity box kept in Mr. Rossiter's store, for the school at Brainerd,	2 00
Charity box in Miss Farrar's store for the Cherokee miss.	2 00
An aged widow, contributed in consequence of reading the January Herald,	5 00
Children in the Sab. School, School Street, for JOSHUA VINTON, by Mr. John Gulliver,	2 06
United monthly concert for the Palestine miss. (except \$1 39 for the Sandwich Island mission,)	68 31
A female friend of missions,	100 00
William Ropes, Esq.	50 00
<i>Boxford</i> , Ms. Ladies and Gent. Asso. for ed. hea. chil. by Mrs. Briggs,	17 25
Coll. for western missions, in the cong. of the Rev. Mr. Briggs,	8 00
<i>Bradford</i> , Vt. Mon. con. by the Rev. Silas M'Keen,	15 00
<i>Bradford</i> , Ms. Sister's Circle, for PARKER KIMBALL HASELTINE and FANNY BAKER, in the family of Mr. Spaulding, Sarah Kimball, Treas.	24 00
<i>Brattleborough</i> , Vt. Fem. Cent. So. by Electa W. Green,	7 80
<i>Brookfield</i> , Ms. W. parish, A friend, towards another miss. to the Sandwich Islands,	6 00
<i>Burton</i> , O. Mon. con. by the Rev. Luther Humphrey,	4 50
<i>Cairo</i> , N. Y. A collection, by Mr. G. Rev. Mr. Beers, do.	4 86 2 00

<i>Cambridge</i> , Vt. Fem. Char. So. by Mrs. Clara Montague, Treas. for SIMEON PARMELEE,	12 00
<i>Camden</i> , S. C. Fem. Cent So. by R. Blanding, Sec. for the American Indians,	40 00
<i>Canterbury</i> , N. H. Asso. for ed. hea. children, by the Rev. William Patrick,	3 75
Asso. of Females for do.	5 00
Mon. con. for Indian missions,	3 11
Deacon Joseph Ham, and J. H. jun. product of land set apart,	2 04
Capt. Joseph Gurnish,	4 00
<i>Carlisle</i> , N. Y. Female Aux. Miss. So. by the Rev. James N. Austin,	12 00
Individuals by Mr. Goodell,	1 00
<i>Chambersburg</i> , Pa. S. Patterson, Esq. for a child in Ceylon, named ARD HOYT,	12 00
<i>Charleston</i> , S. C. From Mr. Clarkson, and E. A. Clarkson, by the Rev. Dr. Palmer, \$50 each,	100 00
<i>Chilmark</i> , Ms. A friend to missions,	1 00
<i>Columbia</i> , Pa. Juvenile Mite So. for the For. Mission School,	4 00
Savings of a little girl,	2 00
A friend,	5 00
Mr. Houston, as superintendent of a school of colored children,	2 75
<i>Columbus</i> , N. Y. A friend of missions,	15 00
<i>Concord</i> , N. H. Female Association by Sarah Kimball, for ELIZABETH M'FARLAND,	12 00
<i>Concord</i> , Ms. A lady,	5 00
<i>Cornwall</i> , Con. the Rev. Herman Daggett,*	75 00
<i>Coventry</i> , Con. N. par. Fem. Friendly Society, by Mr. Bird,	10 54
<i>Coxsackie</i> , N. Y. A little boy, by Mr. G.	1 00
<i>Dedham</i> , Ms. Mr. Taft,	5 00
Maternal Association, for JOSHUA BATES, by Mrs. Julia Metcalf,	12 00
<i>Donegal</i> , Pa. Female Missionary Soc. by Mary Whitehill, Treasurer,	40 00
<i>Dunbarton</i> , N. H. Female Asso. for ed. heathen children, by the Rev. Walter Harris,	21 00
<i>Durham</i> , N. Y. Collection by Mr. Goodell,	12 63
A friend of missions,	1 00
Mr. A. Hand,	50
Charity box, kept by young ladies' Reading and Sewing Society,	3 03
<i>East Bloomfield</i> , N. Y. Monthly concert by Mr. Timothy Buell,	26 00
Individuals,	34 00
<i>Exeter</i> , N. H. Monthly concert,	20 00
<i>Fairfield</i> , N. J. Female So. for educating hea. chil. by Mr. Osborn,	9 00
<i>Fairhaven</i> , Ms. Hea. Fr. So. by Sarah Hathaway, Treas.	17 78
<i>Fitzwilliam</i> , N. H. Monthly con. by the Rev. John Sabin,	12 00
<i>Florence</i> , N. Y. Monthly con.	1 12

\*It cannot be improper to mention here, that the salary of the Rev. Mr. Daggett, as principal of the For. Miss. School, is very small; a large part of the original salary having been voluntarily relinquished by him.

*Editor.*



<i>Franklin, Co. Ms.</i> For. Miss. So. by Jerome Ripley, Esq. Treas.	80 00	<i>Kingston, N. H.</i> An unknown friend by Miss L. S. Turner, for the Brainerd mission,	6 20
<i>Fryeburg, Me.</i> Rebecca Fessenden and Nancy Barrows, for a child in Ceylon, to be named HULDAH PERLEY,	12 00	Miss L. S. Turner,	1 00
<i>Goshen, Ms.</i> Capt. Reuben Draper,*	3 00	<i>Kingston, Pa.</i> Female Hea. School So. by Ruey Hoyt,	2 00
Samuel Naramore,	1 00	<i>Kittery, Me.</i> Female Cent So. by the Rev. Stephen Merrill,	12 00
Josiah Lyman,	1 00	Monthly concert,	5 00
Other individuals,	1 25	<i>Knoxville, Ten.</i> A friend,	12 00
Collected after the public exercises, September 11, at the commencement of the journey of Messrs. Smith, Cushman, and Bardwell, on their way to the Choctaw mission,	32 00	<i>Leyden, N. Y.</i> Fem. Cent Society by Alice Fish, by the Rev. Dr. Davis,	14 68
<i>Granville, Ms.</i> Middle parish. A friend of missions,	3 50	<i>Litchfield, Con.</i> Gertrude,	4 00
The Rev. Joel Baker,	6 50	<i>Longmeadow, Ms.</i> Mon. con. by the Hon. George Bliss,	2 80
<i>Haddam, Con.</i> A female friend, by the Rev. J. Marsh, to Dr. C.	1 00	<i>Madison, N. Y.</i> Coll. in the Dutch Reformed Church, by Mr. Goodell,	6 00
<i>Hadley, Ms.</i> Mon. concert, by Mr. Nathaniel Coolidge, jun.	26 57	<i>Manchester, Vt.</i> Mrs. Sheldon,	2 00
A widow's mite,	5 00	<i>Marblehead, Ms.</i> Mon. con. in the Rev. S. Dana's parish,	10 00
For a child named SAMUEL PORTER COOLIDGE, 2d payment,	12 00	<i>Middletown, Con.</i> N. parish. Fem. So. for ed. hea. chil. by the Rev. Dr. Chapin,	16 50
<i>Hadlyme, Con.</i> Mon. concert, by the Rev. Dr. Chapin,	4 20	<i>Milford, [State not mentioned.]</i> Sally Phelps, for the Sandwich Island Mission,	1 00
<i>Halifax, Vt.</i> Female Cent Society, by Mrs. Meliscent S. Wood,	5 75	<i>Monson, Ms.</i> Mon. con. by Joel Norcross, Esq.	9 80
A female friend of missions,	2 90	Welcome Converse,	1 00
<i>Hampden Co.</i> For. Miss. So. by the Hon. George Bliss, Treas.	10 52	<i>Mount Vernon, N. H.</i> Mon. con. by the Rev. E. Cheever,	8 00
<i>Hanover, N. H.</i> Theol. So. in Dart. Coll. for FRANCIS BROWN,	12 00	<i>Montague, Ms.</i> Fem. Char. So. by Mary Root, for ed. hea. chil.	2 00
<i>Hardwick, Ms.</i> Mon. con. for the mission at Elliot, by the Rev. William B. Wesson,	17 00	<i>Morristown, N. J.</i> Mrs. Charlotte B. Arden, and Miss Eliza Woodruff,	20 00
A friend of missions,	1 00	<i>Newark, N. J.</i> Mite So. composed of males, by S. H. Pierson, for ed. hea. chil.	56 00
<i>Hartford, Con.</i> A female friend, by the Rev. Dr. Chapin,	1 00	<i>Newburyport, Ms.</i> Mon. con. in the first Pres. church, by the Rev. S. P. Williams,	21 00
Fem. Auxil. So. by Amelia Hinsdale, Treas.	30 00	A young female,	50
Young Ladies' Sewing So. by Miss Ann Perkins, (of which \$12 for a child to be named NATHAN STRONG,)	42 00	An unknown person,	68
<i>Hatfield, Ms.</i> Children in a school taught by Mr. A. Clark,	1 27	Mon. Con. in the Rev. Mr. Dimmick's cong. by Mr. Saml. Tenney, (\$1 being app. to the Pal. miss. and \$1 to western mission,)	39 31
<i>Haverhill, N. H.</i> Remitted by the Rev. Grant Powars to Miss Erving,	1 27	Pal. miss. by J. G.	1 00
<i>Hillsboro', N. H.</i> Female Cent. So.	8 75	Juv. So. by S. Tenney, jun.	7 53
<i>Hingham, Ms.</i> Fem. Miss. So. by Miss Polly Barnes, Sec.	21 80	<i>Newcastle, Del.</i> Juv. So. by S. M'Calmont, 2d payment, for JOHN E. LATTA,	12 00
<i>Hudson, N. Y.</i> Collection in the Pres. Church, by Mr. Goodell,	21 18	<i>New-Haven, Con.</i> Mon. con. in Yale College, for a child to be educated in the family of Mr. Meigs, and called JEREMIAH DAY,	23 00
<i>Keene, N. H.</i> Monthly concert,	9 00	Charity boxes for the same purpose,	9 00
<i>Kennebunk, Me.</i> Mon. con. by the Rev. J. P. Fessenden,	30 00	<i>Newport, R. I.</i> A friend to the Board, by Mr. Willis,	2 50
<i>Kingsboro', Johnstown, N. Y.</i> Mon. con. by Dea. S. Giles, Treas.	8 00	<i>Newtown, Ms.</i> Ed. So. for JONATHAN HOMER, by Mr. Elijah F. Woodward,	21 00
A gentleman and his wife,	6 00	<i>New-York city.</i> Isaac Sayrs, 2d payment for E. D. GRIFFIN,	12 00
		Messrs. S. & M. Allen,	50 00
		<i>Norfolk, Va.</i> Ladies' Association, by William Maxwell, Esq. 2d payment for a child at Brainerd, named JOHN D. PAXTON,	30 00
		A lady,	10 00
		A gentleman,	10 00
		<i>Northampton, and the neighboring towns.</i> For. Miss. So. by Mr. D.	

\*These donations were made in September last, and committed to Messrs. Smith, Cushman, & Bardwell, who acknowledged them in a letter to the Rev. Dr. Worcester. This letter did not fall under the Treasurer's notice, till lately. As in all similar cases, the money was applied to the mission, and accounted for by those who received it. For an acknowledgment of donations in clothing, &c. see a paragraph at the close of this list.



S. Whitney; viz. Fem. Mite So. in Northampton, by Mrs. Nancy B. Clark,	14 00	Rockingham Co. N. H. Char. So. by the Rev. I. W. Putnam, Treas. viz. for educating Ind. chil. in America, (of which \$14 is appropriated to the Cherokees, and \$3 to the Choctaws,	93 89
Young Men's Char. So. in Southampton, (of which \$12 dollars for a child named VINSON GOULD,) and the residue for the mission at Elliot,	21 70	For missions abroad,	53 00
Bequest of Abigail Graves, deceased,	20 00	For I. W. PUTNAM, in Mr. Poor's family, 3d payment,	12 00
From individuals in Northampton,	11 25—66 95	For JOHN SALISBURY TAPPAN, in Mr. Poor's family, 3d payment,	12 00
Hampshire Christian Depository, by Mr. Whitney,	1 00	For a child in Ceylon, to be named JOHN HILL, first payment,	12 00
Northfield, Ms. Fem. Asso. by Mary Swan, Directress,	23 22	For a child not yet named, part of second payment,	4 11—187 00
Norwalk, Con. A friend of missions, by Mr. Bird,	62	Rocky Hill, Con. A friend for the For. Miss. Sch. by the Rev. Dr. Chapin,	50
Norway, N. Y. Mon. con. by the Rev. S. Swezey,	20 00	Rowley, Ms. Ladies' and Gentlemen's Asso. for ed. hea. children, by Mr. Charles Whipple,	15 50
Norwich, Con. A friend. 3d an. payment, for ASAHIEL HOOKER, in Ceylon.	12 00	Sandy Hill, N. Y. A small bal.	87
From the same,	1 00	Savannah, Geo. Miss. So. half a year's salary of the Rev. Pliny Fisk, paid in advance, by L. Mason, Sec.	222 00
Palmer. Mon. con. by the Rev. S. Cokton,	4 00	Schoharie, N. Y. Col. by Mr. Goodell, Female Cent So.	12 80 10 00
Paris, N. Y. Remitted by the Rev. Wm. R. Weeks; viz.		Miss Vandyke, 1 75. Children, 0 45,	2 20
Coll. on the Sabbath,	27 63	Sharon, Con. From an unknown person in a letter with the Sharon post mark,	15 00
Fem. Asso. for ELIPHALET STEEL,	12 79	Southampton, L. I. Evan. Miss. So. by Elias Wooley, Treas.	33 00
Elnathan Judd,	6 00	Sterling, Ms. Fem. For. Miss. So. Mr. A. Holcomb,	12 30 1 00
Hon. Henry M'Niel, Rev. Wm. R. Weeks, and John Stacy, \$5 each,	15 00	Stonington, Con. A lady,	3 00
John Bailey and Charles Simmons, \$2 each,	4 00	Stoughton, Ms. A friend to missions, A member of the Rev. Mr. Huntington's parish,	5 00 50 00
Hannah Weeks,	1 50	Sunderland, Ms. Nathaniel Smith, Esq.	100 00
Betsey Judd, Phebe Lawrence, and Almira Wetmore, \$1 each,	3 00	Taunton, Ms. Subscribers for missions to Am. In. by Mr. William Reed,	23 00
Phil. So. a small bal.	1 37	Townsend, Ms. Young Men's Society, by Mr. Cushing Wilder,	16 75
Other individuals,	2 03—73 32	D. Adams, \$5. Marshall Lewis, \$1, B. Spaulding, J. Emery, jun., and Z. Hildreth, \$1 each,	6 00 3 00
Pembroke, N. H. Mon. con. for educating hea. chil. by the Rev. A. Burnham,	9 00	Utica, N. Y. A lady, by J. S. Esq.	20 00
Pine Plains, Duchess Co. N. Y. Mr. John A. Turck, by Mr. Bird,	1 00	Westhampton, Ms. A friend, by Dea. E. S. Phelps,	2 00
Mr. Booth,	1 00	West Haven, Con. Charity box, by Mr. Bird,	1 01
Pittsfield, Vt. Mrs. Electa Parsons,	10 00	Whately, Ms. Thos. Sanderson, Esq.	100 00
Plympton, Ms. Aid. For. Miss. So. by the Rev. Elijah Dexter, Treas.	21 00	Whitesboro', N. Y. Mon. con.	1 88
A friend, for Am. Indians,	2 00	Wilmington, N. C. Sab. School of St. James' Church, for a child to be named ELIZA HASELL, by Mr. John B. Lord,	12 00
Pomfret, Vt. Mrs. Rhoda Miller,	2 00	Fem. Asso. avails of labor half a day of each week, for a child to be named ADAM EMPIE,	12 00
Preston, Con. Fem. For. Miss. Society, by Mrs. Barstow,	14 00	A friend,	20 00
Princeton, N. J. Mission box, M. O.	1 00	Winchester, Va. Fem. Benev. So. for a Choctaw child, to be educated at Elliot, and named WILLIAM HILL, out of respect to their pastor,	15 00
Putney, Vt. Cong. Church, by the Rev. E. D. Andrews,	12 00	Woodstock, Vt. Young misses, saved by abstaining from a gratification,	1 00
Mon. con.	5 00	A female friend of missions,	1 00
Randolph, Ms. Mon. con. in the E. parish, by the Rev. D. Brigham,	9 41	A friend,	50
Fem. Ed. So. by Miss Susan Alden, Treas. for a child in Ceylon, to be named JONATHAN STRONG,	21 17		
A friend of missions, by Dr. Alden,	5 00		
Rochester, Ms. Hea. Fr. So. by Hope Haskel, Treas.	8 50		
A. Kendrick's mite box,	1 50		
Rev. Mr. Cobb's mite box,	1 00		
Mrs. Cobb,	2 00		
E. Ruggles, Esq. for Pal. Miss.	5 00—18 00		



Several young misses, Sab. School premiums,	2 00
Woodstock, Con. N. parish. Coll. by the Rev. S. Backus,	22 72
Mr. Alvan Peake,	10 00
Worcester co. Ms. Two females,	2 00

The following donations are from persons, whose residence is either unknown, or concealed by request.

April 28. A friend, for missions,	50 00
for the School Fund,	60 00—110 00
30. An instructor of youth, earned by taking an extra scholar,	3 00
Sundry persons, in small sums,	2 87—5 87
May 5. For RICHARD BAXTER, in Mr. Winslow's family,	12 00
14. An individual, for the Arkansas mission,	50

The following donations in money, for the benefit of the For. Miss. School, were committed to the Steward, from Nov. 1, 1820, to May 1, 1821, viz.

Amenia, N. Y. Elis. Reynolds,	1 00
Bloomfield, N. Y. E. parish. Mrs. C. Buell, a premium for linen cloth,	5 00
Canterbury, Con. A friend,	42
Danby, N. Y. Hez. Clark,	1 00
Fishkill, N. Y. A female friend,	1 00
Mrs. L. Hulse,	1 00
Mrs. Mary Tharp,	50
Geneva, N. Y. Eli Eddy,	1 00
Granby, Con. A donation acknowledged in the May Herald, as from Canaan, Con.	
Hartford, Con. A. Scarborough,	2 00
Plainfield, Con. Young Ladies' Dorcas Society,	5 00
Saybrook, Con. A few young ladies in the first parish,	11 00
Stockholm, N. Y. Fem. Char. So.	9 56

The following donations were received by Mr. Temple, an agent of the Board, during a late tour. The collections in Kingston and Plymouth, received by Mr. Temple, amounting to \$98 07, were acknowledged in the May Herald. The aggregate collected by him, in towns south of Boston, before May 10th, is \$1,013 23.

Abington, a collection in the Rev. Mr. Colburn's parish,	50 00
Fem. So. For Western miss.	18 17
Rev. Mr. Colburn,	5 00
Mr. Evans,	1 00—74 17
Coll. in the Rev. Mr. Thomas' Society, (including \$1 for Pal. miss. and \$1 for Elliot,)	78 48
Dr. Sawin,	1 00—79 48
First parish, Mr. Seth Hunt,	15 00
Edmund Cobb, \$5. Dea. Torrey, \$3,	8 00
William Wales,	2 00
N. Guernsey, Esq.	3 00
Mrs. Sally Reed,	3 00—31 00
Assonet, a collection,	5 63
Berkley, a collection.	29 40

Braintree, parish of the Rev. Mr.

Storrs, viz.	
Mr. Storrs,	5 00
Mrs. Harriet Storrs,	2 00
Mr. Levi Wild,	5 00
Dea. Thayer,	2 00
A friend of missions,	2 00
Jonathan Wild,	2 00
Evan. So.	5 00
Contrib. by a school,	2 50
Charity box, kept by Mr. Storrs,	2 50
Collection,	15 05
Lemuel Veazie, for Ind. miss.	1 00
Joseph Hollis,	2 00
Other individuals in sums less than \$2 each,	44 27—90 32
Duxbury, a collection,	34 28
Two individuals, \$1 each,	2 00—36 28
Hakifax, a collection,	35 00
Hanover, a coll. in the Rev. Mr. Chapin's parish,	53 70
Reading Society,	2 00
Mrs. Mary Little,	5 00
Miss Michal Tolman,	5 00
Mr. Elisha Bass,	2 95
A friend of missions,	1 34
A young lady on her death bed,	4 00
Other persons, in sums less than \$2 each,	12 01—86 00
A coll. in the Rev. Mr. Wolcott's cong.	7 40
Rev. Mr. Wolcott,	5 00—12 40
Hanson, a collection,	22 09
Hingham, a coll. in the congregation of the Rev. Mr. Richardson,	40 20
Deacon Cushing's family,	3 63—43 83
Marshfield, a collection in the Rev. Mr. Porre's cong.	32 65
Middleboro', a collection in the Rev. Mr. Shaw's cong.	21 33
In the Rev. Mr. Paine's con.	31 11—52 44
Pembroke, a collection,	10 12
Plympton, a collection,	17 09
Scituate, a coll. in the Rev. Mr. Dean's congregation,	37 22
In the Rev. Mr. Thomas' congregation,	32 23—69 45
Taunton, a collection in the first parish,	20 16
Weymouth, a collection in the Rev. Mr. Tyler's cong.	37 08
Monthly concert,	4 86
A marriage fee,	5 00
Hezekiah White,	3 25
Thomas Blanchard,	2 00
Benjamin Ager,	3 00
Mary Norton,	2 00
Maj. Lemuel Lovell,	3 00
James Humphrey,	2 00
Eliphalet Loud, Esq.	5 00
John Dyer,	2 00
John Norton,	3 00
Benjamin Tirrell,	5 00
Other individuals in sums less than \$2 each,	23 96—101 15
A collection in the Rev. Mr. Norton's congregation,	66 50

Amount published in this number, \$4,177 88 cents.



## DONATIONS IN ARTICLES OF CLOTHING, &amp;c.

- Barnet, Vt.* A box of clothing supposed to be from the Female Cent Society.
- Belchertown, Ms.* A box of clothing for Indian missions, from the Female Benevolent Society, by Miss Mary Abbey, Treas.
- Cambridge, Vt.* A box of cloth, &c. for Indian missions, from the Female Charitable Society, by Mrs. Clara Montague.
- Hartford, Vt.* A box of bedding and clothing for the mission at Elliot, from ladies, forwarded by the Rev. Austin Hazen.
- Marlboro' Ms.* A box of clothing for the Cherokee mission, from the Female Benevolent Society, by Lucy H. Clark, Treas.
- New-Haven, Yale Coll.* Two boxes of clothing, &c. given by students, and shipped for Savannah by Mr. Sayre, May 1, to be conveyed to Brainerd.
- Somers, Con.* A box of various articles for the mission at Brainerd, valued at \$110, from the Ladies' Reading Societies in Somers and South Wilbraham, forwarded to Hen. Hudson, Esq. the agent of the Board at Hartford, by Mr. Oliver Chapin, 2d.

The following donations, in labor and various articles, are acknowledged by Messrs. Smith, Cushman, & Bardwell, besides the donations in money, comprised in the preceding list. The reason why they have not been published sooner, is stated in a note to that list. The estimated value is given.

Ladies in <i>Goshen</i> ,	\$21 75
A particular female friend,	10 50
Another do. do.	5 00
Mr. Silas Burgess,	2 33
Dr. Alvan Rockwell,	1 50
Ladies in <i>Hadley</i> , for Messrs. Howes and Dyer, in the spring of 1820,	8 00
For the missionary family,	16 67
Ladies and Gentlemen's Lit. and Char. Society in <i>Cummington</i> ,	4 50
A few female friends,	10 50
Gentlemen,	3 00
Miss Eunice Sherwin, of <i>Buckland</i> ,	12 55
Other ladies,	14 06
Ladies in <i>Plainfield</i> ,	9 67
Ladies in <i>Ashfield</i> ,	8 32

We regret that our limits do not permit us to publish, in this number, an account of donations in Ohio, recently forwarded by the Board of Agency at Marietta. A boat was obtained there for the missions among the Choctaws and the Cherokees of the Arkansas, carrying forty tons, and freighted with provisions, and articles of the first necessity. It left Marietta towards the close of February. The boat and cargo were worth something more than three thousand dollars; of which, about half was furnished from the Treasury at Boston, and the rest contributed, principally in articles of food, and clothing, and in various necessary utensils, by friends of missions in Ohio. The articles were estimated at the common price where they were given, as flour at \$3 a barrel, &c. A more particular account will be published hereafter. We can only mention at present, with warm approbation, the public-spirited exertions of the agents at Marietta, and the liberality of

many individuals, in imparting freely those bounties of Providence, which had been so largely bestowed on them. It is indeed a gratifying spectacle, to see the people of the newly settled parts of our country, vying with their brethren of older states, in the noble work of spreading the Gospel.

## CORRECTIONS.

The donation of \$50, published in our last number, as from an unknown person in Charleston, S. C. was given, as we have been since informed, by a young lady, a member of the Rev. Dr. Palmer's church.

The donation of \$25, published in our number for March, as from the Rev. *Walter Harris*, of Dunbarton, was given by Mrs. *Elizabeth Harris*, but remitted by the Rev. Mr. Harris.

## VARIOUS NOTICES.

A donor, who permits his name to be published in connection with his donation, makes the following observations: "The reason of my wishing to have it acknowledged at all is, that my friends may know, that I have not forsaken the cause; and because I think that in things of this kind, example has more influence, (in the circle of acquaintance at least,) where the name is not concealed. On this account, I have considered the publication of names, in concerns of this nature, as useful and proper, unless where there may be some special reason for concealment."

For a discussion of this subject, the reader is referred to one of the later volumes of the *Panoplist*. We can only say, at present, that while motives of ostentation should be utterly discountenanced by every Christian, and while many individuals have good reasons for concealing their benefactions, there are also commanding reasons why other individuals should let it be seen, that they act according to their precepts and professions. In ordinary cases, where a donation attracts no particular notice, there is a real use in publishing the names of donors; viz. as an explicit acknowledgment of the sums received; whereas, if "a friend of missions," or some other anonymous designation were used, it might be used by so many persons, as not to answer the purpose of informing the donors respectively, that their donations are received.

We take this opportunity of saying, that as donations to charitable objects increase, (and we hope they will increase indefinitely,) it becomes more and more important, that they should be remitted through the medium of auxiliary societies, of some kind or other, wherever such societies exist, and are in vigorous operation. In this way, a system of perfect accountability can be made plain to every donor, without the inconvenience of publishing a vast multitude of small donations. One of the Missionary Societies in London has been obliged to decline publishing donations under five pounds; (\$22;) and another, by means of auxiliary societies, &c. crowds the monthly list upon a single page. Each of these Societies receives more than \$10,000 a month.

What has now been said does not apply to large donations; nor to small ones where the



donors have not convenient access to some auxiliary society.

The following note accompanied a late donation.

"You will receive with this, *six dollars and twenty cents*. It cannot be said, that this little sum is the product of industry or Christian enterprise; for the individual, who offers it, has not health, nor is she in a situation to earn one sixpence in a year: but with truth it may be asserted, that this donation is the savings of strict economy, and unrelenting self-denial."

### AMERICAN BIBLE SOCIETY.

THE fifth anniversary of this national institution was held at New York on Thursday the 10th ult. The Board of Managers met at their room in the New York Institution, at 9 o'clock in the morning. The Hon. Matthew Clarkson, senior Vice President, took the chair, and the meeting was opened by the reading of the 72d Psalm by the Rev. President Day, of Yale College.

At 10, the Managers, attended by officers and delegates of auxiliary societies, proceeded to the city Hotel, where preparations for the meeting had been made in the spacious hall of that building. The venerable President, the Hon. Dr. Boudinot, took the chair at half past 10, and the meeting was opened by the reading of the first chapter of Revelation, by the Rev. Dr. M'Dowell of Elisabethtown, N. J.

Letters from several of the Vice Presidents were read, apologizing for their necessary absence; after which the business of the meeting commenced by the President's Address, which was read by the Rev. Dr. Milnor, Secretary for Foreign Correspondence. William W. Woolsey, Esq. Treasurer of the Society, then read his annual report, by which it appeared, that the receipts of the year ending April 30th, were \$ 49,578 34, and the expenditures \$ 47,759 60. The annual report of the Board of Managers was then read, by the Rev. Selah S. Woodhull, by whom it was prepared, and to whose talents and industry it is represented as doing much credit.

The issues from the Depository, during the last year, were as follows:

Bibles,	26,772
New Testaments,	16,434
Indian Gospels and Epistles,	50
	43,256
Issued in the four preceding years,	97,102
	140,358

Since the establishment of the Society there have been printed from the stereotype plates in New York, and at Lexington, Kentucky, and otherwise obtained, 231,552 Bibles and New Testaments, and parts of the latter. A large stock of Bibles is now in the depositories of the Society, and ready for circulation. Within the past year 15,242 copies of the

Scriptures, valued at \$ 9,447 84, were gratuitously issued. The remaining part of the issues were purchased by auxiliary societies and members, according to the rules of the Society.

After the reading of the Report the usual resolutions were moved and seconded by the following gentlemen; viz. the Rev. Dr. Staughton, pastor of the Baptist church in Sansom St. Phil.—John Griscom, of the Society of Friends, N. Y. the Rev. John Truair, pastor of the Presbyterian church, Cherry Valley, N. Y. the Rev. Mr. Bangs, of the Methodist church, N. Y. the Hon. John T. Irving, of N. Y. the Rev. Dr. Morse, New Haven, the Rev. Mr. Matthews, of the Dutch Reformed church, N. Y. and the Rev. Mr. Somerfield, of London. Each of these gentlemen addressed the meeting, and the Society requested copies of their addresses for publication.

### REVIVALS OF RELIGION.

THE hearts of the pious are cheered almost daily, by accounts of revivals of religion in many parts of our country, but especially in the state of Connecticut. At New Haven the work of God continues, and the college has experienced many tokens of the divine presence. At Hartford and Farmington astonishing proofs of the power of truth, when accompanied by the efficacy of the Holy Spirit, have been witnessed. In many other towns the same glorious work has commenced. It is estimated, that there is an unusual attention to religion, in at least forty towns, in that state. We learn, that in Guilford, more than 200 have assembled at meetings of inquiry; that is, meetings attended by individuals, who feel a personal concern for their own salvation, and wish to converse with ministers and experienced Christians, on that momentous subject. From East Guilford, a parish containing about 1,000 souls, between 90 and 100 entertain hopes of having recently passed from death unto life. Among these are children 15 years of age, and old grey-headed sinners, who have always heretofore rejected the calls of their Savior.

A letter from a member of the Theological Seminary in Princeton, N. J. to his friend in Boston, dated in March, contained the pleasing intelligence, that there was an increasing seriousness in that place; that meetings for religious conversation were numerous, and well attended; that there was great solemnity in college; and that the people, to a considerable extent, in different congregations, of that town and its neighborhood, were inquiring on the subject of religion with deep anxiety. We have heard nothing more recently.

At Catskill and its neighborhood,—and in Rockland county, N. Y. at South Reading, Ms. and in many other places, sinners have been awakened, convinced, and, so far as man can judge, brought into the church invisible, as well as into the pale of religious profession. If our limits would permit, we should lay before our readers interesting details of these cheering events.



## FOREIGN CORRESPONDENCE.

EXTRACTS OF A LETTER FROM THE REV. DR. MORRISON, TO THE CORRESPONDING SECRETARY.

THE letter, from which the following extracts are made, is dated at Canton, Dec. 10, 1820. It acknowledges the letter of Dr. Worcester, in which the appointment of Dr. Morrison, as a Corresponding Member of the A. B. C. F. M. was announced; which appointment is cheerfully accepted. After regretting, that the writer had so little in his power, "either to enlighten the course, facilitate the operations, or promote the objects of the Board," the letter proceeds thus:

"BUT it is pleasant to me to be associated with those, who love and venerate our Divine Redeemer, and who are zealous in the use of scriptural means to turn men from darkness to light, and from the power of Satan to God. May the Holy Spirit of God direct your association, and give divine effect to your endeavors.

"I inclose you a paper, which contains the latest notice in my possession, concerning the feelings of the rulers of this land towards Christianity. It may occur to some, that the religion opposed by the Chinese government is Popery:—true, it is so: but I do not think, that there is reason to hope for more favor in behalf of Protestantism. They care for none of these distinctions.

"I send you four numbers of the Gleaner, a small publication of a miscellaneous nature, intended to excite some interest about China, and to communicate occasional notices, respecting the Ultra-Ganges Missions, and the Anglo-Chinese College.

"I was much interested by the first intimation I heard of your extensive Mission to the Sandwich Islands: and if ever it happens to me, to be brought in contact with these, or any other of your Missionaries, it will afford me much satisfaction to give and receive the hand of Christian fellowship.

"I return you sincere thanks, my dear Sir, for your affectionate letter, and for the books you sent me. Alas—this is a dreary land—to the spiritual eye there is no cheering prospect—all is gloomy darkness. Amongst this people God is not known.—O that the prayers of God's people in their behalf may soon be heard and answered.

"Permit me to recommend to you, as a correspondent for Extra-Ganges India, my friend the Rev. William Milne, who is a pious, judicious, and zealous missionary, and servant of Christ. Farewell. May great grace be with you all."

## CURIOUS CHINESE DOCUMENT.

The paper mentioned by Dr. Morrison in the above extract, is thus introduced and translated by him.

On the 2d of September, 1820, the late emperor of China, Kea-king, who shewed after

he came to the throne the utmost aversion to the Christian religion, as exhibited by the Romish Church, the only form in which he knew any thing of it, was suddenly summoned by death to render an account of the use of that power over millions of men, which Heaven had committed to him during a period of 25 years.

On the 1st of October, the following paper was laid before his son and successor to the imperial dignity, who has assumed as the title of his reign, the epithet Taou-kwang, which, being interpreted, is "REASON ILLUSTRIOUS."

*Translation from the Peking Gazette.*

Ying-ho, Commander in Chief of the National Infantry, kneels to present to his majesty, the particulars of a case, on which he requests the Emperor's decision.

The metropolis which lies immediately below the wheels of the Imperial car, being a most important region, should at all times be searched with the greatest strictness. I, your majesty's slave, and those associated with me, therefore gave the most positive orders to the officers and men under the several Tartar banners, to make a very full and careful search in all those districts which pertain to them; and not to allow any person, whose circumstances and character was not perfectly plain, to lurk about. In consequence of this order, a scout, named *Toomingleang* found out a culprit of suspicious appearances called *Chinleenching*. It was discovered that this man practised the religion of the western ocean, (i. e. Europe,) and therefore he, and three others of the same religion, were seized, together with a cross, &c. which were brought before us.

We, your Majesty's slaves, subjected them to a strict examination. *Chinleenching* gave the following account of himself.

"I am a native of the province Ganhwuy, and am now in my 41st year. In the third year of Kea-king, (22 years ago,) I came to Peking, and lived behind the western four faced turret, on the bank, getting a livelihood by carrying burdens and shaving heads; or by being a travelling barber. I now live in a barber's shop, situated in Paoutize street; his name is *Ching Kivei Kung*.

"During the 1st moon of the 11th year (of the late Emperor, fourteen years ago) an acquaintance, whom I had known some time, whose name was *Ho*, induced me to enter with him the European religion; and I then went to the Church and read prayers. In the 6th or 7th moon of that year, the European church was declared illegal, and put a stop to; and officers of government watched it, and would not let me enter; I therefore remained in the shop and read prayers. The other three persons connected with the shop, are all of the European religion. *Wang-kew* the father of *Wangszewih*, came to the shop to procure hair, which was given him, and he carried it to the *Fouching* gate of the city. I went after him, but could not find him; and waiting till it was very late I could not get back into the city. I therefore sat down on the west side, and was there till the fourth watch, when I was seized by people connected with government; and when I confessed that I was of the European religion, they carried me to the shop, and apprehended the



three other men, and seized a cross, and a catechism called *yaou le wan ta*, and finally they brought us all here. It was I who induced *Wangkew* to enter the European religion. The man called *Ho*, who induced me to adopt that religion, died long since. I really have no desire to quit that religion; but only beg for mercy."

Two of the other men, it was found on examination, belonged also to *Gan-hwuy* province, and they received their religion from their fathers. *Wangszewih* belongs to Peking, and he followed his father *Wangkew* in the profession of the European religion. They all declared they did not desire to quit the religion; but *Wangkew*, when examined, said he had already forsaken it.

Now, the European religion is by law most rigorously forbidden; yet here, *Chinleenching* has audaciously presumed to keep by him a cross and a catechism; and to read prayers with these three other men: which shews a decided disregard of the laws. We apprehend that this culprit may have propagated the religion and deceived the multitude: or perhaps done something else which is criminal; it is therefore incumbent on us to lay these circumstances before your majesty, and request your will, commanding, that all these four culprits, the cross and the catechism be together delivered to the penal tribunal, and that the men be then subjected to a severe trial, and have their sentence determined.

Reply, in the Emperor's name—"Your Report is recorded and announced."

The phrase employed, in the above paper, for the Christian religion, or the religion of Rome, viz. *Se-yang keaou*, is one which has been of late adopted by the enemies of that religion in China, instead of the phrase employed by the Catholic Missionaries, viz. *Teenchoo Keaou*, which means the *Religion of heaven's Lord*, a designation which imports great dignity; and, even to a Chinese reader, appears venerable.

It would seem that the Tartar rulers of China dread the introduction of what they choose to call the "*European religion*;" not because it differs from the ancient usages of China, nor yet because they think it false, but lest it should be connected with European politics and governments, in such a way as to affect their own domination over the Chinese.

No form of Christianity is more dissimilar to the ancient opinions of China, than Buddhism of India, the Tartar Shamanism, and the religion of the "yellow-cap," i. e. the Thibetian Lamanism.

The *shaved head*, of which the above statement reminds one, and the long tail of modern times in China, are all anti-Chinese, unknown to their forefathers, and imposed on them by their Tartar conquerors on pain of death; which alternative was preferred by many of the old sons of *Han*, the dynasty in which the Chinese glory, and from which they take their national name.

If the writer of this is not mistaken, *Ying-lo*, the commander-in-chief has long manifested himself an officious enemy of the Christians; and, if he has not some other sinister end, the bringing forward this (even according to his own shewing,) *trivial* case, indi-

cates how anxious he is, that *Taou-kwang*, the new Emperor, should confirm the edicts of his father.

The polytheism of ancient China—the worship of hills, rivers, deceased men and women, &c.; the worship of living human beings; Buddhism, Shamanism, and Lamanism, as well as atheism, are all tolerated in China. The Monotheism of the Arabian Prophet, is also tolerated; why then their hatred to the name of Jesus!

The two nations professing Christianity, at this day most respected by the Chinese, are, the Russians on the north, and the English on the south and west of their empire.

The Tartar rulers know least of the English; and dread most the Russians. From this circumstance it is, that the Russians are permitted to learn the Chinese language in the capital of the *Ta tsing* empire; whilst the English have to learn it by stealth, a thousand miles away from the capital, at the port of Canton, or at the Chinese-Portuguese islet, called Macao.

If kings and queens are expected to be nursing fathers and mothers to the church, is it incongruous, that they should become, as the ancient Fathers did, Apologists for the church. If it could be hoped that a good purpose would be answered, it is not perhaps, unsuitable, that the great emperor, *Alexander*, should explain to the new emperor of China, the claims and the scope of Christianity; and request for its peaceable professors, in that country, the free exercise of their religion.

However this may be, it should be useful to the Court of St. Petersburg to know, that according to the reports of the missionaries of the Latin church, who have been resident in Peking, the students of the Greek church, who live in the Chinese capital, by no means exhibit a decorous and orderly behavior; but often disgrace themselves and their country, by drunkenness, &c.

"And when they entered unto the heathen, they profaned my holy name; when it was said of them, 'These are the people of the Lord!'"

"And I had pity for my holy name; and I will sanctify my great name; and the heathen shall know that I am the Lord."—Ezek. xxxvi, ch.

What answer his imperial Majesty *Taou Kwang*, may be pleased to give to the above communication from the commander in chief, is not yet known.

China, December 10th, 1820.

It is stated to the emperor, that the men who navigate the grain boats up the grand canal from *Che Keang* province, northward, have formed themselves into bands, who practice boxing, cudgelling, and the use of various weapons, for the purpose, as they say, of defending themselves against robbers; but really for the purpose of domineering over any person who may thwart their will. A case is just now under consideration, in which they killed one man and wounded three others. They are perfectly organized, and hundreds of them collect in a moment at the cry of a captain whom they have appointed over



them; and of whom they have made an *idol image which they worship morning and evening.*

LETTER FROM THE REV. MR. SLOPER, SECRETARY OF THE "PORT OF LONDON SOCIETY FOR PROMOTING RELIGION AMONG SEAMEN," TO THE CORRESPONDING SECRETARY.

THE following letter brings to view several topics, which are particularly interesting to our readers generally, and which are therefore laid before them without further introduction. Some paragraphs, of a more private nature, are omitted.

Salisbury, Wiltshire, England, Feb. 20, 1821.  
Rev. and Dear Sir,

The appointment of Messrs. Parsons and Fisk, by the American Board of Missions, to attempt a mission at Jerusalem, rejoiced the hearts of hundreds in this country. In your instructions, you say, 'you are persuaded, that if it can be realized, the importance of the station will outweigh many difficulties.' It is evident you have viewed the subject in all its bearings; and I do rejoice, more than I can express, at the determination to which you have arrived.

Sorry am I, therefore, to find by the Missionary Register, that Mr. Connor has written to dissuade them from attempting it,—considering it as ineligible.

The reasons were, I doubt not, strong to his own mind;—but I do most devoutly hope, that your missionaries will bear in mind their instructions, and not give it up, unless, (to adopt the language of your Committee,) "it cannot be established without hazards not to be incurred, and embarrassments not to be undergone."

I am perhaps as little inclined to be romantic as any one; but I reject the apathy, which can stand unmoved amid the memorials of glory and divinity, which may still, though imperfectly, be traced amid the ruins of Jerusalem. Nor can I forget, that though the ploughshare of ruin has been driven over the walls and palaces of Zion; yet there first sprung up the fountain of celestial truth, and the streams of hope and consolation,—of life and healing, have poured their spreading waters over our own beloved country, *beginning at Jerusalem.* Nor can I forget, that this propensity of the human mind to catch the inspiration of place, has incited not only to deeds of noble daring, but also of holy patience and exertion.

In these feelings, Sir, I rejoice to assure you I am not alone. I trust that the time to favor Zion; yea, the set time, is now at length fully come. I shall write more largely on this subject hereafter. At present, I have only time to say, that so deeply impressed am I with the vast desirableness of it, that I now pledge myself to leave a legacy of Two Hundred Pounds to the Missionary Society who shall send the *First Missionary* to Jerusalem, provided he shall have established a Bible Society.

Oh, Sir, could my voice reach to every corner of Christendom, I would say, Christians! The cry which is heard from Jerusalem "come over and help us," is loud and piercing. May it constantly vibrate in your ears, and give you no rest, till its inhabitants, (who are now perishing for lack of knowledge,) blest with a fervent and enlightened ministry sent thither by your heaven-born charity, shall again exclaim, "How beautiful are the feet of them, who preach the Gospel of peace, and bring glad tidings of good things."

The anxiety of Polycarp, the present Patriarch of Jerusalem,—the decision of the American Board, composed as it is of men possessing no small share of wisdom and prudence,—and the readiness of those devoted young men, who have volunteered in this good work—all—all should stimulate you, and, pointing to this station, seem to say, *Come, for all things are now ready.*

In conclusion, I have only to say, that many, with whom I have conversed, and to whose superior judgment I am accustomed to look up with deference, think with me on this subject.

"The Port of London Society for promoting Religion among Seamen," to which I am Secretary, begs cordially to congratulate their transatlantic brethren, in that they are now vying with us, in paying attention to the spiritual interests of those, "who go down to the sea in ships, and do business in the great waters;" and to acknowledge with gratitude the receipt of a most pleasing letter from the Secretary of the Seaman's Society at New York. Let us, my dear brother, continue to "cast our bread upon the waters, for we shall find it after many days."

I am well aware how valuable your time is, and am exceedingly loth to make the least demand upon it; but if you will favor me with a letter by the first conveyance, giving me your opinion on the subject of this letter, I shall feel it a very great personal obligation; and if, at the same time, you will give me any information respecting the progress of your *Seaman's Society*, "The Port of London Society" will esteem it a very great favor.

That you may long continue a burning and shining light in the Church of God, and, at a very distant day, when the Chief Shepherd, and Bishop of souls shall appear, receive a crown of unfading glory, is the prayer of,

Rev. and Dear Sir,

Your fellow laborer in the Gospel,  
NATHANIEL ELGAR SLOPER.

EXTRACT OF A LETTER FROM THE REV. JOSIAH PRATT, SEC. OF THE CHURCH MISS. SO. TO THE REV. DR. WORCESTER.

"I BEG you will convey to the "Board of Commissioners for Foreign Missions" my acknowledgments for the honor which they have conferred on me, in electing me a corresponding member of the Board. Deeply engaged as I am in missionary labors, every institution, which has for its object the communication of the Gospel of Christ to the Heathen, has, and I trust ever will have, my best wishes and prayers for its prosperity and success.



We greatly rejoice in the enlargement of your society's operations, and in that success with which your exertions have, by the blessing of God, been crowned. We see much in "the Signs of the times" to animate our prayers and our endeavors; and to encourage our hopes; that that outpouring of the Holy Spirit will be vouchsafed to missionary labors, whence alone their success is derived."

LETTER FROM THE REV. GEORGE BURDER, SEC.  
OF THE LON. MISS. SO. TO THE TREASURER.

Dear Sir,

ACCEPT from the London Missionary Society a copy of our last report—with some abstracts of the same, and other missionary publications. You will perceive from our report, what have been the proceedings and events of the past year. You will, with the Board for Foreign Missions, rejoice in the portion of success, which it hath pleased God to give us in several places, especially in the S. Sea Islands. We are not without our trials from various quarters; but these may be expected, in the present imperfect state, and in our connection with men imperfect like ourselves; and perhaps missionary trials are as needful for the purpose of making us humble, as missionary success is requisite for our encouragement.

We rejoice in the zeal manifested by your Society, to propagate the Gospel in foreign parts, and devoutly we wish and pray, that your endeavors may, every where, be crowned with signal success. The whole wide world "lying in wickedness" is before us; and all the efforts of all the societies compose but a weak force, when set against the powers of darkness; but then "the Lord of Hosts is with us,—the God of Jacob is our refuge," and "if He be for us," we shall do valiantly.

You appear to have been favored with some able men, well furnished for missionary labors; and indeed the work is such, as to demand talents, as well as grace, of no ordinary degree. Of this every society will receive increasing conviction by growing experience. We lament with you the loss of valuable laborers; but they fell in the true "bed of glory," and will rank next "the noble army of martyrs," in the estimation of heaven.

The pamphlet on the "Conversion of the World," by your brethren, Messrs. Hall and Newell, of Bombay, has helped to fan the flame of missionary zeal in England.

We shall greatly rejoice to hear of the success of your mission, to Owhyhee. May it equal that of ours in Otaheite; and may you reap the harvest at a much earlier period.

With sentiments of cordial regard and ardent desire for your prosperity,

I am, Sir, for the Directors of the L. M. S. your affectionate fellow laborer,

GEO. BURDER, *Sec'y.*

#### LAST NOTICES.

THE Treasurer has received a letter from the Rev. Dr. Worcester, dated April 11th. He

was then in the central parts of the Choctaw wilderness, about 60 miles east of Elliot, and 33 west of Mayhew, in the direct line between these two places. He expected to visit Elliot immediately, in company with Mr. Hoyt and Mr. Kingsbury, who were about to join him from Mayhew. Speaking of the threatened embarrassments of the Treasury, he says: "I have been distressed for you; but God is yet with us, and the Treasury will not sink." In reference to his exertions for the Board, at New Orleans and Natchez, he observes; "With all the adversities of my pilgrimage, the Lord is very gracious to me. Feeble as I have been, I hope I have done what will turn to some little account." It appears from this letter, and from one of the same date written by Mr. Byington to Mr. Cornelius, that though Dr. W. had suffered much by debility, pain, and weariness in the course of his journey from New Orleans, there were more favorable indications, and his strength was somewhat increased.

We learn from another source, that he was at Mayhew on the 25th of April, still quite feeble, and would probably occupy four weeks in his journey thence to Brainerd. Whether he had been to Elliot and returned, is not stated. Such was the design.

We need not say, that it is the ardent desire, and constant prayer, of multitudes, that the health of this distinguished agent in the missionary work may be entirely restored; and that his eminent services may be enjoyed by the church, for many years to come.

The Union Mission Family arrived at the permanent seat of the mission, on the 20th of February. The members of the family were generally in health on the 17th of March; and six small buildings were erected for their accommodation.

The London Society for promoting Christianity among the Jews has recently sent to the A. B. C. F. M. a complete set of the Jewish Expositor, a monthly publication, which commenced in 1816. The Editors inserted, in the course of the last volume, the whole of the Instructions of the Prudential Committee to Messrs. Parsons and Fisk, and the whole of Mr. Fisk's Sermon, delivered just before leaving Boston, as documents suited to the nature of their work.

In the account of the annual meeting of this Society, held in London, May 5, 1820, we find the following record;

"On motion of Lord Gambier, seconded by Sir James Saumarez, Bart. it was

*Resolved unanimously,*

That this meeting hail with peculiar satisfaction the efforts, which are now making by the servants of God in Scotland and America, to send forth missionaries to carry the glad tidings of salvation to the descendants of Abraham; and thankfully views them, in connexion with the establishment of societies for the promotion of the cause on the continent, as hopeful symptoms that the Christian church is about to be generally awakened to a sense of their duty towards their long neglected brethren of the house of Israel."



## MISSIONARY HERALD.

VOL. XVII.

JULY, 1821.

No. 7.

## PALESTINE MISSION.

## JOURNAL OF THE MISSIONARIES.

(Continued from p. 187.)

*Smyrna, May 10, 1820.* At 5 o'clock set sail for Scio. On leaving this place we would remark, that we have attended worship every Sabbath in the British chapel. We have enjoyed the privilege of hearing the truth as it is in Jesus, in that city, where once was one of "the seven churches of Asia." O how should Christians pray, without ceasing, that the Gospel may return, with all its privileges, to bless this once favored and beloved city. At present there are but a few Protestant families. The great mass of the inhabitants are Mahommedans. But we rejoice in the hope, that the time is near, when this city shall become the theatre of faithful and successful missionary exertions.

*Arrival at Scio.*

Friday, 12. Reached Scio, after a passage of 48 hours. We sailed in a Greek vessel with a crew of about 20 men and boys. Our fellow passengers were a Jew, and seven Greeks. Among them were three brothers, by the name of *Rodocannachi*, and Mr. *J. Negre-frontis*. Mr. N. speaks English. Soon after landing, we went with Mr. N. and one of the other gentlemen, to call on the Greek Bishop. We were introduced as Americans; and he immediately inquired, whether we were Washington's countrymen? After a few moments' conversation, we walked to Mr. R.'s country seat four or five miles from town.

15. In company with Mr. R. his two brothers, Mr. N. and one other gentleman, we visited Professor Bambas, the principal instructor in the college, to whom we had letters from Mr. Jowett and Mr. Williamson. We found him in a lecture room, reading Sophocles with a class of pupils. He soon commenced

a lecture on chemistry, accompanied by experiments. After the lecture, we delivered our letters, and visited the college library.

At 3 o'clock we called on the Professor in his study. He offered to devote his own time to our instruction, and invited us to come daily to his study for this purpose; and also to attend his lectures in the forenoon, as often as we have time.

17. Took rooms in the city, having been till now hospitably entertained by Mr. R. at his own house.

June 1. This is a Catholic holiday. We went to the church to witness the ceremonies. On the outside of the church, near the door, was inscribed, in large capitals, *Indulgentia plenaria*.

11. The Turkish *Ramazán* begins to-day. For a month the followers of Mahommed are not allowed to eat, drink, or smoke, during the day. At sunset a cannon is fired to give notice that the time of fasting is closed, and it is now lawful to eat and drink. In the evening, the minarets of the mosques are all illuminated.

*Commencement of printing Tracts.*

13. Made an agreement for having a tract printed at the college press. We selected one, which was extracted from the works of Chrysostom.

26. Left the city, after having been in it about six weeks, and removed five or six miles into the country. Our teacher goes to spend a few months in the country, and we go to enjoy his instructions, hoping too that we shall find the heat more tolerable. We take rooms in the house of Mr. Z. a Greek, and find our situation very comfortable.

30. Received letters from the Rev. Mr. Jowett and Dr. Naudi of Malta, and the Rev. Mr. Williamson of Smyrna. Mr. Jowett writes, that he has just returned from Egypt, where he had succeeded in obtaining for the Bible So-



ciety, a version of the Scriptures in the vernacular language of Abyssinia. An important event for Africa. Dr. N. writes, that he has received from the London Society for converting the Jews, a quantity of Hebrew Testaments and tracts, a part of which the Society requested him to forward to us.

*July 7.* Went with Mr. Z. to a monastery at a little distance. There are in it 25 men;—ten priests and fifteen laborers. Some of the priests have the care of churches or schools in the vicinity. The President received us very pleasantly. We ascertained that they have not the Scriptures in Modern Greek, and gave him a Testament, for which he seemed very thankful.

*Lord's day, 9.* Mr. Z., his son, and another lad of fifteen, came to our room, and we read in Greek the Sermon on the Mount.

15. A priest, who had been at the monastery and seen the Testament we left there, sent to us for one. We sent one, and a tract on reading the Holy Scriptures.

*Lord's day, 16.* The priest, to whom we sent a Testament yesterday, called on us, and we read the Sermon on the Mount, and Acts 20. He wished for another Testament, and said he would pay for one of them. He has a school of twenty small children. We gave him a dozen tracts for them, which he received very gladly.

*Lord's day, 23.* Today five boys have been at our room to read the Holy Scriptures; and we have had opportunity to read to two men, who were not able to read.

24. Professor Bambas informed us, that a priest had visited him to-day, and wished to be admitted into the school. Some, he said, had discouraged him, and told him that learning was against religion. "Don't believe such men," said the Professor, "but remember that Chrysostom, Basil, Gregory, and all, who have been teachers in the church, were men of learning."

28. Rode to the city, and obtained 300 copies of the Tract from Chrysostom. The printer applied to purchase a Testament. A priest, who is a teacher in the Academy, came in, saw it, and wished to purchase one like it. Promised to send him one.

Toward evening, walked to the monastery of St. A. and left a dozen tracts.

*August 1.* The priest of St. Mary's church, to whom we had sold one Testament, and given another, called on us.

We read a chapter and conversed a little while, and then gave him 20 tracts, for the use of a school, which he teaches. Towards evening, we walked with Mr. Z. to the monastery of St. Menas. It is situated on a mountain, about two miles from us. There are now living in it sixteen men, of whom six are priests; ten are able to read. One of them is a man of some reputation for learning. He showed us his library, consisting of upward of 100 volumes, and also some Algebraic MSS. of his own. The President informed us, that they did not possess the Scriptures in *Romaic*; we gave him a Testament and a dozen tracts. As we came away, one of the monks followed us to the door, stopped Mr. Z. and begged that he would intercede with us to give him a Testament.

[At this place commences the journal, as published in our numbers for March and April, which came to hand some time before we received the extracts now published.]

JOURNAL OF MESSRS. PARSONS AND FISK, DURING THEIR TOUR IN ASIA MINOR.

*Smyrna, Oct. 31, 1820.* Called on the Greek Archbishop, and gave him 40 tracts, which he said he should distribute. Spent most of the day in preparing to set out to-morrow, on a *Tour in Asia Minor*.

Nov. 1. At half past eight left Smyrna. We took Martino\* to provide food and interpret for us. Had agreed before hand with Serkish, an Armenian, to furnish horses, and go as our guide. He provides one horse for our baggage, one for Martino, and two for us. He takes a servant to assist him in the care of the horses, so that we are, in all, five men with six horses. He defrays all expenses for himself, his servant, and his horses, and we pay him 37½ piastres (\$5) a day. We carry a trunk, and two large sacks, filled with Testaments, tracts, clothes, &c.

We took a circuitous course around the east end of the Gulf of Smyrna, left Bournabat on the right, passed along the northeastern shores of the gulf, having on our right broken mountains, apparently of granite.

At half past twelve stopped for dinner, at a Turkish coffee house. It was built of mud and small stones; and was about 10 feet square and 10 high. The roof was of pine bushes. The

\* This man had lived with the missionaries at Scio, in the capacity of interpreter, &c.



ground served for a floor. The front was entirely open to the road. The furniture consisted of a sofa, pipes, and coffee cups. The Turkish landlord sat on the sofa, with a pipe in his hand and a sword and pistols behind him. He invited us to sit down with him, and a young Arab slave brought us sweetmeats and coffee. After eating of food, which we carried with us, we obtained a watermelon of the Turk, paid 30 cents, and resumed our journey. In the course of the day passed three similar taverns. In the afternoon, our course was nearly north. Passed in sight of a few scattered houses, and three small villages, one of which had a mosque. At half past three reached the village Menimen. Our road all day was level, passing over a rich plain, having the sea at no great distance on our left, and a range of barren mountains on our right. Met with many camels on the road, and saw some flocks of sheep and herds of cattle, feeding on the plains.

#### *Description of Menimen.*

At Menimen put up at the house of an Armenian. After resting a few moments, went out to visit the Greek priests and schools. The first school, which we found, was in a room adjoining the Greek church, and consists of 25 boys. A second school consists of 10, and a third of 5 scholars. There are five Greek priests belonging to the church. Among them and the scholars, and others who were with them, we distributed 50 tracts. We shewed the priests a Romaic Testament. They told us they had one like it, and we then spoke of reserving this for some other place; but when they told us, that five priests and 1000 people had only one, and earnestly requested this, we gave it to them.

The town is situated on the south side of the plains, through which the Hermus runs: it is about 20 miles from Smyrna, a little W. of N. and is the seat of an Aga,\* who commands 20 or 30 villages in the vicinity, which are said to contain 10 or 12,000 people. The houses of Menimen are small and low, generally 8 or 10 feet high, built of mud, or of small stones and mud, with flat roofs. The public buildings are 7 mosques with minarets, (or steeples,)

one Greek church, one Armenian church, and several Turkish baths. The population is estimated at 2,000; 60 of them Armenians, the rest half Greeks and half Turks.

On the north and west is a large plain, affording rich meadows for grain and pasturage. Through this plain runs the Yediz, (the ancient Hermus.)

In the evening three or four Armenians came to our lodgings, and spent some time in conversation. They say, that they have no books, except such as belong to the church; and these they cannot understand, because the style is so ancient. We showed them a Testament printed in the Turkish language, with the Armenian letters. One young man read in it, and seemed highly delighted.

Thursday, Nov. 2. Paid about 90 cents for our supper and lodgings; left the Turco-Armenian Testament for the priest, (who is now out of town,) with a request, that it may be read in the church, and that all, who know how to read, may have the perusal of it.

#### *Journey from Menimen to Haivali.*

At 7 o'clock commenced our journey. In three quarters of an hour, crossed the Hermus. It is now about 6 or 8 rods wide, and not above three feet deep, but sometimes, in rainy seasons, it swells into a torrent. Passed in sight of 10 small villages, one of which has a minaret. At 12 stopped at a Greek tavern. It was a small mud house, without a floor, and almost without furniture. Dined on food, which we carried with us. Left 24 tracts for a Greek school in the vicinity; which we had not time to visit. At half past four we saw, on our left hand, near the road, the ruins of a town, which, we concluded, must have been the ancient Myrina. The place is near the sea shore, at the head of a gulf. Strabo speaks of Myrina as situated here, or not far distant; and some maps insert the name in this place. Many pillars of granite 8 or 10 feet long, and a foot and a half thick, and some fragments of marble, were scattered on the ground. Among them was a large statue of white marble. The arms and part of the head are gone. The body is about 6 feet long and three thick. Once, perhaps, it was an object of worship; now it lies entirely neglected, as we trust all relics of idolatry will be, at some future day.

\* A Turkish officer, who preserves order and administers justice.



No walls remain, and there is no building on the spot.

At sunset crossed the Caicus. It was about as large as the Hermus, and is now sometimes called the Rindicus.

At 6 we came to an old khan, now deserted, on account of the place being unhealthy. It is nine and a half hours north from Menimen. Like other khans, it is a quadrangular building, with a large open square in the centre. The best room we could find had been accessible to cattle, and had neither floor nor furniture; but we could hear of no better lodging place in the vicinity, and we had already been riding three hours in a heavy rain. We begin to understand what Henry Martyn meant, when he spoke of lodging in a stable. We found 3 or 4 Greeks about the khan; but all of them very stupid and unable to read, and either unable or unwilling to do much for our comfort.

Friday, Nov. 3. Resumed our journey at 7; road level and good. At 9 our attention was arrested by a smoke arising from a small pond of water in a marsh meadow. We left our attendants, and went to examine it. The pond was about three rods in diameter, and the water, near the centre, boiled in several places. At the edge it was as hot as the hand could bear without pain. The vapor was strongly impregnated with sulphur.

At 10 we fell into the road which leads from Pergamos to Haivali; 5 hours from P. and 7 from H.

At 12 we stopped at a new Greek khan. Saw several carts, the first we have seen in Asia. In Scio and in Smyrna all burdens are carried by men, or by beasts of burden, on their backs. At 2 we set out again. A heavy rain soon commenced and continued till night. At 4, we passed a small Turkish village with two mosques; and then rode for some miles through a complete orchard of olive trees. From the produce of these trees immense quantities of oil are made, and exported from Haivali. After leaving this place we found our way mountainous and stony. Entered Haivali at 7; that is, in 25 hours, or about 75 miles from Smyrna. With some difficulty we found our way to a tavern; and, after much delay and perplexity, obtained the use of a small apartment. A wooden platform covered one half of it, and this served us for chairs, table, and bed.

### *Description of Haivali.*

Saturday, Nov. 4. At an early hour Martino went to the Russian consul, with a letter given us by the Russian consul in Smyrna; and he immediately sent his janizary to conduct us to his house. There we found a room ready for us, and every necessary comfort generously offered. Such hospitality is welcome indeed, after the fatigue of our journey.

At 1 o'clock the consul accompanied us to the college. The two principal instructors are Gregory and Theophilus, to whom we had a letter from Professor Bambas. They received us very affectionately. We gave them some tracts, and proposed to distribute others among the students on Monday, to which they very readily assented. The college, in its present form, was established about 20 years ago; it had previously existed, however, for a long time, on a smaller scale. Benjamin, who is now in Smyrna, was, for a long time, at the head of it. There are now four Professors; and about 20 of the older scholars assist in teaching the younger classes. The whole number of students is 300; of whom not above 100 belong to Haivali. About 70 are ecclesiastics. This circumstance is peculiarly auspicious, the Greek priests, as a body, being extremely ignorant; yet almost all the schools in the country are under their instruction. The course of study seems, from the account given us, to be about the same as in Scio. The library contains between one and two thousand volumes. The college building forms a large square, (inclosing a garden, which the students cultivate,) and contains a library room, a philosophical laboratory, lecture rooms, apartments for the instructors, and a great number of smaller rooms for the students. The establishment is supported by the Greek community. No pupil pays any thing for his room, or his tuition.

Lord's Day, Nov. 5. At 9 two students from the college called on us. To one of them, the only person we can hear of in town, who reads English, we gave an English Bible. He expressed a great desire to obtain the whole Bible in Greek. At 10, the Rev. Mr. Young, an English traveller, called on us; and soon after a Greek Archimandrite from Jerusalem, who now resides here. An Archimandrite is an officer in the church, above the common priests, but below the Bishops. Mr. Young has



been for 15 years past in Russia. We had a long conversation about the religious state of Russia, Georgia, Greece, and Jerusalem; and about the distribution of the Scriptures and tracts and the establishment of schools. Mr. Young is going to visit Mytilene, and we gave him 50 tracts to distribute in that island.

In the afternoon, went out to distribute tracts among the priests. Every church has some small apartment adjoining it, in which the clergy live. Went to eight churches and distributed tracts among all the priests. There are 40 belonging to these 8 churches; they have also, at each church, a small school under their care, in which the children are taught to read the church service. Heard of only one other church in town, and that a very small one. Found one of the principal priests engaged with a layman, in the settlement of an account respecting oil and olives, which had been sold for him. Had to wait half an hour before we could get an opportunity to speak with him about tracts. This shows how the Sabbath is observed in this country. Distributed, in all, 100 tracts. It is pleasant to scatter seed in this way, and then look to God for a blessing.

In the evening, Gregory and Theophilus came to see us. Had a long and agreeable conversation about Bible Societies, schools, and religion. Afterward, conversed sometime with the family, and two or three others, who were present. They seem to have no thoughts of inward piety, or of the strictness which belongs to the Christian character; and these were points to which we found it difficult to fix their attention.

Monday, Nov. 6. Went with the consul to see Paesios, the Bishop of this district. His diocese includes Pergamos, Haivali and the surrounding country. He is under the Archbishop of Ephesus. His title is Bishop of Elaia, an ancient town, which does not now exist. We gave him a Testament and some tracts, and received from him a letter of introduction to his agent in Pergamos.

Went to the college; conversed a little while with the teachers; gave them a French and an Italian Testament, and 350 tracts for the students.

Haivali is situated on the sea shore, opposite the island Musconisi, which lies between the town and the north part of Mytilene. The Turkish name is Haivali; the Greek name Kidonia; both signifying quinces. Why these names were given we do not know, as

the place produces very few quinces. Olives and oil are its principal productions. The streets are narrow and very dirty, and the houses mean. You see no elegance, and very little neatness. The Bishop, the consul, and the Professors, united in stating the population at 20,000 souls, all Greeks. This estimate seemed to us very high.

#### *Journey from Haivali to Pergamos.*

We gave orders in the morning for our horses to be ready at 11 o'clock; but both the horsemen were partially intoxicated, and it was almost 2 before we were able to set out. Departed, much indebted to the consul for his hospitality.

At half past six reached the khan where we dined on Friday. We had left some tracts here, and the landlord inquired about them. It seemed to him a new and a wonderful thing, that men should go about, giving away books for nothing.

Tuesday, Nov. 7. Left a few tracts with our landlord to be given to such as wish for them, and are able to read. Left the khan at half past seven. At 10, we saw, at a little distance, on our right, the smoke of a boiling spring, and went out to examine it. The pond of water is smaller, but the smoke is greater, the heat more intense, and the steam more strongly impregnated with sulphur, than at the one which we saw on Friday, a few miles south of this. Several smaller springs of the same kind are in sight.

#### *Visit to Pergamos.*

At 2, we reached Pergamos, now called Bergamo. Our road from Haivali has been generally level; the land verdant; several flocks of cattle and sheep in sight; 2 or 3 very small villages by the way; and a few scattered houses. We put up at a public khan. The Bishop's letter, and another from a Greek in Smyrna, introduced us to several persons, whose acquaintance was of use to us.

Obtained a guide, (Stathi Spagnuolo,) to show us whatever we might wish to see in the town, and its vicinity. He had 15 or 20 certificates in Italian and English, given him by travellers, whom he had served as a guide.

Went first to see the ruins of an old monastery. The walls are still standing, as high as a four story house, and perhaps 150 feet long. In it there are



now several Turkish huts. In passing through the town, we found two ancient Greek inscriptions, which we copied. Passed an immensely large building formerly a Christian church, now a Turkish mosque. This is *said* to be the church, in which the disciples met, to whom St. John wrote.

Wednesday, Nov. 8. Went up to the old castle, north of the town. Vast walls are still standing composed principally of granite, with some fine pillars of marble. The castle includes 5 or 6 acres of ground, and about half way down the hill is a wall, which includes several times as much. Within the castle are large subterranean reservoirs, which used to serve for water and provisions. Most of the walls are evidently not very ancient, and are said to be the work of the Genoese. The foundations, and a part of the wall, seem more ancient; and are said, perhaps with truth, to be the work of the ancient Greeks. Noticed several Corinthian capitals, and copied one Greek inscription. The castle furnishes a good view of the city. North and west of it are verdant, mountainous pastures; south and east a fertile plain. Nine or ten minarets speak the power of the false prophet.

Returned from the castle, and went to the site of an ancient theatre, west of the town. It is a semicircular cavity, in the side of a hill. The semicircle measures about 600 feet. Massy walls of granite are yet standing.

Went next to the amphitheatre. It is a deep circular valley, formerly no doubt filled with rows of seats rising one above another to enable the spectators to witness the fighting of beasts, or the destruction of men, on the arena, at the bottom of it.

Passed by what is said to be the tomb of Antipas near the old monastery. See Rev. ii, 13. We next visited a building, which is called the temple of Esculapius. It is a lofty vaulted dome, the inside about 40 feet in diameter; the granite wall about 8 feet thick. We remember to have seen it somewhere stated, that Esculapius once practised physic in Pergamos; that the inhabitants erected a temple to him, and offered sacrifices and adored him as a god.

There is in Pergamos one synagogue, one Greek and one Armenian church. At the Greek church we found a school of 20 boys taught by a priest. Gave one tract to each boy, and several to the master, which were received, as

our tracts usually are, with many expressions of gratitude. The master then went with us to visit the other priests. We showed them, in the Romanic Testament, the address to the church in Pergamos, which one of them read. We then gave them a Testament, and a number of tracts. Visited three other schools, and supplied them with tracts. One contained 25 scholars, another 20, and the third a smaller number. Gave one of the teachers a Testament, in consequence of his earnest solicitations. A young Greek came to our lodgings and bought two Testaments.

The population of Pergamos is said to be about 15,000; viz. 1,500 Greeks, 2 or 300 Armenians, 100 Jews, and the rest Turks. The streets are wider and cleaner than any we have before seen in Asia.

As we are about to leave town, a man to whom we had a letter from Smyrna, brought us three fowls for our journey, and a letter of introduction to Immanuel, a friend of his, 3 hours on our way to Thyatira.

(To be continued.)

LETTER OF MESSRS. PARSONS AND FISK TO THE  
CORRESPONDING SECRETARY.

Smyrna, Dec. 4, 1820.

Rev. and Dear Sir,

In a letter forwarded by Capt. Blackler, we informed you of our return from a short tour in Asia Minor. Since that time we have remained in Smyrna, making arrangements with respect to further plans of benevolence, connected with our mission. The distribution of Bibles and religious tracts must, for a season, be our grand method of doing good in Turkey. In this respect a wide and effectual door of usefulness is opened. Precious opportunities occur almost every day to admonish and instruct immortal souls, by distributing the invaluable truths of the Gospel. We wish the work to continue, till no one shall cry in vain for the bread of life. But as there is no person in Smyrna, or in this section of the country, to superintend the publication of tracts, or to appoint agents and supply them with Bibles, it became a question, whether the great interests of the church could not be more extensively advanced by different arrangements, from those we had contemplated, with regard to our personal labor.

We endeavored to ask counsel of



God; and while the question was under consideration, the British chapel was opened for us to preach upon the Sabbath; and the use of the chaplain's rooms, without expense, together with many other privileges, were offered. In view of these circumstances, it was thought best that brother Fisk should remain in Smyrna for a season, and that brother Parsons should proceed by the first opportunity to Jerusalem. We might both remain till spring in this place, were it not for the fact, that the season between Christmas and Easter is by far more valuable than any other, to distribute, extensively, the word of God in the Holy City. Pilgrims from almost every section of the globe, during this time, flock to Jerusalem to visit the holy places, and to observe their religious institutions. In this way, Jerusalem may be a centre of Christian benevolence; and, by prudent measures, the Bible may be sent to people of every language and nation. There is a Greek vessel in this port, bound for Jaffa with pilgrims. Brother Parsons has engaged his passage, and expects to sail tomorrow. It is expected, that the vessel will touch at Scio, Rhodes and Cyprus, which may be favorable to the distribution of religious tracts. He takes with him the Scriptures in nine different languages, together with 4 or 5,000 tracts for gratuitous distribution. The reflection comforts us, that we are not alone. The prayers of thousands will ascend to heaven for a blessing upon every Bible and tract which we distribute. Again we beseech our Christian friends, that they strive together with us in their prayers to God for us, that we may be delivered from those, who do not believe, in Judea, and that the service, which we have for Jerusalem, may be accepted of the saints. Most respectfully

Yours, P. FISK,  
L. PARSONS.

To the preceding letter Mr. Fisk added a postscript, dated Feb. 15, 1821, in which he says, that Mr. Parsons sailed Dec. 5th and had written to him from Scio, Dec. 11th; Rhodes, 20th; and Castello Rosso, a little island between Rhodes and Cyprus, Jan. 13th. Though his progress was slow, he was with a company of pilgrims, to whom he might be able to do good.

In a letter to the Treasurer, dated Feb. 15th, Mr. Fisk says: "Since brother P. left

me, I have distributed above 1,000 tracts; have sold 31 Testaments, and given away 15.

"Ultimately I hope and pray, that the charity and zeal of the churches will enable you to establish a printing press here. It is impossible to calculate the good effects, which would probably result from printing tracts, school-books, the Scriptures, and other books here in Modern Greek. The attention of people is arrested, when they see an establishment at work directly among them, which has obviously their benefit in view."

Mr. Fisk transmitted a copy of a letter, which he had received from Mr. Connor, dated at Constantinople, Nov. 17, 1820, in which the writer rejoices in the prospect of good to result from the residence of Messrs. P. and F. in that part of the world. He prefers Aleppo to Jerusalem, however, as the seat of a mission. He concludes by saying: "We have one cause at heart. It is my earnest prayer that Providence may guide you and establish you where your exertions may most conduce to extend the reign, and show forth the glory of our common Lord and Savior."

Mr. Fisk urges the establishment of a mission at Smyrna as speedily as possible.

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## MISSION AMONG THE CHOCTAWS.

EXTRACTS FROM THE JOURNAL KEPT AT  
ELLIOT.

(Continued from p. 108.)

Oct. 1, 1820. *Sabbath.* Many of the family were detained from the sanctuary by ill health. But the Lord is good, and mingles mercies in the bitter cup of affliction.

2. It being desirable, that Mr. Kingsbury should attend the negotiation to be held in the early part of this month, for making a treaty between the chiefs of this nation and the commissioners on the part of the United States, he left Elliot this morning for that purpose.

9. Some of the family, who were thought to be recovering, are again feeble. Of six brethren but one is able to labor. One of the scholars was to-day attacked with the ague and fever. Sixteen of the family are now, or have been within three months, sick of this disease.

12. The weather has become much cooler, and for two nights past there has been frost. This change, under



the blessing of a kind Providence, has already benefited the sick in the family, who appear to be on the recovery.

14. Last night was felt a very considerable shock of an earthquake.

27. By letters and papers were favored with much interesting intelligence. Were particularly made glad by a letter from the Rev. Dr. Worcester, announcing, that several families are on their way to this mission, to share with us in its cares and labors. Bless the Lord, O our souls, and forget not all his benefits.

*Treaty between the U. S. and the Choctaws.*

28. Brother Kingsbury returned. His attendance at the negotiation, appeared to have been providentially ordered. Several reports had obtained a circulation, unfavorable to the mission and school. The commissioners, being desirous of having provision made by treaty for the support of schools, were anxious to ascertain facts. After a full and free conversation, they appeared to be well satisfied with the conduct of the missionaries, and the state of the school.

The education of the rising generation, and the general improvement of the Choctaws, were made prominent objects of the treaty. Fifty-four sections of the ceded land are to be sold for the benefit of schools. The commissioners were pleased to accept, and forward to the President, a plan, proposed by Mr. Kingsbury, for the establishment of schools throughout the nation.

Nov. 1. Brother Wood is again reduced very low, and brother Jewell's little child is dangerously ill. So many of the family are feeble, and the cares and business of those in health are so much increased in consequence, that the sick can hardly receive the attention which they need.

7. In a meeting for business it was *resolved*, that a nephew of king Pucksha-nub-bee, who is now at school, take the name of Isaac Fisk, in memory of our late dearly beloved and much lamented brother. It was also *resolved*, that two of the larger boys work in the blacksmith's shop alternately, for the purpose of learning the trade.

9. About 4 o'clock, P. M. another shock of an earthquake was felt, similar to that on the 14th of October.

12, *Lord's Day*. Considerable numbers, beside the family, attended public

worship. O when will the Lord pour out his Holy Spirit, and cause his preached Gospel to become the power and wisdom of God to the salvation of these perishing people.

*Removal of Mr. Kingsbury to Mayhew.*

14. Mr. and Mrs. Kingsbury left Elliot this morning for the new establishment on the Ook-tib-be ha, which they expect will hereafter be their place of residence. As yet, no female, belonging to the mission, has resided there. As Mr. Kingsbury's time is at present divided between the two stations, it was judged expedient, that he should be stationed there. Sister Minerva Washburn accompanied Mrs. K. as far as capt. Folsom's; and brother Howes also went with them for the benefit of his health.

19. An unusually large number were present at public worship, and gave good attention.

25. In the afternoon, a child of one of the neighbors was buried. Several of the brethren attended the funeral, taking with them the children of the school; considering it a favorable opportunity to impress on their susceptible minds the solemn subjects of death, and eternity. A discourse was delivered, suggested by the occasion, and adapted to their capacities.

Dec. 6. Messrs. Kingsbury and Howes returned. The health of the latter has been much benefited by the journey. They spent the last Sabbath at capt. David Folsom's, and had public worship. Several of the neighbors attended. One Choctaw came ten miles to see Mr. Kingsbury, in order to have his nephew admitted into the school. He appeared sensible of his own ignorance; which made him more desirous that his nephew should receive an education.

*Necessity of dismissing refractory boys.*

7. As some of the larger scholars have been frequently guilty of violating the regulations of the family and school, and of other improper conduct, and as their example, if continued, would have a bad influence on the smaller children, it was deemed expedient to check the evil; and, for this purpose, that two of the larger boys, whose behavior has been particularly blameworthy, should be dismissed from the school. Two children, who had been brought from



some distance, were received the same day.

8. The persons, who brought the last mentioned children, being about to return, and having a spare horse, one of the boys, dismissed yesterday, was sent with them. Our hearts were grieved to send him away from the school, and the preaching of the blessed Gospel; but a painful sense of duty dictated the measure, and its execution.

11. The other boy dismissed, having made suitable acknowledgments for his misconduct, was received again for a short time on probation.

*Education of children with assigned names.*

12. Meeting for business. As several benevolent societies and individuals have made provision for the support and education of children at this school with assigned names; and as there are now three boys here without English names, who are proper subjects of their beneficence;—*Resolved*, that we give to these boys three of the designated names, agreeably to the wishes of their benefactors. Accordingly, to a full blooded Choctaw lad, about 12 years of age, was given the name of *Kelso Mc-Boyd*; to another Choctaw lad, of about the same age, was given the name of *Andrew Flinn*, in memory of the late lamented Dr. Flinn, of Charleston, S. C.; to the third, a boy of mixed blood, and about 10 years of age, was given the name of *Nathaniel Russell*, after the late venerable Mr. Russell of the same city.

17. *Sabbath*. Good is the Lord in granting us the blessed privileges of his house, in this wilderness. Brother K. preached from 1 John ii, 6, and directed our minds to the Savior, as a pattern for our imitation. O that we might follow him more closely. In the afternoon, a sermon was preached in a neighbor's house, to a small congregation of blacks.

19. It pleases Him, who does all things well, again to afflict us. Brothers Howes and Williams have a return of the ague and fever, and are quite feeble.

22. Commenced the raising of a large dwelling house, intended for the accommodation of the mission families. May it indeed be a Bethel.

25. On this anniversary, the day of the Savior's advent, the family were assembled, and brother Kingsbury delivered an appropriate discourse from the 2nd of Luke.

*Arrival of Messrs. Finney and Washburn.*

In the evening, our dear brethren Finney and Washburn arrived. They had been anxiously expected some weeks, and their arrival occasioned much joy. They were detained some weeks by sickness at the Arkansaw; and, after leaving the Walnut Hills, were hindered some days by high water. The Lord has smiled upon their efforts to promote the Redeemer's kingdom among the heathen.

31. *Sabbath*. Some of the neighbors and several strangers attended the worship of the sanctuary. May the Lord give the disposition to hear, and make the word effectual to their salvation. In the afternoon a sermon was preached, at a neighbor's house, to a small but attentive congregation. In the evening, had a prayer meeting for the family. It was a precious season. The close of another year of our fleeting lives led us to a review of that, which is past, and of the way, in which the Lord hath led us. In this review, while we find great cause for humiliation and self-abasement, on account of unprofitableness in the Lord's service, we are constrained to bless his holy name, for his mercy and goodness. He has indeed afflicted us in taking from us a useful and beloved member of our family. We have been called to mourn the loss of our dear brother Fisk; but our loss is his gain. His holy love, ardent zeal, and active benevolence, had greatly endeared him to us. He rests from his labors; and, we trust, has entered into the joy of his Lord.

LETTERS FROM MR. KINGSBURY.

The operations of the missions at Elliot and Mayhew were greatly embarrassed for want of funds. Speaking on this subject, in his last letter but one, Mr. K. says: "With tears of sorrow I sit down once more to address you. On reading your letter addressed to brother Washburn, I immediately resolved to visit the agent, and see if any relief could be obtained from him. Having received another appointment, he was in Alabama, about 100 miles distant. I have just returned. He had not received any communications from the war department, since I last saw him; but hoped there was some money for us at the agency." Mr. Kingsbury's hopes of money from the



government were disappointed, as the new agent had not arrived, and no funds were provided. Fifteen hundred dollars were due from the government, out of the appropriations for the school and buildings at Elliot; and nothing had been received on account of the buildings at Mayhew.

After observing, that if this pressure could have been foreseen, the plan of the mission might have been different, Mr. K. proceeds: "But now what shall we do? Shall we not pay our debts? Shall we not procure provisions for our family? Just as we were expecting to enter into the harvest, shall we see all the hopes, which have been raised respecting this nation, dashed to the ground? Shall we be compelled to leave these missions, and to seek our bread at some other place, and in some other way? On our own account this would be of comparatively little consequence; but what will become of the cause of missions? What will be said of all the zeal, which has been manifested of late for the cause of missions, and for the universal spread of the Redeemer's kingdom?"

"By the assistance of God we are resolved to do all in our power to keep up these missions. If we sink, we hope it will be found, that we have not deserted our post, while it could be maintained."

Mr. Kingsbury's last letter to the Treasurer is dated May 14th. We select the following passages for publication.

"Since I wrote to you, we have enjoyed the favor of a visit from our dear friend and patron, Dr. Worcester. He has been with us in much weakness of body, but was strong in the faith, and zealous for the cause of the Redeemer. His presence and counsels have greatly strengthened and encouraged us, under present embarrassments and trials. He reached Mayhew on the 23d of April, and left us, with improved health, on the 7th of May, for the Cherokee nation. He goes accompanied by our most fervent prayers, that he may be enabled to accomplish all the benevolent objects of his mission; and that, in due time, he may be returned to the bosom of his family and friends, who are looking with so much anxiety for his return. It was an occasion of extreme regret, that his health would not permit him to visit Elliot. Dr. Pride will attend him, on his journey to the north."

"Dr. Worcester is decidedly of opinion, that the work must not stop: and

that preparation must be made, with as much despatch as is consistent with economy, to have a school commenced at Mayhew in the fall: at the same time, avoiding all expense for labor not absolutely necessary.

"Maj. Pitchlynn, the public interpreter, to whom I read your letter of March 8th, said, with emphasis, *the work must not stop*. Of his own accord, he immediately proposed to lend me \$200 in specie, and to put into my hands ten shares of stock in the Mississippi Bank, worth \$1,000 or \$1,100, which he wished me to sell, and make use of the money. He expects us to allow interest, but not to refund the money until we are able; and remarked, that if we should be prospered, it would all come into our hands for the education of his children. When such liberal aid is afforded us, how can we stop? The people here will not hear a word of it; and, my dear sir, would not our integrity, and that of the Society, be questioned, if, after having expended \$2,000 of the money of the natives, we quit the work, or let it remain *in statu quo*?"

"Dr. Worcester has advised, that I go into Mississippi, as soon as it is practicable, and endeavor to collect some money, as donations. I shall leave this place for Elliot, on Tuesday next, the Lord willing; and, as soon as the necessary arrangements can be made there, shall proceed on the proposed tour. In the mean time, I hope you will be able to pay three or four small drafts.

"I am sensible I shall go out to make collections, under great disadvantages. I can make no preparation; the hot and sickly season is approaching; the people will be removing from the country; and every moment of my time is required here. But I must do what I can.

"I am in a state of anxious suspense, as to what aid we shall receive from the government, having had no information on that subject, for a long time."

A letter from Elliot, dated April 25th contains the disagreeable intelligence, that two of the log dwelling houses at that establishment were consumed by fire the preceding night. One was occupied by Mr. Jewell's family, and the other by Mr. Wright as a study and sleeping room. The fire was communicated by a candle, taken with them by small boys, who slept in the chamber of Mr. Wright's study, and who forgot to extinguish it. It was not customary for these children to carry



candles in this manner; but Mr. Wright being absent, they ventured to do so. By great exertions the fire was prevented from destroying other buildings; and the greater part of the property in these was preserved, particularly the mission library. The loss is estimated at something more than \$400. As all the houses were much crowded before this loss, it will be necessary immediately to erect new ones in place of those which were burnt; and this will of course derange the agricultural business of the establishment, to some extent at least. Thus one cause of embarrassment is followed by another.

But we are happy to say, that we have an article of pleasing intelligence from this mission, which is more than sufficient to balance all the adverse occurrences. When Mr. Byington was at Elliot, about the middle of April, several of the boys in the school were anxiously inquiring what they should do to be saved. This state of mind continued, when the last letter was written. The brethren say; "The Lord, as we trust, has recently appeared by the influences of his Holy Spirit, and is now calling up the attention of some of the dear children of this school to the concerns of their precious and immortal souls. The Bible and psalm-book have become the almost constant companions of some few; and we would fain hope, that the time is not distant, when they will have a new song put into their mouth, even praise to our God."

### MISSION AMONG THE CHEROKEES OF THE ARKANSAW.

JOURNAL OF MESSRS. FINNEY AND WASHBURN.

(Continued from p. 152.)

July 27, 1820. The interpreter and one of the chiefs called on us, as they were going to the Post to see the Governor, respecting the hostile intentions of the Shawanese, part of the Cherokees, and the Cadows, against the Osages. They will be absent about 15 days. We had hoped before that time to have a hearing in council; but we must patiently wait their return.

31. One of our hired men, whose health had been good for about two weeks, and our dependence for nursing the sick, was again attacked with the ague and fever.

Aug. 6. The interpreter and chief returned. The interpreter called and spent the night with us. He appeared well pleased with the governor's talk,

respecting the intended war with the Osages. He stated to Mrs. L. "that the governor gave him a good talk respecting us and our object, saying, they ought always to accept of a good offer, and, as he thought, the one we had made, was the best they ever had." The interpreter also stated, that the chiefs, when together, on the 18th ult. talking among themselves, and in their own way, said of us, "We ought to nurse these people, who have come to us, for they will be our friends, and do us good. They will make more true and favorable reports of us than our enemies, and the reports of *these people* will be believed, and this will help us." He thinks a council, for making known more fully the benevolent intentions of the Board, cannot be convened short of ten or twelve days.

8. Brother W. passed the day for the first time since the 13th ult. without an ague and fever. Brother F. had no chill to-day.

15. The intermittent fever, which has so long afflicted us, and rendered us useless, has apparently left us all. Our appetites are craving, but our bodies still weak and inefficient.

19. Brothers F. & W. rode about five miles to attend a council of the chiefs and head men of the nation. They convened about 12 o'clock; and soon informed us, that they would first hear what we had to say, as we were both able to be present. We were conducted to the council house and seated opposite the principal chief. Read our credentials; showed them we were the missionaries, promised Tollontiskee; described the feelings, which induced us to come to them; the benevolent desires of our father, the President, and of the good people at the north: explained the plan of the school, and the manner in which we should proceed; and submitted it to their decision whether they wished we should remain among them or not. The chiefs then retired from the council-house; and, in a few minutes, returned. They stated to us, that "they approved of all our talk—that they wished us to remain with them, and establish a school; and that we had full liberty to select any place, which we should conscientiously judge best adapted to our purpose." We then proposed, as a token of mutual friendship and good will, to take the chiefs by the hand before we retired. The head chief instantly rose, and gave us his hand most affectionately. Afterwards,



in like manner, the rest in order. The interpreter then informed us, that a number of women wished to give us their hands also. We turned to the side of the council house, and received, in succession, the hands of two long rows of women, who had been sitting without, in the rear.

22. Sent a small boat down the river for baggage left on the way, and for supplies. Brother W. set out in company with the interpreter and others to examine several places recommended as good sites for an establishment. Brother F. prevented accompanying him on account of sickness induced by attending the council.

24. Brother W. returned. Found no place which combined so many advantages, as the one we first had in view. Several applications were made by white men and half breeds, who had large plantations, and springs of excellent water, to sell their improvements; but we thought it best to decline all these proposals. Numerous places were found, which united good land and good water; but which, viewed as sites for missionary establishments, were attended with insuperable disadvantages.

25. Concluded to fix our establishment on the west bank of the Illinois creek, about five miles above its junction with the Arkansaw. The site is upon a rising eminence, timbered with oak and pine, at the base of which issues a bold spring of pure water, affording, at all seasons, a sufficiency for almost any number of persons. The creek is navigable for keel-boats three fourths of the year, so that supplies may be brought within a few hundred yards of the site. Above, below, and opposite, is a plenty of fertile bottom land for cultivation. There is also, near by, a good mill seat, which will be no inconsiderable advantage. From the purity of the water, and the elevation of the place, as well as the experience of those living in the vicinity, we are confident the situation will be healthy. Brothers Washburn and Orr, with one hired man, commenced labor upon the selected spot. The first object will be to repair an old cabin standing on the place, which will serve as a shelter, till better buildings can be erected.

29. Brother O. obliged to relinquish labor, in consequence of a return of the ague and fever.

Sept. 2. The boat returned with our

baggage, and supplies. Rejoiced at the receipt of letters, for the first time, from our wives at Elliot. Were glad to hear of their health and prosperity; but the same letters, that caused us to rejoice and be thankful for the goodness of God to our families, caused us also to mourn in view of a severe dispensation of God's providence in the removal of brother W.'s mother by death.

4. Removed to the ground, selected for our establishment. Endeavored to review the way, in which the Lord had led us, in bringing us to this place, and so far establishing us among the heathen. Blessed our Heavenly Father both for mercies and trials past: dedicated ourselves afresh to the work, in which we had engaged; and implored his blessing on all our future labors. We also endeavored to consecrate the ground we had chosen, and all the present and future appendages, to Zion's king.

18. Purchased of a white man, who is about to remove out of the nation, the crop and improvement of about four acres of rich bottom land, joining what will be our plantation. By this means we were supplied with vegetables for the table and corn for the horses.

21. Brother W. attacked with the ague and fever, attended with most excruciating pains in all his bones. This attack was brought on, probably, by too hard labor; brother F. also had a return of the same complaint in the evening, harder than any thing of the kind experienced during the summer.

28. Raised our first log-house, which is twenty feet square; and have made considerable preparations for another.

Oct. 2. Brother O. again laid by with sickness. We have now but one brother out of four, who is able to labor. Our progress must be slow; but the Lord knows better than we how fast it is best for the work to proceed. Hearing of a boat descending the river to New Orleans, we thought it a favorable opportunity to obtain a passage to the Walnut Hills.

*Journal of Messrs. F. & W. from the Cherokee Settlement to Elliot.*

Oct. 3. Left our establishment, and our brethren, to seek our way to Elliot. Rode to Mrs. L.'s.

4. Rode to Mr. Webber's, who is a half breed Cherokee, living on the bank of the river, that we might meet the expected boat. Being unable to take care of our



horses ourselves, they were left in the care of the blacks: one of them, in consequence of eating too much corn, died this evening.

21. Capt. Ballard, the owner of the expected boat, arrived, but informed us we could not possibly have a passage with him. This was a great disappointment to us, as we had lain, till we had become almost helpless, with daily and excessively hard agues and fevers, waiting for him; and had failed in several other attempts to obtain a passage down the river.

23. Failing of a passage with capt. Ballard, we purchased a canoe, and employed men to row it. In this open craft we resumed our voyage to Elliot, lying on bearskins, unable to do any thing for ourselves, or even to walk without assistance.

26. Arrived at Cadron, where we overtook capt. Ballard: were obliged to send back one of our watermen, on account of lameness.

27. Capt. Ballard, compassionating our situation, changed his mind, and offered to take us on board. His offer of kindness was gladly accepted.

30. Arrived at Little Rock, where we met with a cordial reception from the Osage mission family. Our meeting with these dear brethren and sisters was pleasant and refreshing to our drooping spirits. We had before seen the Rev. Mr. Chapman, and three assistant brethren, while lying at Webber's. Our communication with them was sweet, and from them we received many expressions of kindness and attention, which we would bear in grateful remembrance both to them and our covenant God.

31. Brother W. had a spasmodic affection of the lungs, which, for a time, wore an alarming aspect, but the Lord in mercy relieved him. He is very weak; and, in addition to the ague and fever, has a distressing cough.

*Nov. 2.* Having received favors and every possible kind attention from our brethren and sisters of the Osage mission, we left them to proceed on our way.

13. Reached the Arkansaw Post. As we had been for some time destitute of medicine suitable for our complaints, and were reduced very low, we concluded to make a short stay for the benefit of medical aid.

15. Brother F. escaped the ague and fever for the first time, since the 21st

Sept.; brother W. in consequence of cold, unable to speak aloud.

19. Through a divine blessing the fever, with which brother W. was taken 21st Sept. has left him also: his hoarseness partly removed. We have abundant cause of thanksgiving to our Heavenly Father that he has, in any measure, relieved us from our long illness.

29. Experienced considerable disappointment in not receiving letters we had reason to expect by this day's mail. Several letters and packets for us came to the Post, and were forwarded to the office at Cadron, a short time before our arrival at this place. At our request they were written for by the postmaster here, to be returned by the next mail. The mail has returned; but no letters for us. The Cadron postmaster acknowledged the receipt of such letters and packets, but could give no satisfactory account of them. They were not to be found in the office, and are probably lost.

[This is the second disappointment of the same kind, which the missionaries experienced.]

30. Find ourselves considerably mended, but still very weak. Our greatest danger at present is from our excessive appetite for food. Intended to have resumed our journey; but hard rain prevents. Our route must be down the Mississippi to the Walnut Hills, and up through the Choctaw nation by land. To the Hills our conveyance will be in an open skiff, rowed by a waterman we have engaged for the purpose. We should save the expense of a hired man, if we had strength to row ourselves.

*Dec. 4.* Left the Post to proceed on our way. Descended the Arkansaw about 25 miles, and encamped on the shore. We shall have to do this most of the way to the Hills; but the Lord can preserve us.

9. Brother F. had a return of the ague and fever, occasioned, probably, by exposure on the river. We had hoped, that he would experience no more of this distressing and enervating complaint; but the Lord reigns, and we will rejoice.

13. Arrived at the Walnut Hills, nine days from the Post, a distance of 350 miles, at the present height of water.

14. Hired horses for our journey to Elliot, and rode in the evening about



ten miles: were overtaken by rain on the way.

15. Several hard thunder showers. Every thing on our horses and ourselves wet through before we could reach a shelter.

17. Brother W. had a very severe ague, while riding in the rain. It seemed as if its violence would shake his limbs from his body. The fever following was unusually high and distressing.

18. Came to a creek so much raised by the late rains, that all the logs across it were overflowed. Had no axe to fell other trees, were out of provisions, and sixty miles from any place where we could obtain more, without crossing the creek.

20. The Lord sent us some provisions by a company of men passing with pack horses, loaded mostly with meat and corn meal. They supplied us according to our need, as they also were detained by the height of the creek. We considered this as a renewed expression of loving kindness from our Heavenly Father.

23. Found a log bare across the creek; succeeded in getting our baggage over and swimming our horses. Thus, after five days detention, were we delivered from a condition, trying in almost every circumstance attending it: water-bound in the wilderness; without food; the ague and fever daily; rain descending upon us continually; with no shelter but a single blanket; ignorant of the situation of our families, of whom we had received no intelligence for nearly six months. About two miles from the creek we left, came to another nearly as large but not so high. While getting our baggage and horses over it, a large tree fell into the only ford with which we were acquainted. One of the horses while swimming became so entangled in the limbs of the tree, as to be unable to go forward. The current soon carried him against the trunk of the tree, drawing the hind parts under it, and leaving but a small part of the head above water. The horse must soon have drowned, had not an Indian woman come to our assistance. By going into the creek herself, she soon extricated the horse, and got him safe to shore.

25. In the evening had the joy of once more setting our feet on holy ground, and of embracing our wives and children, with the dear brethren and sisters at Elliot. *"Bless the Lord,*

*O our souls, and all that is within us bless his holy name."*

Mr. Finney states, in a letter to the Cor. Sec. accompanying the preceding journal, that for about four weeks in Aug. and Sept. Mr. Washburn was so well as to labor very hard with his hands; that on their passage down the Arkansaw-capt. Ballard was very kind to them, and furnished them with provisions gratuitously; that they were so weak as not to be able to ascend the bank of the river, when they occasionally stopped, except by crawling on their hands and feet; and that the journey from the Walnut Hills to Elliot, in the heavy and cold rains of the winter solstice, without shelter, without comfortable provisions, and with constant pain, sickness and weariness was the most distressing part of the whole perilous season of their absence and labor.

These brethren have certainly had a harder service, so far as bodily pain, fatigue, and exposure to danger and death are concerned, than any missionaries employed by the Board. The Lord grant, that they may hereafter see good, "according to the days wherein they have seen evil."

The letter of Mr. Finney concludes as follows: "So far as I know the feelings of my own heart, I think no discouragement has been experienced on account of my long sickness, or any other obstacle in our way. I think it the desire of my heart to live and die on missionary ground; and do and bear what God shall appoint for making known the glad tidings of the Gospel to the poor ignorant heathen. For this I need ever to feel the influence of grace; to feel that I am not my own, but am bought with a price, even with the precious blood of Christ. May I, and all associated with me, have the prayers of the Prudential Committee; not because we are worthy of a remembrance in the prayers of any; but because the influence of our conduct may effect much good or evil to the cause of Christ, in the circle where we move."

Messrs. F. and W. with their families, left the Choctaw nation, early in the spring, for the place of their mission. Nothing has been heard from them since their departure.

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#### MISSION TO THE SANDWICH ISLANDS.

Since the publication of our last number, letters have been received, by three different conveyances, from the missionaries at the



**Sandwich Islands.** The Volunteer, capt. Bennett, left Woahoo the 19th, and Atooi the 21st of November, and brought communications of those dates respectively; particularly the mission journal kept at Woahoo, from July to November. The intelligence from this mission is still deeply interesting. Our limits will not permit the insertion of extracts from the journal in the present number. The following letters, however, give a brief view of the mission, and its several parts, down to the last date mentioned.

Mr. Bingham inclosed letters to his friends, particularly to Messrs. Parsons and Fisk, in an envelope addressed to the Treasurer, Aug. 17th. The vessel, by which these letters were sent, unexpectedly stopped again at the islands, Sept. 26th, when Mrs. Bingham added the following postscript:

"Dear Sir,

"Some alteration in the plans of capt. Gyzelaar, the bearer of these communications, has given us an opportunity of making an addition to the packet, which we should have done, had our present circumstances admitted.

"Mr. B. broke the seal with an intention of writing to you; but was unexpectedly called away; and capt. G. comes to tell us, that the *Clarion* sails in an hour. I am unwilling to close the letter without the latest date; as I feel that the satisfaction to yourself and many others will not be small to hear what, in the greatest haste, may be said in one line: *The kind providence of our Heavenly Father still attends us.* His care is over all his creatures; but we have cause, from day to day, to sing of his peculiar mercy. O that we may render praise, love, and cheerful obedience; such as become those to whom much is given."

LETTER FROM MESSRS. BINGHAM AND LOOMIS  
TO THE CORRESPONDING SECRETARY.

Hanaroorah, Woahoo, Nov. 19, 1820.

Rev. and very dear Sir,

Your first communication to us, after giving us the parting hand, with your paternal benediction, in Boston harbor, we received by the *Cleopatra's Barge*, capt. Suter, on the 11th of this month. We have been refreshed by its interesting contents; as also by the rich feast of religious and missionary intelligence sent us by the Pru. Com. and others. We cannot but rejoice with you in view of what God is doing for Zion, and for the heathen. We have written you, since our arrival, by the

*L'Aigle*, capt. Starbuck, the *Levant*, capt. Cary,\* and the *Ann*, capt. Hale; and sent by capt. Cary, a copy of our journal up to the 19th of July, and hope to send you now, by the *Volunteer*, capt. Bennett, our journal continued from that date, till the present. We believe you will rejoice with us, when you see what the Lord has done for these *Isles of the Gentiles*, in removing their idols and altars of abomination, and in planting a Christian mission and church and erecting the standard of the Gospel. In view of the magnitude and responsibility of the work before us, the great preparation deemed necessary to engage in it, and the difficulty of making every needed preparation, we could not but feel, at the time we left you, that, in some respects, our embarkation was hasty and premature. Though the same considerations have still a similar bearing on our minds, yet we are satisfied that we arrived, in the good providence of God, "at the very juncture for the establishment of a mission;" and were we "thoroughly furnished unto every good work," we might hope to see our banner unitedly set up, in the name of our God, and immoveably established unto all generations. The work will indeed put in requisition all the wisdom and experience, all the talents and enterprise, all the zeal and activity, which we possess: nay, it seems to demand the wisest and most efficient laborers, which the church could possibly furnish. The chaotic state of the nation requires a plastic hand, more skilful and powerful, than we are able to apply to it, that its religious and national character may be formed acceptable to God. We trust the same divine hand, which gave existence to the nation, and which has prostrated its idolatry, and broken the galling chains of the oppressive taboos, will form its moral character, and give it such purity, beauty, consistency, and stability, that the Prince of Peace will delight to reign here for ever. We, as instruments in the divine administration, are allowed to begin the work; and we doubt not you will rejoice to know, that we have the prospect of continuing it, with the hopes of success. We expected trials. We have had our share. We needed them; and we hope they will work for our good. But our trials from the heathen have been less than we had expected. Though even

\* The missionaries had also written to the Treasurer, by the *Clarion*, capt. Gyzelaar. *Ed.*



here, if fickleness of mind, instability, and uncertainty in the measures of government; if drunkenness and debauchery, and their attendant evils and abominations, can be considered as trials to us, we meet with them every day. But these are the evils which it was, and is, our design to remove. We must struggle with them long; and never be weary in well doing.

Our journal will give you a view of our progress, the state of our schools, and the situation of the mission. We have had under our instruction, at the different stations, about 90 pupils, of different ages, rank and color, from the king and royal family, to the outcast in the street. Under the instruction of brother and sister Thurston and Thomas Hopoo, at Kirooah, 14; under brother Loomis at Toeaigh, 8; at Woahoo, under the care of Mr. and Mrs. Bingham, 40; and under the care of brothers Whitney and Ruggles, at Atooi, 30. The station on Owhyhee seems, for some time, to have been struggling for existence. It has suffered more affliction by far than the others. First, the defection of William Tennooe, of which we have before given an account: afterwards the departure of Dr. Holman and his wife to Mowee, partly on account of the difficulties of obtaining an adequate supply of good water at Kirooah; then the intemperate drinking and discontent of the young king, which interrupted his studies soon after he began to read in the New Testament, together with the declared determination of the government to remove from Owhyhee to Woahoo. These things seem to require that the island of Owhyhee should be left, for a season, in all its darkness and pollution. But most of our pupils there will, in that case, come here, and still be under our instruction. The field is open there. It is wide and white, but the laborers are few. The king and brother Thurston are expected here soon. The school at this place has been in our view flourishing. To-day it is made to feel its first heavy blow. Nine of our pupils are taken away by four or five white men, who are going to people an uninhabited island near the equator, about in the longitude of Atooi. They have learned the ten commandments, in their own tongue. This is a mysterious providence, but we hope it will all be for the best.

The station at Atooi is yet attended,

we believe, with the divine smiles. Will the church in America help us to praise God for his goodness and for his wonderful works, and continue to pray for our prosperity. You, dear Sir, will never forget us while you love the Redeemer, and his glorious cause among the heathen.

We hope to write more at length by the next conveyance.

We remain, with great affection,  
yours, dear Sir, in the bonds and labors  
of the Gospel,  
H. BINGHAM,  
E. LOOMIS.

LETTER FROM MESSRS. WHITNEY AND RUGGLES TO THE TREASURER.

Wymai, Atooi, Nov. 19, 1821.

Respected and Dear Sir,

In our last communication, by the Ann, capt. Hale, for the want of time we were obliged to be short: for the same reason, we must, at this time, say what we can, in few words. Our covenant Father still continues his smiles upon us, giving us all health and strength, daily supplying our necessities from his all-abounding and liberal hand, opening wider and wider the door of usefulness to us, and by his gracious providences bidding us, "*Be strong and of good courage; fear not, nor be afraid of them; for the Lord thy God, he it is that doth go with thee; he will not fail thee nor forsake thee.*" Though every day presents to us new instances of the depravity and wretchedness of these heathens, and every hour brings new obstacles before us, which, to the natural view, seem almost to hedge up our way; yet we experience also, every day, fresh tokens of the gracious care and favor of Him, who, when on earth, said to his disciples, "*Go ye, therefore, teach all nations,*" &c. and we have constant encouragement to arm ourselves with zeal, and confidently proceed in our work.

King Tamoree appears no less interested in our object, than when we first landed on this island; but rather seems more and more inclined to patronize it, almost daily contributing to our comforts and conveniences. About the middle of September, he made us a present of two pieces of land, one about two miles from our house, in the valley of Wymai; the other in Hanapapa, six miles distant. It is all good land, yielding taro, potatoes, yams, bananas, sugarcane and cocoanuts, in abundance. There are also two fish-ponds, attached to the



lands, which furnish us with some excellent fresh fish. On both pieces are 48 working men, upon whom we have a right to call for assistance, whenever we choose. They have built us a convenient cook-house, the back part of which serves as a lodging place for our children and domestics. At a moderate calculation, we conclude that the annual produce of our land is sufficient to support our own family, those who cultivate it, and 60 or 70 children. Our school at present consists of about 30 children, and eight or ten adults. Their progress is flattering. The king is not so much engaged in learning to read as he has been; but appears desirous that the children and youth should be instructed. He has given us a bell for the use of our school, which is a valuable acquisition to our establishment. We have a flock of almost 20 goats, which furnish milk for our family; and we hope soon to be able to make a little butter. In an establishment like ours, we find the want of many things to make us comfortable, with which, if we were supplied, we should find less occasion to spend our time in secular concerns; and could devote ourselves more entirely to the great work of instruction. But our greatest need is a faithful minister to break to us the bread of life, and guide our wandering feet into the paths of righteousness and truth. We trust our Christian friends and patrons will not forget us in this respect. We do hope and fervently pray, that before many months some favoring breeze may waft to this shore one, who will strengthen our hands and encourage our hearts; one calculated to endure, with fortitude and meekness, all the trials, privations and discouragements, attendant on the missionary life.

We send by the Volunteer, capt. Bennett, a small box containing two of king Tamoree's favorite idols, which he lately presented to us. One is for yourself, and the other is intended for President Day.

We remain yours in the bonds of Christian affection,

SAMUEL WHITNEY,  
SAMUEL RUGGLES.

A letter to the Corresponding Secretary, by the Ann, capt. Hale, dated Oct. 11th, and written by Mr. Bingham, commences thus:

"Rev. and Dear Sir,

"It is with heart-felt gratitude to the Author of all our mercies, that we are enabled

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to say, after half a year's residence among heathen, the smiles of Divine Providence still attend our labors, and cheer our hearts with the prospect of usefulness. The same holy hand, that conducted us in safety over the great waters, has kindly smoothed the rough path in which we had expected to walk, and spread around us many comforts, which we did not expect to enjoy. From the children of paganism we have met with no opposition, in the prosecution of our appropriate work. From many of the foreigners, with whom we have had intercourse, we have found more permanent, efficient and valuable friends than might have been expected. The trials, which have called forth our tears, and agitated our hearts, and covered our faces with blushing, have arisen principally from a source, where we had looked, with too much confidence, for comfort and support. We need your kind sympathy, your fervent prayers, your affectionate counsels; and still we would gladly spare you the pain, nor add to your multiplied cares and your most important concerns, the sad story of our disappointment and distress. We would ardently desire to turn your parental eyes from our trials to behold the unnumbered blessings tendered to us as missionaries of the cross. Yet with the feelings of filial affection, are we impelled to say, although we are allowed, as a little band of pilgrims, without interruption, to tell the passing stranger of Zion's God, and to point the perishing heathen to the Redeemer of Israel, it is our little church that mourns, and sits solitary, and weeps by the turbid waters of Babylon."

Mr. B. then proceeds to mention the unhappy defection of Tennooe, and the unexpected departure of Dr. Holman from the mission; for such it was considered, when he resolved to reside on the island Mowee alone, more than 80 miles from any of his brethren, and contrary to their unanimous advice and request.

Since the preceding letter was written, Dr. Holman had gone down to Atooi, after a short residence in Mowee. He was present at the birth of Mrs. Whitney's child; and from that station wrote a long letter to the Corresponding Secretary, giving the reasons which induced him to leave Kirooah. These reasons are not satisfactory. He expressed the design of returning to Mowee; but he did not seem to have fixed, in his own mind, upon any place as his permanent residence.



Mrs. Bingham became the mother of a fine daughter, about the 10th of November.

Though the mission to the Sandwich Islands has been prosperous beyond expectation, there are still many reasons why earnest and importunate prayer should be offered in its behalf. It is exposed to numerous dangers; and must be successful, (if successful at all,) only in consequence of the peculiar favor of the Lord of Missions.

## DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS  
FOR FOREIGN MISSIONS.

From May 18, to June 17, inclusive, 1821.

<i>Abington, Ms.</i> Third ann. payment for DANIEL THOMAS, by the Rev. D. Thomas,	\$12 00
Part of a coll. in the Rev. D. Thomas's cong. for ed. Amer. Ind.	2 00
A friend to miss. in the Rev. D. Thomas's cong.	2 51
A coll. in the Rev. Mr. Colburn's Soc. Mon. con.	32 50 2 44
<i>Amesbury, Ms.</i> Members of the church, W. par. for a child to be named MOSES WELCH, by the Rev. M. Welch,	12 00
Asso. for ed. hea. ch.	10 00
First So. for the Ark. miss. for For. miss.	5 00 7 00
<i>Andover, Ms.</i> Instructors and members of Phillips' Academy, for Western miss. by I. H. Martin,	35 00
A female friend,	5 00
North par. A female friend to miss. ann. payment, by the Rev. I. W. Putnam,	3 00
A charity box kept by Mr. C. Eddy in his room,	13 00
Collected in the same box during a late journey,	18 00
<i>Argyle, N. Y.</i> Daniel Stevenson, Esq.	5 00
Mrs. M'Dougal, a widow's mite,	5 00
<i>Ashburnham, Ms.</i> Asso. Stephen Cory, Esq. Tr. for ed. hea. youth,	25 00
<i>Ashfield, Ms.</i> A number of individuals, for the support of Mr. Zachariah Howes, a member of the Elliot miss. by James Farland, collector,	13 95
Juv. Hea. Sch. So. John Paine, Tr.	2 12
A char. box, kept by Esther P. Wil- for hea. ch.	3 06
Do. by Martha Paine, for do.	3 04
Do. by Mary A. White, for do.	2 60
Mon. con.	3 03
<i>Ashford, Ct.</i> Fem. Cent So. by the Rev. E. Porter,	13 16
A poor man, an offering for a little unexpected success in business,	1 00
<i>Baltimore, Md.</i> Fem. Mite So. for children in Ceylon, by Miss Anna Maria Inglis, Tr.	250 00
An individual,	10 00
<i>Barrington &amp; Seekonk, R. I.</i> Fem.	

Ch. So. by the Rev. L. Wright, for For. miss.	4 00
<i>Bath, N. H.</i> Mon. con. by the Rev. D. Sutherland,	11 04
Coll. in schools, for hea. ch.	4 66
Mrs. Hannah Payson, \$3, Mr. Jacob Hurd, \$1 55,	4 55
Mr. Jacob Longfellow, Miss Mary Sweet, for Indians, and Miss Ann Abbot, \$1 each,	3 00
A widow's mite,	50
<i>Becket, Ms.</i> Fem. Ch. So. Miss Minerva Higley, Tr. by Geo. Conant, Esq.	5 50
<i>Bergen, Gen. Co. N. Y.</i> Dea. John Ward,	2 25
<i>Berlin, Ct.</i> Worthington par. Fem. Benev. So. by Mrs. Amelia Barnes, by Mr. Chauncey Eddy,	14 00 18 00
<i>Bethany, Mecklenburgh Co. N. C.</i> Benef. So. for JAMES PRINGLE, 2nd ann. payment, by the Rev. Robert H. Morrison,	12 00
<i>Bethel, Oxford Co. Me.</i> Fem. Cent So. for the promotion of Christianity among the heathen, by Miss Harriet Hills,	15 31
<i>Beverly, Ms.</i> Mon. con. by the Rev. D. Oliphant,	29 01
Meeting of Females, for prayer,	2 00
<i>Blandford, Ms.</i> Mrs. Lydia Keep, by the Rev. Mr. Lee,	10 00
Miss Caroline R. Hale,	5 00
Ann. sub. of half a cent a day of a child named Harriet Newell,	1 83
<i>Bloomfield, N. J.</i> Fem. Mite So. Phebe Dodd, Tr. for ed. hea. chil.	17 00
<i>Blue Hill, Me.</i> Sundry ladies, by Mrs. Fisher,	12 64
<i>Boston, Ms.</i> Maternal Asso. for SUSAN HUNTINGTON, in Mr. Winslow's family, 2nd payment,	12 00
Ladies, for CLAUDIUS BUCHANAN, and CHAUNCEY ALLEN GOODRICH, 3d payment,	24 00
A female friend,	4 00
Fem. So. for promoting Christianity among the Jews, to be applied to the support of the school for Jewish children at Bombay,	100 00
For the Pal. miss.	100 00
Stephen Tuttle, a common sailor, by Mr. C. Cleveland,	5 00
A friend, for a child to be named JOHN BROWN FRAZIER, in the Rev. Mr. Winslow's family, Ceylon,	12 00
A female friend of miss. for the distribution of the Bible where it is most needed,	10 00
Do. for miss. to Am. Ind.	15 00
A female friend of miss. for the Jerusalem miss. by Miss Turner,	25 00
United mon. con. for the Pal. Miss.	104 10
A thank offering contributed by three seamen, at the seamen's meeting, by the Rev. Mr. Jenks,	2 12
Small balances from three subscribers to the Recorder, by Mr. N. Willis,	2 00
<i>Bradford, Ms.</i> E. parish, Rev. G. B. Perry, by Mr. I. Bird,	2 00
A little girl,	20
W. par. A coll. after sermon,	15 42
Do. Jesse Kimball, Esq. 50 cts. Fem. Asso. \$14,	14 50



Juv. So. by Ann T. Jones,	1 50	payment, by Mr. Jos. Tyler,	30 00
Branford, Ct. First church, by the		Clarksburgh, Va. Col. Wilson,	3 00
Rev. Mr. Gillet,	7 29	Clinton, N.Y. A coll. on the Sabbath,	73 06
Brattleboro', Vt. Mon. con. from An-		From the church fund,	11 75
son Barber, jr. by Capt. David Wood,	17 00	Children of the Sabbath school,	19 18
Bridport, Vt. Fem. Cent So. by Wm.		Fem. So. for AZEL BACKUS and Isa-	
G. Hooker,	9 55	BELLA GRAHAM,	28 00
Bridgewater, N.Y. A collection,	14 47	Missionary box, in Miss N. Royce's	
Fem. Ben. So. \$14 50, Mon. con.		school,	2 70
\$4 22,	18 72	Mrs. A. Parmelee, \$5, Mrs. S.	
Brimfield, Ms. A coll. from the church,		Pond, 50 cts.	5 50
by the Rev. Jos. Vaill, being the		Mr. William Kirkland, Tut. Ham. Col.	1 50
first payment of a permanent sub-		Mr. Andres & Mrs. Strong, \$1 each,	2 00
scription in the church, to be paid		Mary Ann Diell, 50 cts. Mrs. But-	
once in two months,	17 07	ler, 25 cts.	75
Mon. con. \$3 25, Juv. Ch. So. \$5 25,	8 50	Miss H. Andres, 31 cts. a little boy, 06,	37
Brookfield, Ms. First par. A coll. af-		Avails of industry in Miss N. Royce's	
ter reading the journal of the Sand.		school,	10 00
Isl. miss. on fast day, by the Rev.		Colored children,	1 06
E. Phelps,	27 72	Colchester, Ct. Juv. So. for a heathen	
A char. box kept at the mon. con.	11 66	child by the name of SALMON CONE,	
do. by an individual,	1 00	by Miss Emmeline Chester,	12 00
The above amount of \$40 38 to be		Concord, N. H. A female friend,	5 00
appropriated to the education of		Concord, Ms. Mon. con. by the Rev.	
John Elliot Phelps, a native of the		Dr. Ripley,	5 02
Sand. Islands.		Cooperstown, N.Y. A coll. remitted	
Brunswick, Me. Fem. Juv. So. 2nd		by Mr. W. Goodell,	20 50
payment for JESSE APPLETON, at		Cornwall, Vt. Char. So. for ed. hea. ch.	
Brainerd, by Narcissa Stone,	13 00	by the Rev. Dr. Bates,	22 00
Buckland, Ms. A char. box kept by		Danby, N.Y. Fem. Cent So. by Jeru-	
Mary Ann Pomeroy, for Ind. ch. at		sha Parker, Tr.	15 00
Elliot,	50	Dansville, Steuben Co. N.Y. Ladies'	
Bucksport, Me. Mon. con. by Mr.		So. for the aid of miss. Mrs. Clorinda	
Bliss Blodget,	11 20	Barnard, Tr. for the miss. at Brainerd,	10 00
Burlington, Vt. Mon. con. by the		Danvers, North par. Ms. So. for ed.	
Rev. D. Haskel,	20 00	Hea. Ch. by Dr. Osgood,	19 00
Byron, Gen. Co. N.Y. Mr. L. Fisk,		Danville, Colum. Co. Pa. Fem. Miss.	
by the Rev. H. Halsey,	1 00	So. for JOHN B. PATTERSON, by Mr.	
Rev. H. Halsey and his wife,	12 00	Wm. Montgomery,	12 00
Canton, Ct. Dr. Solomon Everest,	100 00	From the same Society, for the	
Carlisle, Ms. Lieut. Zebulon Spaul-		general purposes of the Board, by	
ding, for western miss.	10 00	R. Ralston, Esq.	28 00
Zebulon Spaulding, jun.	2 00	Derry, Colum. Co. Pa. Fem. Miss. So.	
Mon. con. for western miss.	2 51	Aux. to the A. B. C. F. M. by Robert	
Charlemont, Ms. A char. box kept by		Ralston, Esq.	37 00
Mrs. Cordelia Hawks,	2 20	Dorchester, Ms. Second par. A So. of	
Charlestown, Ms. Mr. Daniel Gregg,	14 00	females for JOHN CODMAN,	12 00
Mr. Daniel North, by Mr. Gregg,	1 00	Dracut, Ms. Mon. con. by the Rev.	
The gift of the late Mrs. Millett, on		Reuben Sears,	10 00
her death bed, paid by her hus-		Dracut & Chelmsford, Ms. Fem. Cent	
band, Capt. Ab'm Millett, to the		So. by Mrs. Phebe Varnum, Tr. for	
Rev. Warren Fay,	30 00	the Pal. Miss.	17 00
Mrs. S. F. Phipps, for the aid of Mr.		Durham, Ct. Hea. School So.	30 00
Kingsbury's mission, by Mr. Fay,	3 00	East Bloomfield, N.Y. Mon. con. by	
Mrs. Joanna Fosdick, for do. \$5, a		Mr. Timo. Buell,	5 00
lady for do. \$2,	7 00	Rev. Julius Steele,	3 00
Charleston, S. C. Mrs. Jane Keith,		Easton, Ms. A Friend of Miss.	1 00
for For. miss. by the Rev. Dr. Porter,	10 00	East Windsor, Ct. North par. Fem.	
Chatham, Ct. Fem. Ben. So. by Rich-		Aux. For. Miss. So. by Mrs. Ann	
ard Hubbard, Esq.	11 39	Porter, for the school at Cornwall,	15 00
Cherry Valley, N.Y. A coll. remitted		Ellington, Ct. Fem. Benef. So. by Mrs.	
by Mr. W. Goodell,	24 02	Miranda Brockway,	22 03
Mrs. S. Morse, \$5, Miss G. Phil-		Enfield, Ct. Fem. Aux. Bible So. by	
lips, \$2,	7 00	Mrs. Priscilla A. Robbins,	17 00
Fem. Cent So. & Mon. con. \$12 each,	24 00	Essex, Ms. Fem. Ch. So. by the Rev.	
Children of J. Morse, Esq. avails of		Rbt. Crowell, for the ed. of hea. ch.	3 57
a garden bed devoted to missionary		for Am. Ind.	2 79
purposes,	2 20	Fairfield, Ct. Benev. So. by Miss Har-	
Mrs. Campbell,	25	riet Swan,	3 39
Chesterfield, Ms. Mon. con. by Spen-	2 44	Foxboro', Ms. A char. box,	50
cer Phelps,		Franklin, Ct. Fem. For. Miss. So.	17 00
Christ Church Parish, S. C. Fem.		Freehold, N. J. Ceylon So. of Mon-	
Miss. So. for THOMAS SPENCER, in		mouth Co. for WILLIAM TENNENT	
Mr. Newell's family, Bombay, 3rd		and SARAH WOODHULL, 2d payment,	



by Mrs. Eliza A. Schenk,	60 00	Mrs. Olive Howe, Tr. for the Sand.	
Freeport, Me. Mon. con. by the Rev.		Isl. miss.	29 32
Mr. Merrill,	8 20	Ipswich, Ms. A donation from Mrs.	
Gallipolis, Gallia Co. O. Sabbath Sch.		Ruth Conant, by the Rev. David I.	
of colored children,	2 87	Kimball,	75
Gardner, Ms. Dr. Jona. Osgood, for		Kennebunkport, Me. Fem. Mite So.	
the Choc. miss.	5 00	for GEO. PAYSON, SILAS MOODY,	
Geneva, N.Y. Mon. con. first Presb.		and a child to be named JOSEPH	
cong. by William Bradley, Esq.	12 00	P. FESSENDEN, in Ceylon, by	
Rev. Seth Smith, pastor of the first		Phebe B. Fessenden, Tr.	36 00
Presb. chl.	5 00	Mon. con. by the Rev. J. P. Fessen-	
Gloucester, Ms. Part of a coll. mon.		den,	31 00
con. fifth church, by the Rev. David		Child's Friend So. for ed. hea. ch.	
Jewett,	25 00	by the Rev. Geo. Payson, jun. for	
Gorham, Me. Rev. Asa Rand,	2 00	EDWARD WARREN, by Esther	
Granby, Ct. Fem. Benef. So. by		Downing, Tr.	12 00
Mrs. C. Robbins, for the school at		Kingsboro' (Johnstown,) N. Y. Mon.	
Cornwall,	13 00	con. by the Rev. Elisha Yale,	12 25
Great Barrington, Ms. Fem. Ch. So.		Kingston, Ms. Maj. George Russell,	2 41
by Mrs. Levensworth,	5 19	Lansing, N. Y. Fem. Cent So.	
Griswold, Ct. Mr. Harlan Page, a		Mrs. Laura Bascom, Tr. by William	
balance,	40	Bradley, Esq.	8 00
Groton, Ms. A donation from ladies,		Lee, Ms. Jas. Whiton, Esq. \$2, Mr.	
for the Pal. Miss.	4 00	Eli Bradley \$1,	3 00
Groton, N. Y. Fem. Ch. So. by Mr.		Leominster, Ms. Mrs. Jerusha Thurs-	
N. Willis,	3 00	ton,	5 00
Haddam, Ct. Fem. For. Miss. So.		Avails of a ch. box, for for. miss. by	
Mrs. Lydia Walker, Tr. by the Rev.		a lady,	1 00
John Marsh,	40 00	Litchfield, Norwich Soc. N. Y. Mon.	
Hadley, Ms. Upper Mills, Fem. Asso.		con. by the Rev. Seth Burt,	10 54
for translations, by the Rev. Mr.		Rev. Seth Burt,	12 96
Woodbridge,	3 00	Dea. Benj. Wood, avails of a small	
Hadlyme, Ct. Ladies' Ch. So. S. Vaill, Tr.	8 51	miss. field,	1 50
Fem. Asso. by Abby Holmes,	14 00	Dea. Simon Coe, \$3; Mrs. Eunice	
Hanover, Dauphin Co. Pa. Asso. by the		Coe, 50 cts.	3 50
Rev. James Snodgrass,	45 38	Miss Ann Coe, 50 cts. Miss Roxana	
Mon. con. \$9 12, Rev. J. Snod-		Farwell, \$1,	1 50
grass, \$8 50,	17 62	Litchfield, N. Y. A friend of missions,	5 00
Hardwick, Ms. Young Men's Reli-		Longmeadow, Ms. Western Miss.	
gious Ch. So. for ed. hea. ch. by the		So. by Noadiah Cooley, Tr. for	
Rev. Wm. B. Wesson,	38 00	Am. Ind.	18 00
Hardwick, Vt. Elnathan Strong, Esq.	10 00	Ludlow, Vt. Josiah Fletcher, Esq.	50 00
Harperfield, N. Y. Fem. Orphan So.		Lunenburg, Ms. A bequest from	
by Polly Penfield,	15 00	Miss Betsey Brown in her last	
Hartford, Ct. A legacy bequeathed by		sickness, by the Rev. David Damon,	8 00
Mr. George Spencer, paid by his		Col. Wm. Harrington,	5 00
brother, Mr. Charles Spencer,	100 00	Madison, Mad. Co. N. Y. A few indi-	
Hartford, Vt. A coll. in the Rev. Aus-		viduals,	1 25
tin Hazen's cong.	10 00	Rev. Mr. Miner, W. Welton, Esq.	
Haverhill, Ms. E. par. A friend of		and J. M. Coolidge, \$1 each,	3 00
miss.	1 00	Children of the Rev. Mr. Miner,	50
Middle par. A coll. after sermon,	15 65	Mon. con.	2 37
Subscriptions by the Rev. I. Tomkins,	2 50	Manchester, Adams Co. O. Young	
A friend to miss.	5 00	ladies and gentlemen,	2 50
A donation, for hea. youth in Am.	1 00	Mansfield, Ct. N. par. Mon. con. for	
Hawley, Ms. Young Men's Ch. So.		Ind. miss.	4 89
Calvin Cooley, Tr. by Col. J. Longley,	13 00	Marietta & Vicinity, O. Mon. con.	
Hillsboro' Co. N. H. A friend in Am-		in the first Religious Soc. for 1820,	
herst, by R. Boylston, Tr.	5 00	by the Rev. S. P. Robbins,	50 00
Avails of a ch. box in Amherst		Rev. S. P. Robbins, \$1, Augustus	
meeting-house,	10 24	Stone, \$5,	6 00
Fem. Ch. So. in Salisbury, for the		Wm. Slocumb, \$5, do. paid for a	
miss. at Brainerd,	27 06	cable, \$3,	8 00
A female Subscriber, for the Cher.		D. Putnam and children,	1 37
miss.	1 00	Marlboro' Ms. A friend to miss. by	
A male do. do.	1 00	the Rev. Sylvester F. Bucklin, for	
Miss Jane Hunter, Dunstable,	1 00	the Sand. Isl. miss.	5 00
Holliston, Ms. A coll. for the Choc.		Medway, Ms. W. par. Fem. Cent So.	
miss. by the Rev. J. Wheaton,	19 00	by the Rev. Jacob Ide, for the Choc.	
Females, for the Brainerd miss.	4 40	miss.	27 42
Fem. Reading So. for ed. ch. among		Middlebury, Vt. Peter Starr, Esq. by	
the Choctaws,	6 50	Wm. G. Hooker,	8 00
Hopkinton, Ms. Fem. Cent So. by		Children in Miss Foot's school, for	



the Sand. Isl. miss.	1 50	ger's St.	22 00
A little boy, for potatoes sold of his own raising,	20	Juv. So. an. sub. for ALEX. McCLELLAND and SAM'L WILLIS, 3rd payment, and WARD STAFFORD, 2d payment, by Miss E. Burr, Tr.	36 00
Middlefield, N.Y. Mrs. and Miss Ingals, \$1 each, by Mr. Wm. Goodell,	2 00	Northampton, Ms. For. Miss. So. of Northampton and the neighboring towns,	4 17
Middle Granville, Ms. Fem. Ch. So. by the Rev. Joel Baker,	20 00	Three subscribers to the Recorder, saved by paying in advance, through the Ham. Ch. Dep.	1 50
Middlesex Co. Ct. Aux. For. Miss. So. by Clark Nott, Esq. Tr.	53 00	North Brookfield, Ms. Ladies, for THOS. SNELL,	12 00
Middletown, Ct. For. Miss. So. by Richard Hubbard, Esq. Tr.	59 43	Northford, Ct. Ladies' Cent So. Mary Ann Fowler, Tr. by the Rev. Matthew Noyes,	10 00
A female friend of miss.	5 00	North Yarmouth, Me. Second par. Fem. Cent So. Mrs. Polly G. J. Whiton, Tr.	20 39
Mrs. Hannah Miller, for Am. Ind.	2 00	Norway, Me. Fem. Cent So. for the western missions, by Lydia Ayre, Tr.	13 43
Fem. Asso. for JOHN R. CRANE,	11 00	Norwich, Chen. Co. N.Y. Mon. con. by Mr. Wm. Goodell,	11 00
Coll. at a female prayer meeting,	3 18	Fem. Praying So.	5 95
Milford, Ct. Mon. con. Rev. Mr. Pinneo's cong.	10 41	Mr. T. Enos and Mr. J. S. Fenton, \$1 each,	2 00
A little girl, the fruit of self denial,	1 00	An individual,	12
Millbury, Ms. Members of the church, by Jona. Grout,	40 00	Orleans, Ms. Mr. Benj. Seabury,	1 50
Mon. con. by Dea. J. Pierce,	14 71	Ossian, Alleg. Co. N. Y. Fem. Cent So. Mrs. Sarah Porter, Tr.	6 00
Saturday evening, prayer meeting at the factory, by the Rev. J. Goffe,	5 00	Otselic, N. Y. Mr. G. K. Coley, by Mr. Wm. Goodell,	25
Monson, Ms. A friend of miss.	5 00	Owego, N. Y. A coll. partly at the mon. con. and partly in the Presb. cong. by the Rev. Horace Lombard, remitted by the Hon. Geo. Bliss, Esq.	18 00
Montrville, Ct. Ladies' For. Miss. So. by the Rev. Abel M'Ewen,	14 16	Oxford, Ct. John Fairchild,	50
Moscow, Livingston Co. N. Y. Asa R. Palmer, the first fruits of Moscow,	5 00	Paris, N. Y. Hanover par. mon. con. for the Cher. miss. by Mr. Wm. Goodell,	14 00
Nelson, N. H. A coll. in the Rev. Gad Newell's cong.	22 20	Paris, N. Y. Fem. Cent So.	43 91
Charity box,	1 46	Mon. con. in June,	17 00
Newark, N. J. For. Miss. So. two years subscription, by A. Beach, Tr.	249 56	Philadelphia, Mr. Joseph P. Engles, Juv. Mite So. for ALEX. HENRY, DANIEL JACOBSON and ISAAC ASHMEAD, 2d payment, by Mr. Hugh D. Haven, jun.	36 00
Fem. For. Miss. So.	46 50	Elliot Creston, Esq.	5 00
Coll. in the 1st Presb. Church,	44 32	Plainfield, N. H. Dea. E. Adams,	3 00
New Bedford, Ms. Heathen's Friend So. Pamela Willis, Tr. for the Sand. Isl. Miss.	28 00	Pomfret, Ct. Windham Co. Ch. So. by John H. Payson, Tr.	3 10
Do. for a child to be named SYLVESTER HOLMES,	12 00	Pompey, N. Y. A coll. in Miss Hopkins's school, by Mr. Dorus Clark,	37
New Berlin, Chenango Co. N. Y. Jos. Moss, Esq. by John Nitchie, Esq.	50 00	Portland, Me. A female friend, by the Rev. T. J. Murdock,	1 00
Newbury, Ms. Mon. con. in the Rev. L. Withington's cong.	21 00	Putnam, Musk. Co. O. Fem. Cent. So.	20 00
A collection in do.	22 46	Randolph, Ms. A friend to miss. in the Rev. C. Hitchcock's par. by the Rev. C. H.	10 00
A coll. in the Rev. Mr. Miltimore's cong.	9 41	Rehoboth, Ms. Fem. Ben. So. for the Choc. miss. by the Rev. Otis Thompson,	12 00
Newbury, Vt. Asso. of females, by Jane Johnston, Tr.	7 00	Ripley, Brown Co. O. Nathan Brockway,	1 00
Newburyport, Ms. A coll. in the Rev. Mr. Williams's cong.	76 60	Rochester, Ms. Mon. con. for the Pal. Miss. by Jesse Haskell,	14 00
Mon. con. in do.	8 21	Mr. S. Haskell,	1 00
Merrimack Miss. and Translation So. by Mr. Saml. Tenney, Tr.	41 00	Rockaway, N. J. Hea. Sch. So. at the Mon. con. by Mrs. Electa Jackson, Tr.	24 00
New Haven, Vt. Hea. Sch. So. by the Rev. Josiah Hopkins,	7 00	Rowley, Ms. Fem. Cent So. for For. Miss. by Lois Cogswell, Tr.	24 30
Ch. box kept in his family,	2 97	Children in Sab. Sch. for ed. he. ch.	1 75
New Haven, Ct. Fem. Ben. So. by Mr. Ezra Rowe,	5 00	Roxbury, Ms. A friend of missions,	10 00
New Haven Co. Ct. For. Miss. So. by the Rev. Matthew Noyes, Tr.	29 00	Rutland, Vt. J. Ruggles, for hea. sch.	
New Ipswich, N. H. A donation from Mr. Timo. Fox, 3rd. by himself,	1 00		
Dea. Jas. Chandler, and Mrs. B. Taylor, \$1 each,	2 00		
New Providence, Mecklenburgh Co. N. C. Young Men's Benef. So. for a hea. ch. in India, to be named JAMES WALLIS, by the Rev. Robt. H. Morrison,	12 00		
New York. A donation to Dr. Scudder's church, being collected by Mrs. Elizabeth Brittan in small sums for the Juv. So. in E. Rut-			



in India,	3 00	Spencer, Ms. A widow, by the Rev.	
Saco & Biddeford, Me. For. Miss. So.		S. Crosby,	2 00
by the Rev. Jona. Cogswell,	90 60	A female friend of miss.	2 00
Salem, Ms. A coll. in the cong. of		Springfield, Ms. For a child in Ceylon,	
Tabernacle church at the May fast,		2nd payment,	12 00
by the Rev. E. Cornelius,	26 00	Springfield, N.Y. A coll. by Mr. Goodell,	12 64
A female friend, belonging to the		St. Clairsville, O. A coll. Sab. even-	
Tabernacle cong.	10 00	ing 24th Dec.	4 25
A thank-offering from a friend,	50 00	St. Johnsbury, Vt. Mon. con. by L.	
A coll. mon. con. of three churches,		Clark,	8 06
(viz.) for the Choc. miss. \$18 60,		Mr. L. Clark,	2 00
other miss. \$21, by the Rev. Brown		Stanwich, Ct. Part of last year's coll.	37 00
Emerson,	39 60	Stockbridge, Ms. Fem. Cent So. for	
A soc. of female children in the Rev.		the Pal. miss. by Mr. Isaac Cur-	
B. Emerson's cong. for ed. hea. ch.		tis, jun.	35 70
by Sarah H. Haraden,	10 50	Asahel T. Bradley,	5 00
For. Miss. So. of Salem and the vi-		Suffield, Ct. First par. Sab. sch. class.	
city, by Eliphalet Kimball, Tr.	66 00	for the miss. at Brainerd,	3 65
Mon. con. at the Branch church, for		Three scholars in a private school,	30
the Choc. miss.	26 55	Tolland Co. Ct. Aux. For. Miss. So.	
The Retrenchment Asso. by Mrs.		by J. Barnes, Esq. Tr.	95 23
Mary A. Cornelius, for the Pal.		Topsfield, Ms. So. for ed. hea. youth,	
mis.	30 00	by Dea. Bixby,	14 75
A young lady of the Tabernacle cong.	1 00	Townsend, Ms. Sarah Wilder,	1 00
Salisbury, N. H. Mon. con. and other		Trumansburg, N. Y. Fem. Miss. So.	
colls. by the Rev. Thos. Worcester,	12 29	by Mrs. Mahlah Dunning, Cor. Sec.	10 00
Salisbury, Ct. Fem. Asso. for ed. hea. ch.	1 00	Tunbridge, Vt. Rev. David H. Williston,	50 00
Sandwich, Ms. Mon. con. by the Rev.		Utica, N. Y. Juv. Cent So. in Mrs.	
D. L. Hunn, for a child in the Rev.		S. Gridley's school,	4 50
Mr. Winslow's family, Ceylon, to		Uxbridge, Ms. A coll. from the Rev.	
be called HENRY MARTYN,	12 00	S. Judson's cong. for a child in the	
A friend of miss. for the Sand. I. miss.	1 00	Rev. Mr. Poor's family, Ceylon,	17 80
Sangerfield, N. Y. Fem. Ch. So.	16 25	Vergennes, Vt. Mr. Argalus Harmon,	4 00
Children in Sab. sch. Rev. E.		Vernon, O. Juv. New Year's Gift So.	
Beardsley's cong.	6 50	by the Rev. Harvey Coe,	2 00
Mrs. R. Osborn & Mrs. Uri Beach,		Vershire, Vt. For. Miss. So. by Lyman	
\$1 each,	2 00	Walker,	1 76
Mrs. P. Johnson and a female friend,		Vershire Cent So. Mrs. Margaret	
50 cts. each,	1 00	Keyes, Tr.	8 01
Four little children,	56	Ch. box kept by Thos. Keyes,	41
Savannah, Geo. A lady, for the Cher.		Friend to miss.	75
and Choc. miss.	40 00	Ware and neighboring towns, Ms.	
Sharon, Ct. A coll. Sab. June 10th,		For. Miss. So. by Dea. Eli Snow,	55 00
by Mr. Bird,	24 00	Warner, N. H. A ch. box kept by	
Hon. J. C. Smith,	100 00	the Rev. John Woods,	3 38
Fem. For. Miss. So.	11 37	Washington, N. H. A ch. box kept	
Sheffield, Ms. Three individuals, for		at a prayer meeting, by the Rev.	
the miss. sch. among the Choc by		Broughton White,	1 38
Elisha Lee, Esq.	11 00	For For. Miss. Sch.	65
Mon. con. by the Rev. Jas. Bradford,	11 00	For ed. hea. ch.	54
Sherburne, N. Y. First par. a coll. by		Washington, Pa. Fem. Ben. So.	28 68
Mr. Goodell,	21 18	Mrs. Nancy, \$1; Mrs. Workman,	
Mr. Elisha Babcock,	30 00	50 cts.	1 50
Fem. Mite So.	5 00	Mrs. Jane Baird,	1 25
Mr. L. S. Rexford, \$1, a ch. box, \$1,	2 00	Waterbury, Ct. Columbia par. A do-	
A little girl,	06	nation from the late Mr. Amos Hitch-	
Second par. a coll.	15 84	cock, by the Rev. Mr. Rich, for the	
A ch. box, \$3 16, Mrs. Farrell, 50 cts.	3 66	spread of the Gospel among the hea-	
Simsbury, Ct. Fem. Benef. So. by Mr.		then, (of which \$100, are to be ap-	
Wm. Mather, jun.	20 00	propriated to the permanent fund,) 124 15	
Miss Faith Case,	2 00	Waterford, Washington Co. O. Rev.	
Smithfield, R. I. A donation from a		Mr. Boyce,	1 00
lady on her death bed,	5 00	Waterford, Me. Ladies for a child	
Smyrna, N. Y. Chester Hammond, Esq.		named LINCOLN RIPLEY, in part	
by Mr. Goodell,	1 00	payment,	3 00
Luther Brown, \$1, Mrs. Hall, 50 cts.	1 50	Waynesboro' Geo. A female friend,	
John Strew,	37	by the Rev. R. S. Storrs,	50 00
Southampton, Ms. P. C. for the mis-		Alex. Carter,	10 00
sion at Brainerd, by the Rev. V.		Westborough, Ms. Miss Philomela	
Gould,	1 00	Miller, for RODOLPHUS MILLER,	12 00
Southbridge, Ms. Mon. con. by the		Westfield, Ms. Mrs. Sarah Shepard,	
Rev. Jason Park,	7 78	by the Rev. Isaac Knapp,	2 00
Southington, Ct. Rev. Wm. Robinson,		Westfield, N. J. Mon. con. for a child	
for Am. Ind.	150 00	in Dr. Seudder's family, Ceylon, to	



be named ALEXANDER G. FRAZER, by Mr. John Sayre,	19 00
Wethersfield, Ct. Fem. Ben. So. for a child to be called TIMOTHY DWIGHT,	12 00
Weston, Ct. Phebe Osborn, by the Rev. Mr. Freeman,	4 00
White Bluff, Geo. Mr. D E. Adams, for the Cher. and Choc. miss. by Mr. Schenk,	10 31
Whitesborough, N.Y. A collection,	37 71
Williamsport, Pa. Fem. Miss. So. by Robert Ralston, Esq.	10 75
Williamstown, Ms. Young Ladies' Ben. So. Miss Eliz. Abbey Noble, Tr. for a child at Brainerd to be named RALPH WELLS GRIDLEY,	12 00
Mon. con. by the Rev. Ralph W. Gridley,	38 28
Mrs. Kilbourn,	1 00
Willington, Ct. Rev. Mr. Loomis,	2 00
Winchendon, Ms. Fem. Cent So. by the Rev. E. L. Clark,	18 50
Winchester, Va. Balance of a coll. made by Mr. Daniel Gold, by the Rev. Dr. Hill,	15 00
Windsor, Ct. Ben. So. by Sophia Ellsworth,	20 28
Fem. Friendly So. by Eliz. G. Gill- let, sec.	11 00
Juv. Mite So. in E. G. Gillett's school, for ed. hea. ch.	5 00
Windsor, Ms. Fem. Cent So. by the Rev. G. Dorrance, for For. miss.	25 00
Female Tract Society for do.	2 70
Mon. con. for the Cher. mission,	12 00
Rev. Gordon Dorrance,	3 00
Mr. Gardner Dorrance, for do.	2 00
Wintonbury, Ct. Rev. John Bartlett,	1 00
Woodbury, N. J. Monthly concert by Mr. Tilly Brown,	3 00
Mr. Tilly Brown,	1 00
Worcester Co. Ms. Rel. Ch. So. by the Rev. J. Goffe, Tr.	102 00
Worcester, Ms. A meeting of females for prayer, by Lydia Taylor, Tr.	30 00
Worthington, Ms. Gent. and La. So. for ed. hea. youth, for a child to be called TIMOTHY AUSTIN WOR- THINGTON,	12 00
Rev. Jonathan L. Pomeroy and wife, for two children in the Rev. Mr. Winslow's family, one to be called JONATHAN L. POMEROY, the other, BETSEY COIT POME- ROY,	24 00
Fem. Charitable Society,	23 54
York Town, West Chester co. N. Y. James H. Purdy, for the Bom- bay mission,	3 00
Zanesville, Musk. co. O. John Lati- more,	25
Miss Polly Mills, 75 cts. L. P. Bai- ley 50,	1 25
Thomas Flood, 50 cts. Mrs. Fra- ker, 58,	88
Mrs. Ann Moorhead and Col. H. North, \$1, each,	2 00
James Taylor, \$1, Mrs. Thomson, 50 cts.	1 50
Mrs. Maria Dugan,	50
Mrs. Strickland, Mrs. Ann Sprague, Mrs. E. Sherwood, Mrs. Mary Miller, Mr. Cockran, Robert Hazlet, Mrs. Blacksome and	

Paul Ferson, 25 cents each,	2 00
Ann Culbertson and Eliza Dixon, \$1, each,	2 00
Mrs. E. C. and another,	50
Gen. Isaac Van Horne,	5 00

*The residence of the persons, who made  
the following donations, is either unknown or-  
purposely concealed.*

May 22. An unknown person by Mr. John P. Haven, of Boston,	5 00
23. An unknown person,	50 00
30. The thank-offering of a little boy,	25
June 1. A friend of missions,	10 00
2. A female friend for ed. heathen youth,	5 00
4. A female friend to missions,	5 00
5. From a clergyman, for the sup- ply of his pulpit by an agent of the Board,	5 00
Amount of donations published in the fore- going list, \$6,517 90.	

The following is a list of donations in vari-  
ous articles for the Choctaw and Arkansaw  
missions, received and transmitted by the  
Board of Agency at Marietta, Ohio. The  
value is affixed according to the common  
price, at the places where the articles were  
contributed.

Grenville, Licking co. Ohio. A box of clothing, \$66 17, 3 prs. shoes and two straw hats, \$4,	\$70 17
29 bls. flour, \$87, 1 bl. pork \$8,	95 00
49 lbs. bacon, \$4 43, half bl. lard \$7,	11 43
7 1-2 bush. beans, \$7 50, Dry'd fruit \$4,	11 50
70 lb. cheese, \$8 75, Iron ware \$21	29 75
Wooden ware,	2 41
	220 26

Putnam, Muskingum co. A box of clothing from the Fem. Cent So. \$55 08, pr. socks, 50 cts. and bags \$1, from individuals,	\$56 53
Levi Whipple Esq. 5 bls. flour and 1 bl. pork,	23 00
Edwin Putnam, 3 bls. flour,	9 00
Ebenezer Buckingham, 3 bls. flour,	9 00
Increase Mathews, 1 bl. pork,	8 00
William Perry 2 bls. flour,	6 00
Other individuals 3 do. do.	9 00
	120 53

Perry co. Rev. Thomas Moore, 3 bls. flour,	9 00
Other individuals, 2 bls. flour,	6 00
1 bu. wheat, 2 fl. bls. and 1 hoe,	2 03
	17 03

Zanesville, Muskingum co. Articles of clothing,	18 75
3 bls. flour, \$8 25, Pork \$3 50,	11 75
84 lbs. Bacon, \$5 87, 1 bl. Pota- toes, \$1 50,	7 37
Mrs. Edith Dillon, 1 keg Lard,	5 00
Lard from two individuals,	4 00
Cheese, \$2 59, 1 Ream of letter paper, \$4 75,	7 34



Other small articles,	5 37	2 horse collars and clothing,	7 00
Peter Mills, 1 box glass,	13 00		
James Culbertson, 1 side soal leather,	5 00		32 36
	77 58	<i>West Union, Adams co. Congrega-</i>	
<i>Marietta and Vicinity. Fem. Miss.</i>		<i>tion of West Union, James Baird,</i>	
So. A box of clothing	\$62 00	a bundle of clothes,	5 00
1 bl crackers,	3 25-65 25	Other individuals, in flour, bacon,	19 25
Gen. Rufus Putnam, 400 lb.		clothing, &c.	24 25
pork,	8 00		
2 yds. broad cloth and 16 lb.		<i>Manchester, Young Ladies and Gen-</i>	
cheese,	13 50-21 50	<i>tleman, cloth and thread,</i>	10 00
Ichabod Nye, 2 pr. men's shoes,	5 00	Other individuals in wheat, flour	14 89
Benj. P. Putnam, Pork,	10 00	and bacon,	12 25
Books and other articles,	11 50-21 50	Clothing, hard ware, &c.	37 14
Dudley Woodbridge, jun. 1 bl.			
mess pork,	9 50	<i>Ripley, Brown co. John Shepherd</i>	
William R. Putnam, 224 lb. pork,	5 60	and S. Salisbury, a bl. pork,	7 00
Augustus Stone, 5 bls. pilot bread,	10 00	Polly Hopkins, a blanket,	5 00
William Skinner, 1 bl. mess pork,	9 50	John Hopkins, a bl. pork, 1 do. flour,	9 50
William Judson, 1 do.	9 50	Archibald Hopkins, pork and flour,	13 37
David Putnam, 4 merino hats,	8 00	Mrs. Hopkins, clothing,	6 00
Mrs. B. Putnam, 3 gal. currant		Peggy M'Pherson, 1 blanket,	5 00
wine, 1 do. vinegar,	7 00	Polly Gilliland, 1 do.	5 00
Luther D. Barker various articles,	5 25	William Huggins, sen. 1 bl. pork,	7 00
Samuel P. Hildreth, 2 axes,	5 00	John Gilliland, 100 lb. bacon,	6 25
John Mills, 92 lb. sugar.	11 50	Other individuals, in wheat, flour,	
Books,	1 75-13 25	meal and bread,	83 92
From other individuals, in wheat		Pork, bacon and dried beef,	8 75
flour and bread,	26 67	Clothing \$54 85; cheese and dried	
Pork and bacon,	16 39	fruit, \$3 17,	58 02
Cheese, pickles, potatoes, apples		Wooden furniture, iron ware and	
and dried fruit,	12 34	nails,	12 63
Iron tools, hard ware and grind		Humphrey & Campbell, storage	
stones,	14 30	and drayage of the Ripley collec-	15 00
Hats, books, and small articles,	12 28		
	277 83		242 44
<i>Waterford, Washington co. Benja-</i>		<i>St. Clairsville, Belmont co. Thom-</i>	
<i>min Dana, 1 bl. flour, 1 do. vinegar,</i>	8 00	<i>as Marquis, 1 bl. pork, 1 do. bacon,</i>	15 00
Other individuals in flour and cheese,	12 16	William V. Marquis, 20 bu. wheat,	8 00
A book, and other articles,	4 12	Other individuals, wheat and flour,	22 75
	24 28	Clothing and barrels,	7 50
<i>Wesley, Washington co. Several in-</i>			53 25
<i>dividuals in wheat and flour,</i>	14 37	<i>Clarksburgh, Va. General John G.</i>	
<i>Belpre, Washington co. Unknown in-</i>		<i>Jackson, castings,</i>	5 00
<i>dividuals, various articles of pro-</i>		Other individuals, in pork, leather,	
<i>vision,</i>	17 89	hardware and transportation of	
<i>Leading Creek, Meigs co. John</i>		articles to Marietta,	17 00
<i>Mills, flour and clothing,</i>	6 92		
Other individuals, wheat and flour,	11 52	<i>Wheeling, Va. Unknown individuals,</i>	22 00
Ham and clothing,	2 75	flour, lard, dried fruit, nails and	
	21 19	glass,	52 20
<i>Gallipolis, Gallia co. Mrs. Foster,</i>		<i>Alexandria, near Wheeling, by the</i>	
sundry articles,	8 11	Rev. Mr. Stephenson, a box of	
Edward W. Tupper, 3 bls. wheat,	5 75	clothing,	30 47
Lewis Newsom, leather and bar-		2 bundles of do.	18 12-48 59
rels,	6 50		100 79
Other individuals, in wheat, flour		<i>Washington, Pa. From the Dorcas</i>	
and corn,	17 79	<i>Society a box of clothing by the</i>	
Pork, bacon and salt,	14 13	Rev. Mr. Jennings of Steuben-	
Beans, flax seed, and clothing,	9 64	ville, Ohio,	48 86
Hard ware and wooden furniture,	12 75	Individuals, 5 pr. shoes,	5 00
	74 67		53 86
<i>Portsmouth, Scioto co. William Lod-</i>			
<i>wick &amp; Co. 2 bls. flour,</i>	6 00		
James Lodwick, 1 do. beans,	5 00		
William Kendall, 1 keg of lard,	5 00		
Other individuals, in flour, pork,			
bacon and salt,	9 36		

The value of the articles, comprised in the foregoing list, is \$1,431 77; viz. from Ohio, \$1,255 12; Pennsylvania, \$154 65; and Virginia, \$22. The donations in cash, received and accounted for by the same agents,



and published in the monthly list of this number, amount to \$147 30. The box of clothing from Meadville, with its estimated value, is omitted, as it has been previously acknowledged, in consequence of a communication directly from the donors.

The contributors of articles comprised in the foregoing list will observe, that we have been obliged to abridge the account, by classing all donations from individuals, (if less than five dollars each,) under separate heads, and omitting the names of donors. We should gladly have published the list, as drawn out with great care and accuracy, by the Agents at Marietta; but it would have taken up a large additional space, which could not be spared from our columns allotted to intelligence of a more general nature.

The names of the persons, who have generously consented to act as a Board of Agency in collecting and transmitting donations from Ohio and the neighboring states, are Rev. S. P. ROBBINS, DAVID PUTNAM, Esq. WM. R. PUTNAM, Esq. AUGUSTUS STONE, Esq. and Mr. WILLIAM SLOCOMB, Instructor in the Academy. To these gentlemen the friends of missions are under particular obligations for their prompt and gratuitous services.

#### DONATIONS IN ARTICLES OF CLOTHING, &c.

- Amherst, N. H.* A box of clothing for the Choctaw mission, from females, forwarded by Mrs. Elizabeth R. Lord. Value \$48 41.
- Augusta, Me.* A box from ladies in Augusta, and a school of young Misses in Brunswick, for the Brainerd mission, forwarded by the Rev. B. Tappan.
- Becket, Ms.* A box of clothing from the Dorcas Society, by Mrs. Clara Barber. \$38 40.
- Bucksport, Me.* Fem. Charitable Society, a box of clothing for Indian missions.
- Meadville, Pa.* A parcel of the Westminster catechism in Hebrew, by the Rev. President Alden.
- New Providence cong. Mecklenberg county, N. C.* A box of clothing from ladies for the mission at Elliot, forwarded by way of Charleston, S. C.
- Norridgewock, Me.* A piece of cloth, from a friend of missions, \$2 25.
- Reading, Ms.* A box from the Retrenchment Society, for the Cherokee mission, by Sophia M. Parker. \$30 51.
- Salem, Ms.* A box of books containing 18 volumes of the Christian Observer, Panoplist, &c. from Mr. J. B. Lawrence.
- Thetford, Vt.* A box of clothing for Indian missions generally.
- Waynesboro, Geo.* A box of clothing for the Choctaw mission, forwarded by Mr. Schenk of Savannah. \$110.

The following donations were omitted in copying for the press, and could not be in-

serted in their several places without great inconvenience.

<i>Boston, Ms.</i> A thank-offering from P. M.	1 00
<i>Springfield, N. Y.</i> Female Tract So.	2 00
<i>Uxbridge, Ms.</i> Female Cent Society for a child to be educated in Mr. Poor's family and named SAMUEL JUDSON,	12 00
For missions,	6 34
<i>West Newbury, Ms.</i> East parish, collection after sermon,	8 44
West parish, do. do.	25 02

These donations are included in the sum mentioned at the close of the list.

#### MISCELLANEOUS NOTICES.

Among the notes, inclosing donations lately received, were the following:

"Dear Sir,

I SEND you \$50, to be appropriated to the east or west, as the Board, in their wisdom, shall find it most needed. The time has come round for me to pay my annual tax, into the treasury of the Lord. I am in my 72nd year; and my time of doing good in this world is short. My income is small. This is the fifth annual donation of the same sum; and yet I don't find that my property diminishes."

"Sir,

THE inclosed sum of \$50 has been some time lying by me, waiting for a convenient opportunity to add it to a small sum, that I have at interest. But when I read Mr. Kingsbury's letter, which was published in the May number of the Herald, I concluded it was my duty to appropriate it to the mission under his care."

Among the donations acknowledged in the present number is one of \$5 from a common sailor, who belonged to a ship lately arrived from Calcutta. On delivering the money to a gentleman, who handed it to the Treasurer, the sailor observed; "I had seen the superstition of the natives of Calcutta; and reading the list of donations in a magazine, I was resolved to give half a month's wages, toward sending missionaries, if I ever reached home."

Three sailors, at the Seamen's Meeting, committed small donations to the Rev. Mr. Jenks, for the support of missions.

#### MISSIONS IN THE WEST INDIES.

##### ISLE RHONDE.—Wesleyan Missionaries.

There is scarcely a more gratifying subject of contemplation, in the whole circle of missionary operations, than the happy effect of Christian instruction on the minds of many slaves, in several of the West India Islands. This effect is so undeniable, that it has, in many instances, and to a great extent, overcome the prejudices and violent opposition of slaveholders. We lay before our readers two instances of the beneficial effects of missions, in different islands, from a late number of the London Missionary Register.



Of the Negroes at Isle Rhonde, which is a small Island about a day's sail to windward of Grenada, the Wesleyan Missionaries at Grenada write, in January 1820—

The slaves are 258 in number; nearly all Creoles of Antigua. They were removed from Antigua about thirty-two years ago; and many of them, previous to their removal, were members of the Church of the United Brethren. The good received under their ministry they retain to this day: and although during the space of thirty-two years, they have very seldom heard a sermon from a minister of any denomination, they have kept up their religious meetings; and, from all that we can learn, have been exemplary in their moral conduct.

We feel it our duty to take these sheep of Christ under our care; and have, accordingly, formed a Society of forty-eight members.

The manager of the estate on this Island bears the following honorable testimony to the influence of religion on these Negroes:—

In the years 1794 and 1795, a few years after the Isle-Rhonde slaves had been brought from Antigua, the fatal insurrection broke out in Grenada, which made the whole island one scene of horror, devastation, and blood. Isle Rhonde is distant from the most windward part of Grenada only about two leagues. Information was communicated to the manager living in that island, of the general rise of the slaves in Grenada against their masters, and of the aid afforded them by the French; in order that he might make his escape, as there were not more than two white people on the Isle Rhonde to 250 slaves. The manager, however, instead of flying, called all the slaves together, and told them of what had happened to Grenada. He then asked them what they intended to do—whether they would rise too. They answered, “No.” “Will you then stand by me?” With one voice they replied, “Yes, massa.” Accordingly they were entrusted with whatever could be found as weapons: and, while one party of them attended to the work; another party kept guard, and, so far as their knowledge went, supplied the place of military for the defence of their master's property. And, though the French never came to that island as they did to Grenada, with the tempting offer of freedom to the slaves that would join them, there is every reason to believe, from the spirit and conduct of the slaves, that such an offer would have been rejected. When the insurrection was over, they quietly laid down their arms, and all cheerfully resumed their employment.

This fact speaks volumes, in favor of the religious instruction of the negroes; and is the more remarkable when contrasted with the turbulent and disaffected spirit, which, through the influence of the French, then prevailed almost universally among the negroes of Grenada.

#### MISSIONARY SOCIETY AT ST. CHRISTOPHER'S.

The following extracts from the St. Christopher's Advertiser will be read with peculiar pleasure by all who take an interest in the

cause of missions, and more particularly as connected with our West-India Islands.

At a meeting held at the court-house, in the town of Basseterre, on Friday last, the 14th of July, for the purpose of establishing an auxiliary missionary society in the Island of St. Christopher's—His Honor, the Commander in Chief, having taken the chair, opened the business of the day in an appropriate speech, setting forth the objects for which the meeting had been convened, and urging the claims that it had to public attention. After which, the following resolutions were put, and unanimously adopted; viz.

I. That a Society be now formed, to be designated “The Christian Auxiliary Missionary Society for the Island of St. Christopher's,” to aid the Missionary Societies in the kingdom of great Britain in spreading the light of Christianity to the ends of the earth.

II. That the meeting acknowledges with gratitude to Almighty God, the success that has attended the labors of Christian ministers and missionaries generally since their ministerial labors in the heathen world; and views this success as an assurance from heaven, that the time is fast approaching when the Scripture shall be fulfilled, *that the earth shall be filled with the knowledge of the Lord as the waters cover the sea.*

III. That the religious and moral state of the heathen world, and the negro population in particular, calls aloud for the most vigorous exertions of Christians of every denomination, to instruct them in the principles of the Christian religion.

After stating the remaining resolutions, which respected the organization of the Society, it is added—

The resolutions were moved and seconded by the Commander in Chief—Judge R. W. Pickwood—the Hon. J. Stephen, Solicitor General—the Hon. G. Birkley, Assistant Justice—John Maillard, Esq.—Thomas Woodcock, Esq. D. P. Marshall—Thomas Harper, Esq. Colonial Secretary—P. Kelly, Esq. Governor's Secretary—Sidney Stephen, Esq. Barrister—Joseph Martyn, Esq.—the Rev. W. Davis, Rector of St. Peter's—the Rev. J. B. Pemberton, Bishop's missionary, and Chaplain to the garrison of Birmstone Hill—and by the Rev. Messrs. W. Gilgrass, S. Brown, J. K. Hyde, C. Janian, and T. Truscott, Wesleyan missionaries.

The following gentlemen were appointed the officers of the Society:

Hon. R. W. Pickwood Esq. Chief-justice, *Pres.*

Patrick Kelly, Esq. *Treas.*

Sidney Stephen, Esq. *Sec.*

#### REMARKS ON THE FOREGOING.

What honorable testimony is here borne to the durable effects of instruction, given many years ago, by the Moravian missionaries. How admirable the spectacle of slaves maintaining religious worship, and exhibiting a religious character, for thirty years after their spiritual teachers were removed. How encouraging these facts to all benevolent persons,



who are desirous of imparting religious knowledge to slaves in the United States.

But the other article of intelligence is still more calculated to excite wonder and joy. An Auxiliary Missionary Society is formed, in a West India Island, with the countenance and patronage of the principal officers of government, embracing the clergy of different denominations, and expressly recognizing the great principles of missionary enterprise. At the formation of this Society several missionaries, in the very field of their labors, are present. This is indeed a fertile topic; but our limits only permit us to exclaim, with mingled emotions of delight and astonishment, *What hath God wrought!*

### SOUTH SEA ISLANDS.

SINCE the establishment of the mission in the Sandwich Islands, the public attention has been naturally attracted to the work, which God has of late years been accomplishing in the islands of the southern Pacific. We are desirous that the minds of our readers should be fixed on the happy and astonishing change, which has there taken place; and we therefore select such parts of the Report, made to the London Missionary Society in May 1820, as will place the subject in a clear light. The whole cluster of islands, on which the missions have been planted, has usually gone under the denomination of the *Society Islands*; but it is now common to call the eastern or windward part of the group, the *Georgian Islands*, and the western or leeward part, the *Society Islands*.

After describing the first meeting of the Auxiliary Missionary Society in Eimeo, the Report has the following observations.

“Thus terminated, in some respects, one of the most remarkable meetings that ever was convened; and the future historian of the church will doubtless record, with no ordinary emotions of pleasure, that the first Society formed in the Georgian Islands, with the entire concurrence of the inhabitants, had for its object the propagation of the everlasting Gospel; and that the first printed posting bill ever published and circulated throughout the districts of Otateite and Eimeo, called upon the native population voluntarily to contribute to this noble and beneficent design.”

*Station at Wilks's Harbor, on the northeast side of Otateite.*

“Messrs. Crook and Bourne labor at this station. From 70 to 100 of the natives assemble at the place of Mr. C.'s residence every

morning and evening, when he explains a few verses of the Scriptures, and concludes with singing and prayer. The morning services are immediately followed by the business of the school, in which from 28 to 40 read the Scriptures with propriety, and show that, in a great measure, they understand what they read.

“Mr. Crook observes, that the pious chief Utami and his people, who dwell at a place called Bunaauia, not far distant from Wilks's Harbor, had engaged to cultivate a piece of land with cotton; and that at this place, which is more like a town or village than any other in the island, there is a greater appearance of religion, as well as civilization, than at any other he has visited.

“Mr. Bourne superintends a school in the district of Pare, about a quarter of a mile from Mr. Crook's residence. He had printed some copies of a Taheitean Hymn-book, which the natives were eager to obtain. Pomare had requested a large supply to distribute among his followers.”

### *State of the Mission in the Windward Islands generally.*

“As to the mission generally in the Windward Islands, the Directors are happy to state that there appears much to encourage a hope, that the great work which has been commenced in the islands will continue to advance still more and more, until it attain a state of solid and permanent maturity. How delightful to anticipate the period when all the blessings of religion and civilization shall be enjoyed by every family of these interesting isles!

“In the last Report it was stated, that in consequence of the timely arrival of an additional supply of paper from the British and Foreign Bible Society, the brethren had resolved to extend the edition of St. Luke's Gospel from 1500 copies, the number originally contemplated, to 3000 copies. The Directors are happy now to state, that this intention had been accomplished, and about 2000 copies distributed in the islands of Eimeo and Otateite only. The chief part of these were voluntarily purchased by the people, with articles of native produce; and the Missionaries describe the eagerness to obtain them as being only equalled by the earnestness with which they were read. It was calculated that more than 6000 of the natives could read; that this number would, at no very remote period, be doubled; and that at least 10,000 copies would soon be required to satisfy the demand. The brethren add, that the wish of the natives to obtain books had operated as a stimulus to labor, when nothing else, except hunger, would have had that effect.

“In this place, the Directors consider it incumbent on them to state, that during the past year the Committee of the British and Foreign Bible Society have made two donations of paper, of 100 reams each, for the printing of the Scriptures in the Taheitean language, in addition to former grants for the same purpose, together with a donation of 50 English Bibles and 100 Testaments.

“Among other interesting events, which had occurred in the Windward Islands, a



meeting, held at Teateapua, on the west side of Eimeo, on occasion of the opening of a large place of worship, appears to deserve particular attention. The building had formerly been a place of resort for the Arreoy Society, in which they carried on their wicked and abominable practices. Public meetings were also held in it, on which occasions political affairs were transacted, attended by the most superstitious rites, and the offering up of human sacrifices. It was now dedicated to a far different purpose. The congregation, which amounted to not less than 3000 persons, made a very respectable appearance, the people being well dressed, especially the females, many of whom were attired according to the English fashion. Mr. Nott preached on the occasion, from Isaiah, chap. lxvi. ver. 1 and 2. "Thus saith the Lord, the heaven is my throne, and the earth is my footstool, &c." Suitable Taheitean hymns were sung, and prayers offered up; all appeared attentive; and during the whole service the utmost decorum prevailed throughout this numerous assembly."

"At Huaheine the natives at first showed little desire to receive instruction. A change, however, subsequently took place, and they had begun to assemble for the purpose of learning to read and write,\* in a large house, appropriated as a school-room, to the amount of several hundreds. Among these were many natives from the neighboring islands, who would after a time return, and, as is their custom, teach others to read, and disseminate the knowledge they shall have acquired among their countrymen. Indeed, each mission school is compared by the brethren to a fountain, and the natives taught therein to so many small streams branching from it, and diffusing knowledge in every direction.

"Of the remaining 1000 copies of St. Luke's Gospel, 900 had been distributed among the natives of the Leeward Islands; and of those among them who were able to read, 200 had been taught during the time they had attended the school at Huaheine. Besides these, a considerable number had learned to read in the Windward Islands, where they had resided some years previously to the last war.† The attendance on the religious services was good, and the place of public worship, near the residence of the Missionaries, proved far too small for the congregation.

"Puru, the King of Huaheine, having been at Eimeo when the Taheitean Auxiliary Society was formed, proposed, on the arrival of the Missionaries, the formation of a similar

Institution among his people, to be called the 'Huaheine Auxiliary Missionary Society.' A general meeting of the natives was accordingly held for this purpose at Appui, and one of them, who had formerly been chief priest, delivered an appropriate speech on the occasion.

"The Missionaries at Huaheine had engaged in the planting of cotton a number of the natives, whose great inducement to labor was, that they might be furnished with the means of subscribing to the Auxiliary Society."

#### *General Results of these Missions.*

After stating that the translation and publication of the Scriptures was going forward, and that one of the missionaries, Mr. Hayward, had returned to England, principally for the sake of conferring with the Directors on the concerns of the mission, the Report proceeds thus:

"It is with no ordinary emotions of pleasure that the Directors proceed to state to this meeting, that the communications of Mr. Hayward fully confirm all the important particulars which had previously been received, respecting the happy change effected in the islands. For these particulars they refer to the Report of the Society for last year, in which they are distinctly enumerated. In addition to what is there stated, they are now able to add, that sick and aged persons, who were formerly considered as a burden, and almost totally neglected, often held in contempt, and sometimes buried before life had expired, by their own relatives and friends, now receive from them the most humane and kind attentions. And not only is a species of domestic intercourse established, which was formerly unknown in the islands, but the members of the same family, generally speaking, dwell together in peace and harmony. The female, instead of being merely the slave of the man, is now raised to a level with him, as his companion. Concubinage, which, among the chief men in the islands, was common prior to the introduction of Christianity, is now unknown; and although formal marriages in relation to the natives at large, in many instances, do not take place, yet the principle of the marriage union is strictly and almost universally observed. And not only has the horrid practice of infanticide entirely ceased, but even mothers, who once destroyed their infants, now manifest towards their subsequent offspring a remarkable degree of tenderness and affection; and some of them deeply lament the loss of their little ones, who formerly fell a sacrifice to this cruel and relentless custom.

"Among the moral changes which have been effected, none are perhaps more striking than the following:—Prior to the introduction of Christianity, it was common for the women to flock on board the merchant vessels, that occasionally touch at the islands, with very criminal intentions. The Directors are happy to state, that this custom has not only ceased, but is now considered, by the females in general, as highly disreputable. Another instance to which they beg leave to refer, as strikingly demonstrative of the importance of the change

\* Many also learn arithmetic.

† In the year 1809, Tapa, the King of Raiatea, with several other chiefs of the Leeward Islands, passed over to Eimeo, accompanied by many hundreds of the natives, in order to assist Pomare in his attempts to regain the sovereignty, of which he had been deprived the preceding year, by an insurrection of his own subjects in Otaheite. A great proportion of these people remained in the Windward Islands for some considerable time after the restoration of Pomare, which took place in 1811; and many of them had thus an opportunity of being instructed by the Missionaries.



that has been accomplished, relates to the former sports or amusements of the natives. In the last Report the suppression of these is alluded to, and they are there characterized as merely "vain and pernicious;" but they were also indecent in a very high degree, and led to evils of still greater enormity. These sports were frequent, and spread, as it were, from time to time, a moral infection through the great mass of the population; and being consecrated by immemorial usage, and constituting some of their highest gratifications, appeared to form a chain which nothing less than Almighty power could break in pieces. This chain, however, is now utterly destroyed; the practice is totally at an end; and among the various remarkable changes which have occurred in the islands, not one has appeared so astonishing to the elder Missionaries (and indeed of the change generally the recently arrived brethren can form, from observation, little or no idea) as the entire cessation of these fascinating and abominable amusements.

"There are two other circumstances connected with the former idolatry and superstitions of the islanders, which appear to the Directors to be of sufficient importance to occupy a place in their Report. When any extensive calamity occurred, several of the natives were sacrificed, to appease the supposed wrath of their gods. At the instance of the priests, the King sent off messengers in various directions, who were commissioned to enter the peaceful dwellings of individuals previously marked out for sacrifice, not unfrequently at the instigation of private revenge. It sometimes happened, that the messenger entered as a friend, and was hospitably entertained as such, until, seizing his opportunity, he struck his generous host with a sharp stone on the back of his head, who instantly fell to the ground a lifeless corpse. The relations of the murdered person instantly fled with consternation and terror, whilst his body was carried as a sacrifice to the Morai.\* The second instance relates to the pretended sorceries practised by Pomare and others. These incantations were a source of perpetual and dreadful misery to the people, who imagined that, by these means, diseases and death could at any time be inflicted by the sorcerer. The horrid apprehensions which were hereby excited in the minds of the natives, and the many unjust exactions which were thus enforced, contrary to their will, it is impossible

to describe or enumerate. But these evils also have now utterly ceased.

"There can be no doubt that the present meeting will warmly participate in the lively satisfaction with which the Directors have communicated these gratifying details, and that the Society at large will consider them, especially when viewed in connection with other communications, as presenting a rich compensation for all the expense, trouble, and anxiety, which has attended the prosecution of this interesting mission.

"Among the means to which, in a due dependence on Divine Providence, it may be proper to resort, in order to perpetuate and extend the various advantages already imparted to the islanders, they consider a Deputation, consisting of two or three respectable and well qualified individuals, as one of primary and urgent importance. At the last anniversary, the attention of the Society was drawn to this subject. The communications subsequently received by the Directors appear to them to confirm the necessity of the measure, and they deeply regret that during the past year they have not been able to carry it into execution. Their intentions, however, have been made more generally known to the members of the Society, not only through the medium of the annual Report, but by means of the Missionary Chronicle, and a private Circular, addressed to such of the Directors and friends of the Society, resident in the country, as were considered to be best situated for prosecuting the requisite inquiries. These means have not been entirely without effect. Applications have been received from several respectable individuals, some of which are still pending.

"Deeply impressed as the Directors are with the great importance of this object, they cannot refrain from expressing an earnest hope, that before the close of the present year, a Deputation, in every respect adapted to this important service, will have taken their departure from England, for the islands of the South Seas."

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## CLAIMS OF THE HEATHEN WORLD.

THE Methodist Missionary Society has sent out a large number of additional missionaries; and this will make a correspondent increase of the funds indispensable. The Committee plead the cause of missions, in the following able and animating manner.

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\* Sometimes the victim was immediately killed on the spot. A remarkable instance of this occurred in the year 1802, when Otoo (the present Pomare) forcibly seized the god Oro, which belonged to the people of Attahuru. Being impressed with an apprehension that the resentment of the god would soon be manifested in the infliction of some dreadful evils on himself and people, he caused a man to be instantly killed, and offered as a sacrifice to appease his supposed anger. Oro was esteemed their supreme divinity, and it was presumed that the district which possessed the idol, was under his more special protection and favor. Hence the capture of the idol by Otoo and his people.

SCENES of holy exertion are opening to the church of Christ on every side; and the same reasons and motives, which have already urged us to incipient operations for the moral recovery of the world, remain in unabated force, and call for their continuance and enlargement. The various stations in the pagan world which now present themselves to the notice of missionary societies—the regions beyond those where, through their care, Christ is now, though but lately, named—are not less sterile of good and prolific of evil, than the places already taken into cultivation: in none of them does vice appear in forms less



malignant: the darkness is as intense and bewildering, as that which begins to roll itself away before the light of the missions which have been recently established: the case of their inhabitants is as helpless and pitiable, as that of the people who have already been both pitied and aided by the friends of modern missions: and the obligations of Christians to extend the blessings of their Divine Religion as far as their power will permit, remain unshaken and unchanged. That power, the Committee are persuaded, is not exhausted; and they are therefore encouraged to indulge even *the full assurance of hope*, that they shall be enabled, by the accession of new friends, and the active prosecution of the plans of auxiliary and branch missionary societies throughout the kingdom, to supply demands so pressing, and to extend the visitations of light and mercy into new scenes of darkness and misery so truly necessitous.

### Conclusion.

The enterprises in which the Committee have recently engaged, under hopes the most promising, and indications which appear to have marked a providential call, will require every effort, in order to prevent the embarrassment of the funds. The means for the support of missions among all denominations have, however, been so wonderfully provided hitherto, that the Committee cannot but fully rely on the care of God, for whose glory they have been sincerely undertaken, to provide for their support.

That His hand is eminently in the work, none can doubt: and, while He is marshalling His hosts abroad, and leading them every year to new triumphs over human vice and misery; while He is seen raising up the fallen nations, dispelling their darkness, healing their wounds, *reconciling them to Himself by the death of His Son*, and delivering them from *him that hath the power of death, even the Devil*—the interest of the churches, awakened by these acts of diffusive mercy, cannot be abated. It is impossible for us to fix our attention on these astonishing operations with constancy, without catching a new ardor; and feeling a vast expansion of soul, attempting to equal, but still falling short of the immeasurable designs of Redeeming Love and Power.

In this habit of thinking and feeling, lukewarmness and selfishness can have no place; and it will be sustained by the constant and more perfect developement of those designs, which must now run on to their accomplishment, until the whole world shall be subdued to our God and Savior.

Silently, but swiftly, is the true light penetrating the long accumulated darkness of Africa. Secretly is the influence of true religion and European science undermining the vast, the polluted, and, at one time thought, the immovable bulwarks of Indian superstition: they are disjoining, and tremble to their fall. A spirit of inquiry is excited in some Mahomedan countries—the first, but joyful omen of the dissipation of the grand imposture. The pagan slaves of our colonies are hastening yearly, in great numbers, into the church of Christ. Distant islands of the southern sea have cast away their idols; and others are

beckoning the messengers of God to their shores. The circulation of the Scriptures, in different tongues, is reviving the light, and giving life to many fallen and corrupted churches in different parts of Christendom; while extended school establishments, in various parts of the world, are pre-occupying the minds of many thousands of the children of pagans with principles opposed to every form of gentile error and to every superstitious practice.

Such are the views which are now spread before every contemplative mind, interested in observing the signs of His coming, *to whom, finally, shall be given dominion, and glory, and a kingdom; that all people, and nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away; and His kingdom that which shall not be destroyed.*

Can any well informed Christian read the rapid sketch, which is contained in these paragraphs, without being convinced, that the cause of modern missions is the cause of God?

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### FEMALE SOCIETY IN BOSTON FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

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THE fifth annual report of this Society was made on the 15th of May last. After mentioning the transmission of the annual sum of a hundred pounds sterling, to be expended by the London Society in publishing the New Testament in Hebrew, the Committee proceed:

ONE of the highest evidences of the favor of God, is the increase of the means of religious instruction; and our Savior's last charge to his disciples was, that the Gospel should be preached to all nations, beginning at Jerusalem.

The conversion of the Jews, we are convinced, is to precede the general conversion of the world. Many of the Jews themselves seem to be of opinion that the period of their conversion is fast approaching, and they have lately manifested a disposition to migrate to their own land. We are credibly informed, that they send up earnest aspirations, to the Father of Lights, for Christian instruction. To neglect the Jews therefore, is to neglect the progress of Christianity. Should we not endeavor to turn back the streams of divine knowledge to fertilize the land in which they took their rise?

Impressed with the importance of endeavoring to promote religious instruction among Jewish children, and convinced that there now exist favorable circumstances with regard to well regulated endeavors for the promotion of such an object; your committee have been induced, in the course of three successive years, to forward the sum of \$300 through the Treasurer of the Board of Foreign Missions to Bombay, towards the support of a School established there for the instruction of Jewish children in the principles of Christianity.



They have received a very interesting letter from the Rev. Mr. Bardwell, mentioning with gratitude, the receipt of the money, observing that the School is dependent on the patronage of this Society, and containing an account of the improvement of the scholars. "At present there are in the school 26 boys and a few girls; who have learnt to read the Gospels, committed the Ten Commandments to memory, parts of Scripture, and many hymns.

"There are in this place, 7 or 800 Jews, who boast themselves as being the descendants of faithful Abraham; yet notwithstanding their dignified origin, they are now reduced, in every point of view, to a level with the ignorant heathen around them."

Since the annual meeting, the Society has paid \$100 to the Treasurer of the Board of Foreign Missions, for the school of Jewish children at Bombay, and \$100 to the support of the Palestine mission.

#### RECEIPTS DURING THE YEAR.

Annual subscriptions,	109 34
From associated females in different places,	197 47
Individuals,	64 94
Contributed by churches &c.	50 19
From children,	3 20
Interest of money,	57 93
Legacy of the late Mrs. Sparhawk, of Boston, the income only to be expended;	500 00
	<hr/> \$983 07

#### EXPENDITURES.

Paid for 100 pounds, exchange remitted to London,	455 56
For the Jewish school at Bombay,	100 00
Contingent expenses,	31 95
	<hr/> \$587 51

The permanent fund of the Society now amounts to \$1,205.

The particulars of the foregoing donations are published with the Report, in the Recorder of May 26th.

#### MISSIONARY MEETINGS IN BOSTON.

A MEETING was held on the evening of the 12th ult. at the Marlboro' Hotel, for the purpose of obtaining additional resources for the support of missions. The assembly was very respectable in point of numbers and character. The Hon. William Reed was called to the chair.

The meeting was opened by statements, respecting the missions under the direction of the American Board of Commissioners for Foreign Missions, and the wants of the missionary stations. The attention of gentlemen present, was drawn to the fact, that our missionaries in the east were in great need of pecuniary resources, and there was a favorable opportunity of sending thither.

E. A. Newton, Esq. an intelligent merchant, who has resided in Calcutta for a considerable time, at different periods, and who has been acquainted with India for seventeen

years, bore a cordial and unequivocal testimony to the good effect of missions, as regards the natives of the country, and the European population. Mr. Newton arrived in this country from India about a year ago, and sailed for Calcutta since the meeting, expecting to reside there several years, and wishing to do every thing in his power to promote the progress of Christianity in the heathen parts of the world.

William Ropes, Esq. next addressed the meeting. He had visited India repeatedly, and at times considerably distant from each other. He united with Mr. Newton in bearing testimony to the good effects of missions, and to the rapid progress which they had made, and were making, in Calcutta and its neighborhood. By stating a great number of facts, to which our limits do not permit us even to allude, he showed how great the change of opinion had been, on this subject, in India. Both he and Mr. N. stated, that the character of the American missionaries stood high in the east.

Samuel Hubbard, Esq. and Thomas Vose, Esq. offered a few observations, on the motives for sending the Gospel to the heathen, and on the increased liberality, which Christians ought, in these days, to exhibit.

The Chairman invited the gentlemen present to subscribe, and to use their influence in favor of this cause with their friends. Several gentlemen subscribed liberally; but as it was desirable to have a more general notice, the meeting was adjourned to the 19th: and a committee was directed to provide seats for ladies.

At the time appointed, a large number of ladies and gentlemen assembled in the great hall of the Marlboro' Hotel. At the suggestion of Mr. Reed, his Honor, the Lieutenant Governor, was invited to take the chair. He thanked the meeting for their respect, but preferred that the chairman of the former meeting should preside. In the course of the evening, Mr. Ropes, the Rev. Mr. Wisner, and Mr. Temple, who expects to labor as a missionary in Western Asia, addressed the assembly.

The effects of these meetings have been very happy. The public testimony of laymen, who have resided on missionary ground, was calculated to do much good. In consequence of these meetings, about \$1,700 have been subscribed in donations, and \$640 in annual subscriptions. A subscription-paper is left at Mr. Armstrong's book-store.

#### TO, PATRONS.

WE have the satisfaction of saying, that the subscription list of our work is receiving a constant increase; and, if the testimony of many disinterested witnesses may be credited, is doing much to promote the great cause of religion and missions.

On the last page of our number for May we invited subscribers to commence with the July number. We had not then concluded to reprint the preceding part of the volume. Before the cover was printed, however, the



list of subscribers was augmented so much, that it was necessary to reprint the five first numbers, unless we would disappoint many persons, who were desirous of obtaining them. As this course seemed very desirable; and as, in consequence of adopting it, more than a thousand copies of all the numbers now remain on hand, we would refer it to new subscribers, whether they would not generally prefer to have the volume complete. By far the majority of such subscribers request to have the work from January; and we suspect that nearly all will desire to do so. For the information of those, who have not seen the early numbers of the present volume, we would observe, that these numbers contain a systematic and particular view of the missions under the direction of the Board; very interesting communications from the Palestine Mission; an account of the arrival and establishment of the Sandwich Island Mission; and large extracts from the journal of that Mission; beside many other articles of permanent interest.

To those, who have already subscribed to commence with July, the work will be sent according to their request; but as it was not deemed prudent to publish many extra copies of that and the subsequent numbers, it may not be in our power to receive new subscribers for half a volume, after this notice shall have been extensively circulated.

We would renewedly ask the friends of missions to lend their aid in obtaining subscribers. For reasons why the Missionary Herald should be patronized, the reader is referred to the cover of the May number.

The sooner missionary intelligence is placed in the hands of the whole Christian population of our country, the sooner will the great American community exert that benign influence upon the moral state of the world, which God has put within their reach, and which he may justly require of them, when an account is taken of their stewardship.

#### LAST NOTICES.

A PRIVATE letter has been received in this country from Mr. Garrett, dated Tranquebar, Dec. 20, 1820. He had arrived there from Ceylon, having left the island, in compliance with the orders of the lieutenant governor. His ultimate destination was uncertain.

We observe by the London papers, that Lieut. Gen. Sir E. PIERCE has been recently appointed Governor of Ceylon. Possibly his arrival in the east may have some effect, in regard to the place of Mr. Garrett's residence.

The Rev. Dr. Worcester was not able to visit Elliot, as he had contemplated. While at the Pigeon Roost, in the middle of the Choctaw nation, he suffered extreme illness, and was obliged to relinquish the thought of seeing a place, on which his heart was, and had long been, deeply fixed. The Pigeon Roost is sixty miles east of Elliot, on the road to Mayhew, which is thirty five miles further east. Of course, a visit to Elliot would have added 120 miles travel to Dr. Worcester's long journey. Mayhew, on the contrary, is little out of a direct course to Brainerd, Knoxville, &c.

While detained by sickness at the Pigeon Roost, Dr. W. despatched the following letter to the missionaries at Elliot.

*"Pigeon Roost, April, 16, 1821.*

"Dearly beloved in the Lord,

In various scenes and changes; the perils of the sea and the perils of the wilderness; in much weakness, weariness, and painfulness, my heart has been cheered with the anticipation of being refreshed at Elliot. At present, however, it appears to be the will of our ever to be adored Lord and Master, that the anticipation so fondly entertained, should not be realized: I bow to his sovereign pleasure,—always good—ininitely good. Still my heart melts with longing, with tenderness towards that consecrated spot of so many prayers and vows; toils and tears; consolations and hopes; towards all the members of the missionary family; both those whom I have seen, and those whom I have not seen; towards the dear children of the forest, the objects of benevolent instruction and labor and care. As many of you as can conveniently come to Mayhew in season for the purpose, I should rejoice to see there.—May the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all grace, bring you nearer and nearer to himself, and keep you more entirely in his love,—grant you abundant supports and consolations in the work of faith,—the patience of hope, and the labor of love;—make you faithful unto death.—May he bless the school and prosper the work in the nation, and make this wilderness and solitary place to be glad for you; and this desert to rejoice and blossom as the rose: And when our labors and trials on earth shall be finished, in his infinite mercy may we meet in his presence above and rejoice in his glory forever.

Most sincerely yours in the Lord,

S. WORCESTER."

On the 7th of May, Dr. W. took leave of Mayhew, "certainly one of the most delightful spots," he says, "which my eyes ever beheld;" and on the 25th of that month reached Brainerd, still laboring under extreme debility.

The Treasurer of the A. B. C. F. M. acknowledges the receipt of Five Hundred Dollars, from an unknown person, communicated since the close of the monthly list of donations.



## BRIEF MEMOIR

OF THE REV. SAMUEL WORCESTER, D. D. SENIOR PASTOR OF THE TABERNACLE CHURCH, SALEM, MS. AND CORRESPONDING SECRETARY OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

*Introduction.*

IT became our melancholy duty, while the last pages of the Missionary Herald for July were printing, to stop the impression, and announce the decease of a beloved and revered friend, whose labors for the cause of Christ among the heathen have created in many thousand hearts the kindest interest in his welfare, and whose removal from the world is very extensively regarded as a public calamity of no ordinary magnitude.

Perhaps no events in the divine administration are more mysterious to human view, than those which respect the time and manner, in which eminent servants of God and benefactors of mankind, are often taken from their labors and their usefulness. This is peculiarly the case, when they occupy stations of great difficulty, to which they have been fitted by a long course of laborious discipline, and from which they are removed at the very time when the value of their services has become extensively known, and is generally acknowledged; when their power of doing good, after a series of regular and rapid augmentations, is greatly distinguished; and when their time of life might seem to promise the world many years of faithful labor and exemplary beneficence. But if an individual is taken from us, who, by a rare combination of original talents and favorable opportunities, has been enabled successfully to hold a place, much out of the circle in which even eminent men are accustomed to move;—a place, to which no person can be altogether competent, who has not been prepared for it by a long process of suitable training;—the dispensation of Providence appears still more dark and incomprehensible. At the occurrence of such a calamity, a void is left, which no human contrivance is able to supply. Survivors are taught, in a manner peculiarly impres-

sive, their dependence on God. Happy is the effect, if those, who are ready to sink with gloomy apprehensions, resort to the inexhaustible Source of wisdom; and wait, in a filial manner, for the peculiar interposition of the Most High.

Though we mention mysterious events, which are visible in the divine government, we would do it reverentially, and without expressing, or attempting to justify, even a momentary murmur. While we cannot avoid exclaiming, *Clouds and darkness are round about Him*, we would add that most consoling truth, which should not be separated even in imagination, *righteousness and judgment are the habitation of his throne.*

*Loss to the Missionary Cause.*

The greatness of the loss, which the missionary cause has sustained by the death of our lamented friend, can be fully appreciated by those only, who were in habits of free and familiar consultation with him, and who knew the extent and arduousness of his labors by actually participating in them. Still it must be obvious to persons of any reflection, that the duties, which he discharged, must require a mind of no ordinary compass and power, and a heart of uncommon devotedness to the kingdom of Christ. Nor is it less obvious, that no mind can act with energy, judgment, and prudence, in reference to many and complicated subjects, without a preparation obtained by laborious habits and diligent observation. The oversight of missions demands the possession of faculties, which are susceptible of great improvement by experience; such as discernment of character, an easy exertion of influence over others, precaution, and steady fortitude under discouragements. These faculties, in order to their most beneficial exercise, need the sanctifying influence of deep religious principle, and the



promptings afforded by that greatest of all objects attainable by human instrumentality, the universal triumph of the Gospel.

### *Brief Character as a Pastor.*

Would our limits permit, we should be much inclined to trace the early history of one, who ultimately became so much distinguished by his virtues and his usefulness; and to mark the gradual development of those powers, which were so evidently and signally employed in the service of God. But we enter upon the consideration of his more public character; merely observing, that he was graduated at Dartmouth college in 1795, and that, for several years, he faithfully and laboriously discharged the duties of a pastor, at Fitchburg, in this commonwealth. He was called to the oversight of the Tabernacle church and congregation in Salem, about eighteen years ago. The people of his charge were numerous; and their circumstances such, as to require a more than ordinary share of wisdom and fidelity in their pastor. They hoped much from his prudence, his sound judgment, and his evangelical labors; nor were their hopes disappointed. They were happy to see his influence regularly increasing; not only among themselves, but with his brethren in the ministry, and others to whose society his public station and his substantial worth introduced him. How unweariedly he filled the office of a pastor and preacher,—how sedulously he consulted the spiritual interests of his flock,—how tenderly he discharged the duties of a comforter and adviser,—and how kindly he felt toward the rising generation,—can be adequately described by none but those, who were intimately conversant with him, while in the regular performance of parochial service. It is well known to many others, however, that he possessed, in an eminent degree, those qualities which are necessary to build up a church, and which greatly endear an able and faithful minister to his people. Nothing could be more apparent than that his attachment to the pastoral office was strong, uninterrupted, and increasing; nor ought it to be omitted, that the affection, which he manifested toward those, for whom he labored as a teacher of divine truth and a guide to heaven, was most tenderly reciprocated by them. The numerous proofs of their

love greatly cheered him in his course; and he was accustomed to dwell with peculiar delight, in moments of unreserved friendship, on the enjoyments of the pastoral relation.

### *Much employed in Public Counsels.*

In a community where occasions of consultation on great public objects are frequent, the man, who unites practical wisdom with energy and benevolence, will not long remain undiscovered; and the homage, which is paid to upright intentions under the direction of a superior understanding, will not long be withheld from him. Such a man will never lack employment. Though the labors, to which he will be most invited, will offer no emolument, and will be attended and followed by many cares and sacrifices; yet there are powerful reasons, why he should do what he can for the peace and edification of the church, the extension of divine knowledge, and, in general, for the removal of ignorance and sin, and the full establishment of the Redeemer's kingdom.

To the numerous calls for advice and service, our departed friend was never inattentive. It was very painful for him to deny an application for his presence and aid, where good was to be done, or labor to be performed; and he never did so, unless the performance of a paramount duty required him to spare his health, or discharge a previous obligation.

For a number of years he was invited to ecclesiastical councils very extensively, and in cases of peculiar difficulty. On such occasions the distinguishing traits of his character appeared to great advantage. His extraordinary judgment, moderation, and forecast, united with a firm attachment to what he deemed right, did not fail of securing to his advice the most entire respect and confidence of those with whom he acted, and of the churches generally. Early in his ministry, he became thoroughly acquainted with the ecclesiastical usages of our country; a species of knowledge, which was exceedingly useful to him and to others, throughout the subsequent course of his life. In all deliberative bodies, of which he was a member, his experience and wisdom were called into action. For several years past, it is believed he was appointed on more committees in the General Convention of the Congrega-



tional Clergy of Massachusetts than any other member. Whenever he attended the General Association a similar demand was made upon him. In these cases, and in the deliberations of councils, it will not be thought a rash conjecture to say, that, after taking a large part in discussing, concerting, and weighing the measures to be adopted, it devolved upon him, in nine instances out of ten, to reduce those measures to form, and to embody the reasons on which they were founded. From this service he was not accustomed to shrink; and he always performed it with a laborious diligence, which ensured the approbation and thanks of his brethren.

From this representation it will be seen, that a very large portion of his time and strength was expended in consultations of a public nature;—in labors for the benefit of particular churches, or of the Christian community extensively. The sacrifices which he made, in these frequently repeated efforts, are not unknown. Many times, when suffering from pain and debility, he spent those hours, which should have been devoted to relaxation or sleep, in serious deliberation, or an elaborate arrangement of facts and arguments, or in composing a summary of kind and brotherly exhortations and admonitions. The churches, for whose peace and edification these labors were patiently undertaken and accomplished, will not forget, that they tended very materially to weaken a constitution originally firm and vigorous, and to shorten a life which all esteemed so valuable. It is obvious, that when a person is selected for the performance of difficult services, through a long course of years, and by the more intelligent portion of a well-informed community; and when the heaviest part of these services falls upon him, not only by common consent, but by the earnest desire of those, who are most interested, and as if by a sort of moral gravitation;—such an exhibition of confidence is most decisive proof of superior talents and extraordinary worth.

#### *Agency in various Religious Charities.*

At the formation of the Massachusetts Missionary Society, which took place soon after his settlement in the ministry, our lamented associate was enrolled among its members. By his regular attendance at the annual meet-

ings, his share in the public deliberations of the Society, his contributions, both stated and occasional, to its funds, and his influence with his own people, he essentially promoted the success of the institution. At an early period, he was chosen one of the Trustees, to which office he was annually re-elected till 1819, when, in consequence of the vacancy occasioned by the Rev. Dr. Spring's death, he was chosen President. This proof of affection and confidence was twice repeated. While a Trustee, he faithfully discharged the office of Secretary, during five or six years; and was punctual and diligent in attending meetings for the transaction of business. To the appointment of missionaries, the assignment of fields of labor, and the adoption of measures for directing and increasing the Society's resources, no member could have been more attentive. His surviving associates will never forget the aid and pleasure, which his presence always gave them; and succeeding generations, in our new settlements, will have occasion to remember with gratitude the wisdom of his counsels, and the extent of his benevolence. The sermon, which he preached before the Society in 1809, holds a distinguished place among the many excellent discourses, which similar occasions have called forth.

A friend to the promulgation of the Gospel among the destitute, he was of course a friend to the universal distribution of the Bible. He aided in the formation of the Massachusetts Bible Society, and of the Bible Society of Salem and the Vicinity. Of the latter he was a highly respected officer.

The American Education Society furnished another field for the expansion of his enlarged desires, and the display of his beneficent activity. The want of competent religious teachers, both for the supply of our own population, and the preaching of the Gospel to the heathen, had become so apparent, that concentrated efforts began to be made in this country, on an extensive plan, in the years 1814 and 1815, for the prevention of a calamity so awful, as a *famine of the word of the Lord*. Among those, who saw most clearly, and felt most deeply, the need of new and extraordinary exertions, suited to the emergency of the case, was the excellent man, whose character we are attempting briefly to describe. He was present when the constitution of the Education Society was adopted, and



held the office of a Director till his increasing labors and his threatening infirmities, compelled him to decline a re-election, in the fall of 1819. The great reason why he consented to serve in the stations just described, after his cares and labors, in an office not yet mentioned, had become numerous and overwhelming, was, that he might show by his example, as well as by his declarations, that he considered the cause of missions as one, wherever the place of operations might be. Did the destitute settlements of our frontiers call for the exercise of charity? During twenty years of his life, he was occasionally employed in devising, obtaining, and directing the means of supply. Did the wretched condition of the heathen world invoke the compassion of Christendom? During his ten last years, the best powers of his mind, and the noblest qualities of his heart, were brought into habitual action, in obedience to a call so imperative. Was it desirable that the word of God should be placed within the reach of every human being? He applied his hand with equal alacrity to the distribution of the Scriptures among the ignorant of Christian countries, and to the promotion of translations for the use of distant idolaters. Was it necessary that pious young men should be prepared, by suitable study and discipline, for the work of evangelists? He promptly afforded his best advice, his efficient labors, and his fervent prayers, to a measure so important to the future prosperity of the church. Nor did he think it material to know, whether a beneficiary would probably discharge the office of a preacher, on the banks of the Ganges, or of the Missouri; on the shores of the Caspian, or of lake Superior; on the eastern or western coast of America; among the waste places, within the inclosures of our American Zion, or among the desolations of two thousand years, in the ancient land of promise.

We might speak of his connexion with the Domestic Missionary Society, the Tract Society, the Peace Society, and other similar associations;—all designed to improve the moral condition of man, and bring glory to God. But we must hasten to that office, in which the closing part of his life was spent, and to which his most vigorous and successful exertions were devoted.

### *His Connexion with the Cause of Missions to the Heathen.*

Our readers need not be told in what manner, or at what time, the American Board of Commissioners for Foreign Missions had its origin. The faithful pen of our revered associate has recorded, in the last letter of considerable length, which he ever wrote, the formation and the early history of this Society. He recorded it as an act of gratitude to God, for his favor to the rising Institution; and as an attestation, (the event has proved it to be his dying attestation,) to the great truth, that *trust in God* is the only safe principle of missionary enterprise.

When the Board was first organized, it was little suspected by any one, that its concerns would soon become so weighty and complicated as they actually became; or that the duties of Corresponding Secretary would be so arduous, as they actually were. Yet the choice was just as it would have been, had all these things been foreseen. Before the embarkation of the first mission, in February 1812, there had been little opportunity for active labor. No funds had been received; no plans of extensive operations had been adopted. The Secretary, however, had not been slumbering at his post. Always an observer of missions, and well acquainted with the modern history of attempts to propagate the Gospel, he applied himself with new diligence to obtaining a correct knowledge of the heathen world;—to learning the difficulties and discouragements, which every missionary society must expect to encounter; and to the consideration of those great motives to action, which the steady view of a world lying in wickedness will impress upon a pious mind.

From 1812 to 1817, the concerns of the Board were increasing in number and in interest. Several cases of great delicacy occurred; and the occasions of anxious deliberation were much more numerous, than any person, not intimately acquainted with matters of this kind, would ever imagine. The labor of maintaining a correspondence with the missionaries; with others, who were preparing to be employed in various departments of the missionary work; with the officers of similar societies, at home and abroad; and with patrons and friends in our widely extended country; must have occupied much of his time. Add to this the weight and



responsibility of planning and commencing new missions;—of providing for the comfort and usefulness of numerous families already employed, or to be employed;—of preparing for meetings of the Board and of the Committee; and of laying before the public, at stated intervals, the proceedings and results, the hopes and prospects, the occurrences, both adverse and favorable, which had any bearing on this great concern;—and no one can doubt, that great courage and industry were necessary to carry a man through these efforts, amidst the cares inseparable from the oversight of a large congregation, and the public consultations to which reference has been made. Yet a vigorous exertion was continually sustained, that, while the general operations of the Board were going forward, parochial duties and services should not be neglected.

At the annual meeting of the Board, in September 1817, the Secretary informed his associates that he could no longer continue to labor as he had done; intimating, at the same time, that it would be a great relief to him, if some other person could enter upon the duties of his office. The concerns of the Board were constantly multiplying and enlarging. He had for a long time been obliged to give up all seasons of relaxation; all that species of intercourse which is commonly denominated social and friendly, in distinction from the details of important business, and the performance of solemn professional duty.

To dispense with his services was out of the question; and the best that the Board could do was, to propose a measure, which, if acceded to by himself and his people, should release him from the greater part of his parochial duties. This measure could not go into immediate operation; and it was not till the summer of 1819, that the Rev. Elias Cornelius was settled as colleague pastor of the Tabernacle church and congregation, with the express provision, that the senior pastor might devote three quarters of his time, without interruption, to the missionary cause. In the mean while, occasional relief had been obtained by means of candidates for the ministry, and the kindness of his clerical brethren, who appreciated the value of his services. It was a matter of no small difficulty to gain the consent of an affectionate people to an arrangement, which should deprive

them of so large a share of a beloved pastor's labors; and we are warranted in asserting, that nothing but an enlarged regard to the interests of the church, and a firm persuasion that the cause in which he was embarked, might well demand great sacrifices from every professed Christian, could have gained so complete a victory over private attachments and personal friendship. To the honor of the deceased it should be added, that he was never urged to continue in the office of Secretary, and to consent to a modification of the pastoral relation, by any other arguments, than such as require the followers of Christ to surrender their own ease and advantage, at the call of their Master. It was clearly seen by many, and not less clearly by our departed friend than by others, that a continuance of his labors, on the plan proposed, would render the support of his family more precarious, than if he were simply a parish minister; that it would fasten upon him unceasing care and toil, exhaust his strength, probably shorten his life, and leave his family without those claims upon the kind and generous feelings of his people, which would be promptly acknowledged, were his undivided services bestowed upon them. All this he saw; and then cheerfully made the sacrifice.

During the remainder of his pilgrimage, though able to accomplish much, and that in a very effectual manner, his body seemed gradually falling a prey to disease. In very few instances, we apprehend, have the mental powers been preserved in so vigorous exercise, to the very close of life, amidst pain, weariness, extreme debility, and the indications of approaching dissolution. Before we advert to the closing scene, and stand with our readers by the side of the recent grave, we shall attempt a hasty delineation of those traits, which appeared in the last and highest agency, discharged by our departed friend, while he remained on earth.

#### *Excellence of his Character as a Conductor of Missions.*

Here we could not set in pompous array, if we desired it, a host of brilliant qualities, which should glare upon the eye of a stranger, and fill him with astonishment. Yet qualities were not lacking, which will shine, we trust, with ever increasing splendor, after this world, and all that it contains, shall



have passed away. Some of these were the following:

In the first place, a deeply felt acknowledgment that all the success of missions must come from God; or, in other words, the humility of the Gospel beautifully exemplified, in reference to the subject of missions. There was no leaning to the human understanding, as though it were able essentially to improve the moral condition of man; no incense was burned to human sagacity or enterprise, as furnishing hopes to a suffering and guilty world. God was honored as the great and blessed Agent, who will accomplish his purposes of mercy by such instruments, and in such time and manner, as his sovereign wisdom shall see fit. To this humble waiting upon God, was added the most assured confidence, that what *He had promised He was able also to perform*. Nor was the soul left to slumber, in the quietude of this general truth. The confidence was unwavering, that God had promised a day of glory upon earth to the countless descendants of Adam, wherever the bounds of their habitations may be, or however debased their present condition. As this day of glory was to beam upon the world, in consequence of human instrumentality, it followed that the missionary cause is not second to any other. This cause appeared to possess superlative dignity, and to be worthy of the highest services which men or angels can render. With sentiments like these was mingled a profound view of the deplorable state of the world, so far as it remains ignorant of the Gospel. The heathen nations, and those parts of Christendom, which have little more than the name of Christianity, were habitually regarded with the tenderest compassion.

It becomes a man, who is much engaged in promoting the salvation of his fellow creatures, to lead a life of prayer. In this trait of character the deceased was eminent. Prayer was his delight, the daily nourishment of his soul, and one of the most important means of his superior wisdom. On public occasions, or in private circles, in the family, or with a single friend, he was accustomed to pour forth his holy desires with great freedom, unction, and copiousness. We have good reason for asserting, that the wakeful hours of night were employed, in devising and maturing plans for the extension of true religion, and in holding communications with his Maker and Redeemer.

Among the most visible and amiable traits of his character was a strong attachment to good men of every class and condition; but especially to his brethren in the ministry, and all who appeared qualified to take part in the missionary work. Hence it naturally came to pass, that the missionaries under the direction of the Board were drawn to him by the strongest ties; and by none among his numerous friends, with the exception of his own family, will his death be more tenderly mourned, than by the representatives of our churches, the heralds of the cross, now in Asia, at the Sandwich Islands, and in the American wilderness.

His eminent disinterestedness, the fruit of many Christian virtues, and the parent of many others, deserves to be mentioned. He thought not of himself; he lived not for himself. His mind was employed about public objects; and he had neither leisure nor inclination for plans, intended to promote his own advantage. He even forgot his health, when public duties pressed upon him; and, for the discharge of those duties, he submitted to labors, which no prospect of emolument would have tempted him to undergo.

These were among the qualities of his heart;—the evidences of that sanctifying grace, which had been liberally bestowed upon him. The faculties of a superior understanding were also necessary to the formation of the character, which he possessed. Though always sure to make proficiency in any kind of knowledge to which he bent his attention, his mind was characterized rather by the regularity and certainty of its progress, than by the quickness of its perception, or the rapidity of its movements. It was not obliged to retrace its steps; and, as it was always advancing, its various attainments were in a high degree respectable. After a thorough education, both classical and professional, it had been greatly enriched by useful reading; and had become so habituated to employment, that it was easily able to accomplish what, to minds less disciplined, though of equal native powers, would have been wholly impracticable. The accuracy of its conclusions seems to have been owing, in a great measure, to careful deliberation before an opinion was formed, or suggested. A feeble mind, however, is often more embarrassed and perplexed, the longer it dwells upon conflicting reasons; so that no hope can be enter-



tained of a well-founded conviction, in a case which has once been doubtful.

In the numerous and various deliberations of the Prudential Committee, the Secretary was always equally ready to weigh the reasons of others and to propose his own. He did not allow himself to form an undue attachment to a measure, or an object, merely because he had himself brought it forward. In fixing principles of action, and drawing the great outlines of operations, he proceeded with a cautious step; but when these principles were once fixed, and these outlines drawn, they were permanently established. Patient in his investigations, much accustomed to reflection, and persevering in his exertions, he was admirably fitted to exert a happy influence in a deliberative body; especially among a select number, where all had the same object in view, and were solicitous only how they might best promote it. On important occasions, where a subject required ample discussion, his reasonings and illustrations were exceedingly able and convincing. In such cases, his discourse flowed on with wonderful regularity, precision, and effect; often resembling a deliberate composition, when it was in fact the extemporaneous production of the hour.

How pleasantly did he and his associates transact business together. How delightful the employment to co-operate with such a man, for the accomplishment of the most desirable ends, through a succession of years. Yet this happiness of united and harmonious action,—one of the purest sources of enjoyment on this side the grave,—must experience a sudden termination. It is one of the most touching reflections of survivors, that they could not gather around the bed of their dying friend, and catch his parting counsels. O how would they now value a month to be spent in his society; even with the certainty that his stay could not be further prolonged. On how many subjects would they earnestly inquire his opinion; how joyfully would they unite with him in seeking the divine guidance; how thankfully and tenderly would they receive his final benediction.

*Visit to the Missionary Stations, and the Closing Scene at Brainerd.*

We have intimated, that the health of our departed friend was greatly impaired, for a considerable period before

the commencement of his late journey. His complaints were not considered as immediately alarming, however, till near the time of his embarkation. Even then it was strongly hoped, that a voyage and a more genial climate, would restore his sinking powers, and prolong his invaluable life. The reasons of this voyage, and its history, have been presented to our readers by himself, in a manner calculated to make a durable impression. Many events occurred, unfavorable to his recovery. The passage to New Orleans was extremely boisterous; the weather, during his stay there, was rainy and unpleasant; and again, after he left Natchez, it was uncommonly cool for the season. By these causes his strength was so reduced, that he could not bear the fatigues of a journey through the wilderness. The precise effect of each unpropitious circumstance cannot be determined by human knowledge. As extreme cold had an alarming influence upon his health, he was himself persuaded, that he could not survive the winter, in this northern climate.

Our readers have perused his affecting letter to the missionaries at Elliot, which was published at the close of our last number. During a stay of twelve days at Mayhew, he evidently gained some strength. To the assembled missionaries and assistants, amounting to twelve beside female members of the mission families, he was able to impart much valuable counsel. On the first Sabbath of his visit, he exhorted them with the zeal and affection of an apostle, from *Philippians ii, 1—18*; on the second, he aided in organizing a mission church, and in the administration of the Lord's supper. How interesting the spectacle! and to how many tender and affecting associations will it give occasion.

The next morning he set out for Brainerd; and was accompanied by Mr. Kingsbury to Columbus, a distance of eighteen miles, where he arrived with little fatigue. Dr. Pride, who met him at New Orleans, had been with him for three months, and was about to attend him to the north, was taken ill of a fever a hundred miles from Columbus. After waiting three days, it was found that Dr. Pride could not proceed, and he subsequently returned to Mayhew. This must have been a severe disappointment to both. A stranger was hired; and the weary languishing traveller proceeded on his way to



Brainerd, where he arrived sooner than could have been expected, considering his weakness, and the difficulties of the journey.

On the 25th of May he was carried, in the arms of the missionaries, from his vehicle to the mission-house. Soon after his arrival, it was observed to him, (we quote from the missionary journal,) that "he had got almost through the wilderness." He replied; "This may be true in more respects than one. God is very gracious. He has sustained me, as it were by miracle thus far, and granted me one great desire of my soul, in bringing me to Brainerd; and if it be agreeable to his holy purposes, that I should leave my poor remains here, his will be done." He said farther, "I had rather leave my poor remains here, than at any other place."

On the following Sabbath, "the members of the church, and some of the congregation, were introduced to him, at his request; and being raised in his bed, he addressed them in few words. His address, though short, was peculiarly feeling and interesting." He afterwards requested that the children might come in. "He took each by the hand, as they passed the bed. Having all passed round in procession, they stood and sung a hymn. He was affected to tears, most of the time. After the hymn, he addressed them in a most affectionate manner, which, in turn, melted them to tears."

His complaints became more alarming almost daily; and, on the 2d of June, he desired that a letter might be written to his wife, of which he dictated a part, giving a brief notice of his journey from Mayhew to Brainerd; requesting Mr. Hoyt to write, as he thought proper, with respect to the probable issue of the sickness.

On the 5th the journal says: "Our dear friend is fast going to the eternal world. In the morning we gave up all hopes of his recovery. For short intervals, during the day, he has been in a state of mental derangement; but, even in this state, his mind was employed on the great subject of building churches, and extending the dear Redeemer's kingdom.

"6. During the day he has been insensible to pain; and, to appearance, spent much of his time in prayer. He said, if he were to choose, he had rather go, and be with Jesus, than dwell in the flesh. He did not regret engaging in the missionary cause; but rejoiced

that he had been enabled to do something toward this great object."

After an affectionate lamentation, the journal of the 7th records the afflicting event, which had been anticipated. "This morning, about 7 o'clock, he cast his eyes towards heaven; and, smiling, resigned his spirit to God. Without the least apparent pain, or struggle, he fell asleep in the arms of Jesus."

Two days afterwards the last offices of kindness were performed; a procession followed the corpse to the grave; and Mr. Hoyt preached a funeral sermon from Psalm cxii, 6. *The righteous shall be in everlasting remembrance.*

Thus departed from this life a distinguished servant of the Lord Jesus, who had lived for many years with his eye intent on heaven, and who brought down blessings upon his fellow men, by his disinterested services and his fervent prayers: highly honored in the circumstances of his death;—on missionary ground bearing his last testimony to the glory of the missionary cause; surrounded by his brethren engaged in this divine employment, and by a church gathered from pagans of the wilderness under his own superintendence; the hymns of converted Cherokees vibrating in his ear, as a prelude to the song of Moses and the Lamb.

Who that contemplates the preceding character, and especially who that was intimately acquainted with the original, does not see the exalting and purifying tendency of the cause of missions? What other cause is so grand in its extent, so beneficent in its design, so sure in its issue, so glorious in its triumphs? Compared with the mighty interests of the kingdom of Christ, the concerns of earthly monarchies are small and trifling. It is indeed wonderful, that feeble men, with their sins and imperfections, should be employed in a work, which might well occupy the powers of seraphs and archangels. Since, however, it has pleased God to make some of our race the instruments of his mercy to others, we might well conclude that a faithful discharge of such an office would conduce to the highest elevation of the human character. So indeed we find it. The names of Brainerd, Swartz, Buchanan, Martyn, stand as memorials of illustrious virtue. With these, and such as these, the name of WORCESTER will be inscribed, as an example to future generations.



## MISSION AT THE SANDWICH ISLANDS.

## EXTRACTS FROM THE JOURNAL OF THE MISSIONARIES.

(Continued from p. 175.)

*Excision of Tennooe.*

OUR readers will remember, that the last publication of the journal, kept at Hanaroorah, brought down the history of the mission to July 19th of last year. By late arrivals we have received a continuation of the journal to Nov. 17th, from which we shall proceed to make extracts. The first entry, July 22d, records the necessary but painful result, to which the mission church were impelled, by the defection of William Tennooe. Earnest and repeated attempts had been made to reclaim him. He did not deny the charges of intemperance and sabbath-breaking; and "avowed his determination to continue the same course." After deliberation and prayer the church voted his excision. The poor youth seemed singularly hardened; and has since, as we learn from different sources, manifested peculiar malignity towards the missionaries. It is so ordered, in the providence of God, that such characters immediately lose influence, and sink into entire insignificance, even among savages.

The apostasy of Tennooe, though not a wonderful event, considering what human nature is, may properly lead the friends of missions to salutary reflection. They may here see how easy it is, if divine grace do not prevent, for a kind and amiable youth, a docile and apparently grateful beneficiary, to become a dissipated, idle, reckless being, the moment the restraints of civilized society are removed. And what is more painful still, they may see habits of apparent piety,—of piety supposed to be real by the unhappy subject himself,—give place at once to habits of gross wickedness, and to a vehement dislike of religion and its consistent professors. Let every young convert tremble in view of such developement of character, while he exclaims, *Lord, lead me not into temptation.*

Sabbath, July 23, 1820. Public worship as usual this morning, at the close of which, the letter of excision addressed by this church to Wm. T. was read to him publicly. Will a gracious God have mercy on his soul, and reclaim his wandering steps.

*Administration of the Lord's Supper.*

At 4 o'clock P. M. the church assembled at the room occupied by brother L. and attended on the holy ordinance of the supper. Eleven of our number, together with our friend and brother capt. Cary from Chelsea, Ms. sat down together in peace at the table of our dying Lord, and found the first interview of the kind, in these islands, exceedingly happy.

*Division of the mission family.*

24. This day has been to us full of interest. Closed a large packet of communications, letters, journals, &c. for America, and committed them to the care of our obliging friend, capt. Cary.

We sent our letter to the Corresponding Secretary of the Board, together with our journal up to the 19th inst. a copy of the letter to Wm. Tennooe, giving a summary view of his case, and an account of brother Whitney's visit to Kirooah, in a private letter to Dr. Worcester.

The morning was spent principally in preparing these communications, and in finishing the preparations for the removal of brothers and sisters Whitney and Ruggles, and Nathan Chamberlain. At 12 o'clock they took an affectionate leave of the family, and went on board the *Levant*. Capt. Cary had very kindly offered to give them a passage to Atooi, with the remainder of their effects, and to do what he could to secure them a pleasant landing and settlement, for which he deserves our warmest thanks. Brothers Bingham and Loomis accompanied them to the ship; and then, in solemn prayer, commended them to the guidance and protection of the Lord of missions, who had said, "Lo I am with you always."—"I will never leave thee nor forsake thee."

Though there is work enough for all and more than all at this place; yet the weighty considerations in favor of Atooi, which led us to this arrangement, and the broad principle on which foreign missions have ever proceeded, founded on the divine commission, and recognized by the Apostles and other propagators of the Gospel, a principle which requires that, *the fundamental doctrines of revelation should be made known as extensively and speedily as possible*, satisfy us fully as to the expediency of this measure.



*Progress of the School.*

Aug. 1. Began in earnest to use the slate in teaching our pupils to spell, read and write. They are pleased with the business of making letters; give more fixed attention to their studies; and acquire a better knowledge of their lessons, than they would without writing them.

4. To day one of our adult pupils, Sally J. wrote or printed on her slate, and read intelligibly in English, the first sentence of a sabbath school card. "I cannot see God, but God can see me." With this interesting truth, and with her own ability to read and understand it, she appeared to be greatly delighted; and others, who saw and heard, were filled with wonder, and listened with admiration, as she explained to them, with lively interest, the meaning in the native language. She could speak English, when we first saw her two or three weeks after our arrival, when she came on the Sabbath to attend public worship, and brought two sweet little daughters, whom she wished to have instructed: but a few weeks since, she did not know a letter; now she has conquered the greatest difficulty in acquiring the inestimable art of reading. She appears to be industrious, intelligent, and seriously inclined, and expresses a wish that she may be like the good women from America, and like Obookiah.

*Arrival of Thomas Hopoo.*

6. Sabbath. This morning unexpectedly Thomas Hopoo arrived, with the unwelcome information, that Dr. Holman had left Kirooah, and settled at Laheinah in Mowee. Thomas came as the messenger of the king, to get the sisters here to make for his majesty five fine ruffled shirts, similar to the five which they before made for capt. Jack, a native master of one of the king's vessels. By the assistance of Thomas as interpreter, a more important message was communicated to the natives of this place, with respect to the gift and advent of a Savior, from John iii, 16. A goodly number listened with great attention to the word preached. In the afternoon the sabbath school was assembled, and some of the plainest doctrines of the Gospel were pressed upon their minds, a few pages of Obookiah read, and interpreted by

Thomas, and the pupils were taught to repeat memoriter, in their own tongue, the truth "I cannot see God, but God can see me." The school was closed with prayer by Honooree in the native tongue, while all kneeled down in silence.

This evening, Mr. B. Thomas H. and John H. held a religious conference with the natives at one of their houses, and in their own language. Thomas closed the meeting with prayer in the same tongue.

"In the morning," saith the Scripture, "sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether this or that shall prosper, or whether both shall be alike good." But we know that "line upon line" is needed here, and we believe that sabbath schools and conference meetings, united with the preaching of the Gospel, will yet convert the world.

7. Monday. Set up the printing press. It appears to have suffered but little damage by transportation, and promises to be a good one. We hope to be able before long to print some elementary lessons for our pupils. Observed this evening, as usual, the monthly concert of prayer—Thomas H. assisted in the exercises, made an address both in English and Owhyhee, and closed with prayer.

*Order of Government respecting Foreigners.*

To day the foreigners in this place were assembled at the house of governor Boka. Public orders were given by the king's secretary, requiring every foreigner, who did not belong to the king, or to Pitt, to leave the island the first opportunity. Two of our most peaceful neighbors were summoned before the king to be tried as disturbers of the peace. Capt. Alexander Adams was proclaimed harbor master of the harbor of Hanaroora, by his majesty's command. His commission, drawn up by the king's secretary, but without the king's signature, was brought to us to be printed. This we declined until the king should see the instrument, and give his name and approbation. When that shall be done, we will cheerfully do such a favor for the government.

*Departure of Mr. Loomis for the Windward Islands.*

9. The Brig Neo, capt. Jack, sailed for Mowee. Governor Boka and his



wife, brother L. and Thomas H. and little Daniel Chamberlain went out in her as passengers. The king and Pitt are now at Mowee; Reho-reho having commenced, as it is said, the tour of the Islands. Brother L. will touch at Laheina, visit Dr. H. make known his business to the king and chiefs, and proceed as early as possible to Kirooah, where brother T. and his wife are now left by every other member of the mission; thence to Toeaigh as soon as Pitt shall return to that place, where he is expected to spend a few months in teaching this great chief, and those around him, and then return to this place—mean time leaving his wife and sweet little son, now in a prosperous condition, at this central station. Daniel C. is to be placed under the care and tuition of brother and sister Thurston at Kirooah.

13. Sabbath. Sabbath school this afternoon interesting. One of the pupils, Hannah Holmes, said with reference to the death and resurrection of Christ, that she would tell every body about it that came to her house. Besides giving them a short view of the doctrines of the cross, and reading a portion of Obookiah, we endeavored to press upon the school, and taught them to repeat in their own tongue, the important truth that Jehovah created the universe, as it is recorded Gen. i, 1. A prayer in Owhyhee, by Honooree, closed the school at this place. May the Lord graciously smile on this plan of usefulness.

19. Arrived the schooner St. Martins, capt. Dean, from Manilla, in distress. The crew sickly. Also a schooner from Owhyhee, with a letter from brother L. announcing his safe arrival at Kirooah, together with the satisfaction of Pitt that he had come to Owhyhee for the purpose of instructing his favorite boys—also the contentment and persevering diligence of brother and sister T. notwithstanding their trials. Reho-reho, Pitt and Boka, are now at Ahedo the eastern part of Owhyhee, having suddenly left Mowee.

21. Much satisfied by receiving to-day a seasonable supply of rice, soap, and some other articles difficult to be obtained here, presented by capt. Dean and Mr. Greene.

22. Sent by the St. Martins, a letter of counsel to brother Loomis at Owhyhee, copies of letters to brother T. and a letter to Dr. Holman at Laheina, inviting him, at the earnest request of

Mr. Greene and capt. Dean, to visit the latter at this place, who is supposed to be somewhat dangerously ill. The sickly crew, it is hoped, will be much benefited by a change of diet and better water and land air.

23. Received intelligence by the Clarion of the safe arrival and welcome reception of the brethren and sisters at Atooi.

The brethren, with the cheerful assistance of George, have commenced gardening, and have the happiness to see the plough-share of industrious husbandry, turning over the fertile soil of Atooi. They easily trained one of the horses of Atooi to draw one of the ploughs brought with us from America, an interesting amusement to George, and a gratification to all. To the brethren there the prospect is flattering.

30. The L'Aigle having sprung her rudder, unexpectedly put into port again.

Dr. Holman and his wife arrived in the St. Martin's in good health. Received letters by the St. Martins from brothers T. and L. at Owhyhee. The king is still absent from Kirooah, attended by his faithful servant Thomas Hopoo.

The arrival of two medical men, Dr. H. and Dr. W. a physician and surgeon, is an event which capt. Dean, in his critical state of health, could have little expected when he approached these shores with his languishing crew, and distressing apprehensions respecting himself. We provided comfortable lodgings for Dr. H. in the new house built by Mr. Navarro, near to the house occupied by capt. C. where they will board. They intend soon to visit Atooi.

Sept. 3. Sabbath. Preached to-day from Phil. ii, 5. "Let this mind be in you which was also in Christ Jesus." How much we need the meekness, patience, condescension, benevolence, wisdom and zeal of the lowly Son of God, in the great work of propagating the Gospel.

4. First Monday. This evening observed the monthly concert of prayer, and contemplated some of the great and exceedingly precious promises with reference to the gentiles of the "Isles of the sea." God's truth is immutable. We need no better encouragement as to the foundation of a rational hope, that the most inaccessible and inhospitable parts of the earth will yet be blessed with the glorious Gospel.



7. To-day capt. Starbuck did us the favor to visit the school and take tea with us. He expressed his surprise and high satisfaction to see the advances the pupils had made, during the short time they had been under instruction.

### *Death and Funeral of a Stranger.*

8. Last night an unfortunate stranger, James Devereaux, from Ireland, cast upon these shores, far from kindred, country, and home, died in this village. He arrived in the St. Martins, from Manilla, was sick on the passage with a long continued and distressing dysentery. He was attended by Dr. Holman after his arrival. He had been visited, instructed, and prayed with by Mr. B. His parents, he said, were Roman Catholics, whom he had not seen during the last 14 years—He said he was willing to die, and hoped he should be safe, though he had not devoted his life to the service of God.

The funeral prayer and address were made by Mr. B. at the house of Mr. Greene and capt. Dean; and a funeral sermon appointed for him on the ensuing Sabbath. At 5 P. M. he was interred by strangers in the burying ground, appointed by this government for the interment of the whites.

The thought is affecting that the same offices of kindness, which we have performed for him, must shortly be performed for us; and that our bones also will probably rest in this land of strangers till the morning of the resurrection.

10. Lord's day. A Sabbath of peculiar interest to us. Funeral services in the morning from Heb. ix, 27. "It is appointed unto all men once to die, but after this the judgment." At the close of the morning service, at the request of capt. Starbuck, public notice was given, that divine service would, by leave of Providence, be attended on board the ship L'Aigle, now lying in the harbor near the shore. Sabbath school as usual at three o'clock, and at 4 P. M. a large congregation for this place, was assembled on the spacious and commodious deck of the L'Aigle, and listened with attention to the word preached from Lam. i, 12. "Is it nothing to you, all ye that pass by," considered first in its original import, as the language of Zion in distress; secondly by accommodation as the language of our suffering Savior; thirdly by application as the language of the unsanctified children of want,

closing with the appeal of the inhabitants of these Isles to those who visit them, and to all who are able to provide the means of their instruction and salvation. Most of our family attended. Capt. S. deserves our thanks for his attention, in furnishing boats for the congregation, and in providing comfortable seats for their accommodation. May the day be remembered with lasting gratitude.

### *Examination of the School.*

14. To-day closed what we consider the first quarter of the school; and we were much gratified with the quarterly visitation and examination. Among the visitors were Dr. Williams and two officers of the L'Aigle, two of the St. Martins, one of the Thaddeus, Mr. Holmes, a resident, and his wife; who have five promising children in the school, one or two other residents, and Dr. Holman and his wife. The examination was conducted wholly by Mrs. Bingham, who has had the principal care of the school, though assisted by Mr. B. and occasionally by some of the sisters. The examination could not indeed be expected to compare with that of an academy of young ladies and gentlemen in a land of literary, civil and religious institutions, after years of intense application; but humble as it was, even in the first rudiments of learning, it was by no means less interesting than an examination of the best schools in America. The school consists of about 40 scholars, both children and adults. During the first week it contained but 10 or 15 pupils, who attended about one hour in a day; but considerable accessions have been made from time to time, and the hours of attendance have been increased from one to four or five hours each day. Two or three of the pupils lately entered, are in the alphabet. A few hours instruction given in the course of a week or ten days has generally been sufficient to teach our pupils the alphabet in the Roman character. About half the school had three exercises to-day, in monosyllables of 2 and 6 letters. One class has proceeded through about 40 columns in the American primer, who read and spelled with accuracy one new column this afternoon. Another interesting class of adults read and spelled a column of two syllables in the 2nd table of Webster's spelling book. One of them, Sally J. read intelligibly several sentences in English reading.



Though she, like the rest, began the alphabet with us, she has acquired a good knowledge of about 20 lines upon a sabbath school card, commencing with the sentence, "I cannot see God, but God can see me," which she can read with facility, and translate into the Owhyhee. Hannah Holmes, Mary Marin, George Holmes, William Beals,\* and several others, have learned to read a considerable part of the same card, and manifest a degree of enthusiasm in acquiring the art of reading. All the native pupils have attended more or less to copying their lessons on the slate: an exercise both pleasant and useful. George Holmes has attended to systematic writing; and exhibited some specimens of writing, drawing and painting, which do great credit to his genius and application, and which afforded great satisfaction to the visitors, who, with one voice, pronounced them good. He is 17 years of age and of good promise. Dexter, the eldest son of Mr. Chamberlain, has attended to reading, writing, drawing, arithmetic, and geography; Mary C. to writing, reading and spelling. Several of the native pupils have begun—and barely begun, to learn the use of maps and globes. At the close, the whole school recited in concert, in the Owhyhee tongue, several passages which they had committed to memory, and which contain some of the most prominent doctrines and precepts of Scripture.

"In the beginning God created the heavens and the earth."

"I cannot see God, but God can see me."

"Jehovah is in heaven, and he is every where."

"Jesus Christ, the good Son of God, died for our sins."

"We must pray to Jehovah and love his word."

"God loves good men, and good men love God."

These passages are taught at the sabbath school; and then the pupils teach them to their neighbors and friends, out of school. After a short address to the scholars by Mr. B. they retired in perfect order, much pleased themselves, as well as their visitors, and each, turning round at the door, with a bow or curtsy, very pleasantly bade us, "good

afternoon." We regret that Boka and his wife and capt. Joseph Banks have not attended much to study. Neither they, nor the daughter of Nihe, a chief of Karakakooah, who made a good beginning, had any part in the examination. We hope, when their affairs are more settled, they will persevere in acquiring the art of reading and a knowledge of the Bible.

Thus we have the satisfaction to reflect, that in Woahoo a regular school is established for the instruction of this people, in addition to what has been done by similar incipient efforts, at Owhyhee and Atooi. We have the satisfaction to believe, that Reho-rého and two of his wives, and two favorite men servants—and Tamoree and his wife, have made greater attainments, since our arrival, than any of the pupils at Woahoo. The success, which God has caused to attend the little we have done, has greatly encouraged us to undertake more, to increase our diligence and exertions to hold forth the word of life, to teach and train for heaven the children of pagans, purchased with the blood of Christ, and now desirous to become acquainted with his religion and his salvation.

15. To-day Mr. and Mrs. Bingham removed their lodgings from the house which has been, since our arrival, a little sanctuary, where the Gospel has every Sabbath been preached; and came into a room, in the new house, built by government, of which a part is intended for a school room and for public worship. Sister Loomis has her residence in a house between those occupied by Mr. Bingham and Mr. Chamberlain. The three stand in a line with the storehouse, about 10 feet apart, having the doors on the south ends, connected by a *ranai*, a long open building 12 feet wide. Our excellent cooking stove is set up, in a small house built for the purpose, just in front of the *ranai*; which renders it much more easy to prepare our meals, than it has heretofore been. Though much needs yet to be done to make ourselves as comfortable as we hope to be, yet we feel more than we have before as though we were settled.

#### *New School-Room.*

16. Mr. Bingham and Mr. Chamberlain fitted up the school room for school and meeting, lining the walls, and covering the ground with mats, and

\* These are children of whites by native women. Ed.



making commodious seats. This is new business, to prepare with our own hands on heathen ground, a place for the public worship of Jehovah. Nothing but the actual attendance on his worship, or the duties of making known that glorious name, could be a more pleasant employment.

We feel the need of lumber, an article most difficult to be obtained here. It would hardly be possible to purchase, at any price, a sufficient quantity of plank for seats in the public room. Some of the timber brought with us, will answer very well for temporary seats placed round the room double, and covered with hay and mats. A donation of mats from Atooi, and from members of the school, deserve our acknowledgment, as very useful in fitting up our houses.

#### *Projected Removal of the Government.*

Received letters from our brethren at Owhyhee, announcing the determination of the king and chiefs to remove to Woahoo, in the course of two or three months. Should this event take place, it will probably unite again the two branches of the mission, which will be a very great gratification to us. The Sabbath approaches after a toilsome week; and we bid it welcome.

#### *Dedication of the House.*

17. Sabbath. A discourse designed to be dedicatory, was preached at the new place of worship, from Ps. "*Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain.*" The public room was well filled, and the day was to us very interesting. In our peculiar situation and employment, far from our friends, and from civil protection, laboring to enlighten and evangelize an unlettered and heathen nation, it becomes us, a little feeble defenceless band of pilgrims, to feel the force of the text, and to make it a ruling maxim, in all our plans, and purposes, and operations:—for all our efforts, however well directed, must be altogether in vain without a divine blessing. What has been done in our work thus far, we have the happiness to believe God has accomplished by his gracious hand. It was pleasant this afternoon to see our sabbath school come cheerfully as before, to listen to

divine instruction, and to a continuation of the affecting story of Obookiah.

18. Commenced to-day the second quarter of the regular school. We are gratified to find that our regular number is ready to follow us from the village, notwithstanding their native propensity to idleness, their love of ease, and their long confirmed habits of lounging. There was some reason to fear, that a walk of 200 rods, four times a day, would appear to them like too heavy a tax, for the sake of drilling upon their dry English "Palapale" with slow and almost imperceptible advance. But we believe that most of those, who have been constant in their attendance, have become sincerely attached to the school and to the family; and would consider it as a calamity to be deprived of the company of their teacher or their book. Several new applications have lately been made for admission. We hope before long to increase the number both of the school, and of those that are to be trained up in our family.

23. We are happy in being able again to spread our table in humble, decent order for our friends. At tea this evening we were gratified by the company of capt. Starbuck and Dr. Williams, capt. Hale of the American brig Ann, lately from the N. W. coast, and Mr. Scoville.

24. Sabbath. A considerable assembly attended to the preaching of the Gospel from the Savior's injunction, "*Strive to enter in at the straight gate, for many, I say unto you, shall not be able.*" Several strangers, after the close of public worship, expressed their satisfaction in unexpectedly hearing the Gospel preached at this place.

At the sabbath school this afternoon several seamen were present, who, when the school was closed with prayer in the native tongue by Honoorree, kneeled in decent order, as the pupils are accustomed to do. The school have commenced learning the ten commandments abridged and translated.

[After describing the launch of a schooner, built by Americans at Hanároorah, the journal adds:]

The government, we are told have offered capt. Starbuck's ship carpenter \$35 a month, on condition he will stay in their employment. They have a great desire to build and repair vessels. It is not probable that the business of ship-building will ever



very extensive here, unless ship-timber be imported from the American coast, and foreign carpenters begin the work. A pious, skilful, and devoted ship carpenter, who is inured to self-denial, and desirous to do good, and only good, to the heathen, would, in our opinion, be an acquisition to the mission, and to this nation, of incalculable value.

26. At 9 o'clock this morning, the *L'Aigle* left the harbor. Mr. B. went on board to give the parting hand to our friends, expecting that they would now surely proceed to England. But when they had passed the bar, and were ready to dismiss the pilot, they began to fire the customary salute. In charging the second time, a cartridge accidentally took fire, and the explosion carried away the right hand of an unfortunate seaman, and greatly injured his left hand.

The seaman, whose calamity is here described, is afterwards mentioned in the journal as "a prudent young man, and the favorite of the crew." As he was maimed for life, Capt. Starbuck began and promoted a subscription for his benefit. The captain gave \$50 dollars for this object, which was increased by the officers and crew of the ship to \$1000; to which sum the residents at the island added \$300. The missionaries had it in their power to return to this suffering stranger the kind attentions, which they had experienced from Capt. S. and his officers; and the use, which they made of this opportunity, served to silence those national prejudices, which are too apt to prevail among residents at the islands. It ought to be added, to the credit of Capt. S. and his ship's company, that they had once before, during this voyage, subscribed \$500 for the family of an officer of another ship, who had been killed by a whale.

At 2 P. M. Mr. B. dined on board the *Ann* with Capt. Hale, who presented to the family two barrels of salmon, and one to Dr. Holman, for which he deserves our thanks.

27. This morning the wounded seaman was brought to our habitations, attended by the surgeon and a waiting lad. We are much gratified to have it in our power to show hospitality to an unfortunate stranger, who could no where else in this island be so well accommodated.

29. The anniversary of the Sandwich Island Mission, or of the ordination of the missionaries at Goshen, Con. to be sent forth to the Isles of the Gentiles. The year has been marked by the most wonderful revolutions in these islands, and by events most interesting to us.

May every succeeding anniversary witness the prosperity of the mission, and the progress of Christianity here, till the Prince of Peace shall have full possession, and reign with joyful and undisputed sway.

30. The prospect of the wounded seaman's recovery is favorable. It is a smile of Providence, which deserves our grateful notice, that we should, just at this time, be provided with the conveniences to entertain strangers, and, with so little sacrifice, to perform the duties of hospitality and kindness. We ourselves are but strangers and pilgrims: but God provides for us.

Oct. 1. Sabbath. Public worship attended by considerable numbers.

2. Monday. Attended the monthly concert of prayer. These seasons are uniformly pleasant and calculated much to strengthen the feeble missionaries in the pursuit of an object, which, without the prayers of Zion, would be hopeless. Some of our scholars seem desirous to attend these meetings for prayer. May the Lord soon inspire them with a spirit of grace and supplication.

8. Sabbath. Public worship as usual this morning. Among the number that attended were Dr. Holman and his wife, Dr. Williams and his patient, who, we were surprised to find, was so far recovered as to be able to be present.

#### *Progress of the Sabbath School.*

This afternoon the sabbath school was peculiarly interesting. Finished the memoir of Obookiah. The closing death bed scene of that dear youth, to whose history the school had listened from Sabbath to Sabbath, was very affecting to them. Many of the scholars wept. Honooree, who interpreted, told them that it was he who stood by, and said, "Obookiah's gone." We believe the impression on their minds is happy. The engraving, which represents the dying Christian, was exhibited, with which they were much interested. Several of our pupils have expressed an earnest desire, that they might be like Obookiah. They have listened to our instructions with an apparent and avowed determination to follow them as far as they could. Thus our hopes, in respect to our school, are every week increasing. While we have too much evidence that *we are nothing*, we are satisfied that the *work* is the Lord's. He will increase, though we must decrease.



*Evening Conference.*

This evening we have had special occasion to rejoice in what our eyes see and our ears hear. We hope, that we shall not be allowed to despise the day of small things. At the house of Hannah Holmes, Mr. B. accompanied by Dr. Williams and John Honooree, attended a weekly religious conference. This meeting has been maintained with a good degree of regularity since the first Sabbath in August, when Thomas Hopoo was present. On entering the room, they were much pleased to find a little peaceful circle of the heathen assembled for the worship of Jehovah, with a desire to hear about the great salvation. Part were sitting on seats upon one side, and the rest were seated around upon the mats which cover the ground. A table stood in the midst with a lighted lamp, and a Bible; and a chair for the leader of the meeting. A portion of Scripture from John 3d. was read and interpreted; and a few familiar remarks were made, accompanied by questions and answers, a hymn sung and interpreted verse by verse, and a prayer offered, while all kneeled in silence. Honooree generally makes remarks and offers a prayer in his own tongue at this meeting. Several foreigners were present.

We are told, that Hannah H., who gives the most diligent attention to all our meetings, and schools, attends daily to the duties of morning and evening prayer in her family. The Lord open her heart, and make her like Lydia of Philippi.

Thus, in a feeble manner, the natives of the islands begin the worship of the true God; and we pray, that they may be assisted by his Spirit to worship him in spirit and in truth.

(To be continued.)

## EXTRACTS FROM MRS. BINGHAM'S JOURNAL.

By permission of friends, we select several passages from the very interesting journal of Mrs. B. Unless we are mistaken, it is to most readers both pleasing and useful to have the situation of the missionaries presented to the view by different hands, and with reference to different subjects.

July 31, 1820. Though the school has not been given up any day, yet I consider it, in a sense, as commencing anew

to day. Notice was given yesterday, after public worship, that we should devote more hours to the scholars; inviting them to come at 10 in the morning, and at 2 in the afternoon. Public notice was also given concerning the Sabbath school. In the afternoon, about 20 were collected, when I read to them in the memoir of Obookiah, having it interpreted by J. Honooree and Sally J.\* I endeavored also to convey to their dark minds a few simple truths, which the Bible contains. Two hours passed in a most interesting manner. It seemed like being on missionary ground. There was fixed attention on the part of most. I thought of a remark, in a letter from our friend S. Taylor, soon after the death of Obookiah, to this effect, after speaking of the darkness of the providence, which snatched him away:—"but how much good may be done by his memoirs, should they be written, in the hands of missionaries among his countrymen." Little did I then think that I should be the first to read a page of these memoirs to them. But so, in the mysterious providence of God, it was ordered.

Aug. 6th. The brig *Neo* entered port from Owhyhee. The minds of the white residents appear excited, apprehending something unpleasant from government, by the reports which are in circulation. The brig has brought our faithful Thomas Hopoo: *faithful* I say, for so it has seemed, hitherto, he has had grace given him to be found. As he came in just before the hour for public worship, Mr. B. availed himself of the aid of a good interpreter, and addressed both the natives and foreigners in our little congregation, from these words; "God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." About 30 natives were present and gave profound attention; with scarcely the exception of a child. This afternoon 32 came, as last Lord's day, to sabbath school. Mr. B. read in Obookiah, endeavoring to impress upon the mind some plain simple truths. Thomas interpreted. The school was closed by joining with Honooree in prayer, in his native tongue. Who could behold, without emotion, this little sable group on their knees, for the first time before

\* This person is doubtless the daughter of some white visitor, or resident.



the great Jehovah; his holy majesty addressed, in a language which they understood.

### *Birth-day Reflections.*

Sept. 14. Again does my birth day return. It was pleasant this morning, at early dawn, to open my eyes on heathen ground and call to mind the mercies, which, one year ago this day, smiled around me, in a beloved sister's home; to review the petition then penned, 'that, if life were spared, this day might find me on heathen shores;'—the mysterious manner, in which the petition was quickly answered;—the mercies, which have attended me, in my then unknown path, through the year; together with my increased obligation to awake and give myself anew to God to be disposed of for the year to come, and the few which may succeed, as will best accomplish his holy purposes, and glorify his holy name. Few, indeed, may be the years, and few the days.—Never had I greater occasion to feel, at the return of any birth day, as if it did become me to set my house in order,—not to remove over the great waters to a distant land, but to pass the swelling of Jordan, and enter the world where spirits dwell. I desire, at this time, suitably to notice the gracious manner, in which God has dealt with me, and is still dealing with me; and to be led by it to more constant and more cheerful obedience.

Oct. 2. Mrs. C. and Mrs. L. are kind to excuse me so much from domestic concerns, as I have been since coming here. Their cares are many; the family is, every week, increasing; and crowds of natives, thronging the doors, windows and avenues, hinder them in their work. We have now eleven heathen children to feed and keep clean. We consider this the commencement of the orphan establishment, though they are not all literally orphans. Our little boy, "William," I have before spoken of—I told you how I picked him up by the fence, when I was searching for another child on whom I had set my eyes a few days before. He looked too little for what I wanted of a boy at that time, and I turned to go in. But Mr. B. said, "I know him; he is a sprightly boy, we will try him if he would like to come." So with the child's consent, we led the naked little thing to the house. We gave him his supper, and spread a mat for him to sleep on. The next day washed him

up, put on some clothes, and, as it was my week to do the work, I kept him at my right hand. When the week was ended, I found myself exceedingly pleased with my child, and he appeared as much so with his new situation. I found he was an orphan. His father, of the name of Beals, sailed from America about 16 years ago, lived a few years in this island, and died in Macao. His mother is a native. During the time he has been with us, he has made rapid advances in American manners, language, and learning. As he is *my* boy, he is not called on now for work, only as I employ him; except that he goes every morning early about two miles to bring two bottles of goats milk for tea and coffee. The work which I have for him to do, is indeed trifling; but I endeavor to have it systematic. If, when the hours arrive for such and such things, belonging to his regular task, he has neglected his duty, I forbear to call on him, if I can avoid it; pleased, after awhile, to see him come, hanging his head, and with mingled emotions of confusion and confidence, saying with a cheerful tone, "*Miss Bin-am,—me-po-e-na*"—[forget.] In school, he is ambitious to be at the head of his class; and, not content with that, he generally gets a lesson with two other classes. He seems desirous to take H. Obookiah for a model; says "me want to be *rike rike* [like] Obookiah." His attention to every thing said with regard to Jehovah, or the Christian religion, is very pleasing. O that he may be, what divine grace made the beloved Henry!

17th. My little room is now so much in order as to incline me to wish my sisters to take a view of it, which, could my pen open the door, should be presented them. The size I have before mentioned, 20 feet by 10; also what constitutes the ceiling and flooring—viz. mats, something like your straw carpets for chambers, but of a ruder texture. Those composing the walls are more curiously wrought than common, presented in part by the king of Atooi. These have woven into them a colored straw, which gives them, especially in the evening, the appearance of neatly papered walls. Two doors, one opening into the school room, the other into the *ranai*, or stoop, which joins the other houses of our family. One window looking southward upon the sea;—no sash or glass; but a little white curtain, having also a Venetian blind promised. Its furniture consists



of a bed, high bedstead and curtains made me by my friends in Westfield, by the side of which lies two yards of carpeting; a toilet covered with a pretty mat, and curtained with furniture calico, having on the back side a row of beautifully bound Andover books, and in front a secretary containing our writing establishment. Above this, near the window, and partly covered with the window curtain, is my looking-glass, 3 inches by 4. On the end of the room opposite the bed, a shelf fitted up with a neat row of good books, principally presented by choice friends. In a corner, at the same end, a little cupboard, which contains some of the best china ware and glass, presented us at two several times by Mr. Greene. The remainder—two neat little chests, one containing a choice store of medicine—a little cricket, stuffed and covered with seal skin, and my *miti rocking chair*; all the work of my beloved husband—added to which has been a sofa to day, of common dimensions, set in a place just of a size to receive it, from the same kind hand. It is completely a *sofa*, being stuffed and lined, provided with neat arms, &c. I had been thinking what should be the covering, when a most beautiful plain mat, of the softest, finest work I have ever seen, having a greenish hue, and appearing in waves from the manner in which it was shaded when wrought, and just a suitable pattern to afford a whole covering, was sent as a present from one of our scholars. The upper part of the room is covered completely by two sheets of yellow *tappa*, or native cloth. On one side hangs Mr. B.'s watch, measuring the pleasant hours as they pass. There, my dear sisters, you have the little dwelling place of Sybil and her friend, on missionary ground. It is the humble scene of much sweet enjoyment, while many things, in accents loud, declare, "*this is not your rest.*" We would look at this, and every earthly good, as did Young when, in solemn truth, he sung,

"The spider's most attenuated thread  
"Is cord, is cable, to man's strongest tie  
"On earthly bliss."

30. This morning finished putting seeds into a little garden commenced on Saturday. "A singular time for gardening;" you will say. Now is the commencement of spring in the leward parts of the islands; though the plantations that are watered by streams are productive the year round. That part of the plain, on which Hanaroora is

built, is dry; and, in the summer season, is stripped of its verdure, and becomes exceedingly dusty. No shrubbery appears on the vast uncultivated plain, nor any kind of trees, except here and there a small cluster or grove of cocoanuts, whose slender trunks run high, branching out only at the very tops; and a few shade trees, particularly the castor oil tree, cultivated in the village. The mountains, in the rear, covered with low forest trees, the large taro plantations below them, watered by the streams that descend from the mountain, and the marshy plain along the beach, are always green. But my little garden happens to be dry ground; and we must avail ourselves of the winter rains, and thus we are encouraged to expect a rapid growth of vegetation. When we lived among the huts of the natives clustered around upon the dusty plain, the summer was not unfrequently delightful; and a pleasant moon would sometimes entice me out to walk with my dear friend, to reflect,—to anticipate and to adore. We are now more retired, less surrounded with native huts, though not less by natives during the day; for they follow us in throngs. A considerable enclosure is now making for us, in which we hope to have still more the comforts of retirement and quietude, and, at the same time, a variety of useful productions. My little garden is within this enclosure, just under my window. It contains two beds, and a neat border by the neat fence. The fence is made in the style of the natives, with small straight poles, set in the ground closely together. The beds and borders are planted with vegetables, sallads, fragrant flowers, sweet herbs, &c.—These hands have planted; whose may gather, we know not. This we do know, all will be as infinite wisdom and infinite kindness shall direct.

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#### PALESTINE MISSION.

JOURNAL OF MESSRS. PARSONS AND FISK,  
DURING THEIR TOUR IN ASIA MINOR.

(Continued from p. 206.)

*Wednesday, Nov. 8, 1820.* At half past one we left Pergamos: at three we crossed the Caicus, and pursued our way along the southern bank, through a fertile plain several miles wide, with verdant hills on the north and south, and several small villages at the foot of them. At half past nine we crossed the river again, and stopped for the night



at the house of Immanuel. He is a Greek. His house stands on the river's bank with a mill in one end of it. He soon told us, that our letter of introduction stated that we are ministers of the Gospel, much interested for the Greeks, and carry about books for distribution among them; adding, that they had lately built a church in this neighborhood; and it would be, "*a great charity* if we would leave a few books here." We ascertained that five, out of 10 or 12 men about the mill, are able to read, and gave them tracts; we also gave a number to Immanuel for the priest and others.

*Thursday, 9.* Pursued our course along the same plain. In 4 hours passed through a considerable village called Soma. The inhabitants are principally Turks—about 70 families are Greeks. In two hours and a half from Soma we reached Kircagasch, and stopped for dinner. This town is situated at the foot of a high mountain of lime stone, called on the maps Temnus, on the south side of the plain. It is said to contain 10 000 inhabitants, (viz.) 8,000 Turks, 1,000 Greeks and 1,000 Armenians. There are 11 mosques, and one Greek, and one Armenian church. Left a number of tracts for the Greeks. At 3 o'clock we set out from Kircagasch, and pursued our way, at the foot of mount Temnus. Passed two small Turkish villages. The principal productions in this part of the country are grain, cotton, tobacco and pasturage for flocks. At one time we counted 500 cattle together attended by the herdsmen and their dogs; in another flock were about as many goats, and in others a still greater number of sheep.

#### *Arrival at Thyatira.*

At 8 o'clock we reached Thyatira, now Akhisar, and put up at a khan. Immediately after we arrived, a heavy rain commenced. At Pergamos we were told, that within a few weeks 8 men have been killed by robbers, at different times, on the road between that place and this. We saw a man at Pergamos, who was attacked about 2 years ago, on this road, and left for dead. He still carries a scar in his cheek, in consequence of the wound which he then received. All these barbarities, however, were perpetrated in the night. We were uniformly told, that in the day time no danger is to be apprehended. Still our attendants

showed strong signs of fear; and it was not without difficulty that we persuaded them to leave Kircagasch with the prospect of being out a few hours after dark. From all dangers, seen and unseen, God has mercifully preserved us. May our spared lives be wholly his. We read the address to the church in Thyatira, prayed to that God, whom saints of old worshipped in this place, and then retired to rest, commending this city, once beloved, to the compassion of our Redeemer.

#### *Description of the City.*

*Friday, 10.* We had a letter of introduction from a Greek in Smyrna to Economo, the Bishop's procurator, and a principal man among the Greeks in this town. This morning we sent the letter, and he immediately called on us. We then conversed some time respecting the town. He says the Turks have destroyed all remnants of the ancient church; and even the place where it stood is now unknown. At present, there are in the town 1,000 houses for which taxes are paid to the government, besides 2 or 300 small huts. There are about 350 Greek houses, and 25 or 30 belonging to Armenians. The others are all Turkish. There are 9 mosques, 1 Greek, and 1 Armenian church; 4 or 5 Greek priests, and 1 Armenian. The Greeks know something of the Romaic, and the Armenians of the Armenian language; but the common language of all classes is Turkish. The Greeks write it in Greek letters; the Armenians in Armenian letters. A young Armenian, who is learning to read it with the Turkish letters, called on us, and read a little in a Turkish Testament, the translation of De Sacy, and we gave him one of them.

Showed our Romaic Testaments to Economo. He says they have the one, which Mr. Lindsay gave them five years ago, and are much pleased with it. He then went with us to visit the schools. The first is taught by a priest, and consists of 50 scholars. The second is taught by a layman, and consists of 20. Supplied them with tracts. Copied a long Greek inscription on a stone erected by Fabius Zosimus, at the tomb of his wife. When we returned to our room, a lad came to us for tracts. He and five or six other boys are taught by a priest, and do not attend the public schools. After hear-



ing him read a little, and asking him a number of questions, we gave him tracts for himself and his companions. A man, who has a school of 6 children, saw one of the tracts which we had given away, and sent to us for some. We visited his school and supplied his pupils. Gave a Testament to the priests.

Thyatira is situated near a small river, a branch of the Caicus, in the centre of an extensive plain. At the distance of 3 or 4 miles it is almost completely surrounded by mountains. The houses are low, many of them mud or earth. Excepting the Moslem's palace, there is scarcely a decent house in the place. The streets are narrow and dirty, and every thing indicates poverty and degradation.

There has been some doubt whether Ak-hisar is really the ancient Thyatira. There is a town called Tyra, or Thyra, between Ephesus and Laodicea, which some have supposed to be Thyatira. But we have with us the Rev. Mr. Lindsay's letter, in which he gives an account of his visit to the seven churches. Ak-hisar is the place which he called Thyatira, without even suggesting any doubt about it. When we inquired in Smyrna for a letter of introduction to Thyatira, they gave us one to this place. The Bishop, priest and professors, at Haivali, and the priests in Pergamos, and in this town, have all spoken of Ak-hisar and Thyatira, as being the same. In the inscription, which we copied, the place is called Thyatira. St. John addressed the seven churches in the order in which they are situated, beginning with Ephesus and closing with Laodicea. If Ak-hisar is Thyatira, this order is complete; if not, it is broken.

*Saturday, 11.* Went to the Armenian church, at the time of morning prayers. About 30 were present.

#### *Journey to Sart.*

At 7 we set out for Sardis. Passed in sight of 3 or 4 small villages, and at half after eleven stopped to dine at a village called Marmora. It has 4 mosques and 1 Greek church with two priests. The whole number of houses is said to be 4 or 500, of which 50 are Greek. Gave some tracts to one of the priests and to several others. At one we resumed our journey. At two came in sight of a lake, and made a bend around the west side of it. At four we ascended a hill, and saw before us an

extensive plain, through which the Hermus runs, and beyond it mount Tmolus extending to the east and west as far as the eye could reach. At the foot of this mountain stood Sardis, the great capital of the Lydian kings, and the city of the far famed Croesus. We crossed the plain obliquely bearing to the east and reached Sardis, now called Sart, at half past six, in 10 hours travel from Thyatira; course a little east of south.

Found difficulty in procuring a lodging; at length put up in a hut occupied by a Turk. It was about 10 feet square, the walls of earth, the roof of bushes and poles covered with soil and grass growing on it. There was neither chair, table, bed nor floor in the habitation. The Turk seemed to live principally by his pipe and his coffee.

#### *A Sabbath in Sardis.*

*Lord's Day, Nov. 12.* After our morning devotions, we took some tracts and a Testament and went to a mill near us, where 3 or 4 Greeks live. Found one of them grinding grain. Another soon came in. Both were able to read. We read to them the address to the church in Sardis, and then the account of the day of judgment, Mat. xxv. Conversed with them about what we read, and then spoke of the Lord's day, and endeavored to explain its design, and gave them some tracts. We had our usual forenoon service in the upper part of the mill; and could not refrain from weeping, while we sung the 74th Psalm, and prayed among the ruins of Sardis. Here were once a few names, which had not defiled their garments; and they are now walking with their Redeemer in white. But, alas! the church as a body had only a name to live, while they were in reality dead; and they did not hear the voice of merciful admonition, and did not strengthen the things which were ready to die. Wherefore the candlestick has been removed out of its place. In the afternoon we walked out and enjoyed a season of social worship in the field. This has been a solemn, and we trust a profitable Sabbath to us. Our own situation, and the scenery around us, have conspired to give a pensive, melancholy turn to our thoughts. Our eye has affected our hearts, while we saw around us the ruins of this once splendid city, with nothing now to be seen, but a few mud huts, inhabited by ignorant, stupid,



filthy, Turks; and the only men, who bear the Christian name, at work all day in their mill. Every thing seems, as if God had cursed the place, and left it to the dominion of Satan.

Brother Parsons is unwell. If one of us should be attacked in this place with a lingering and dangerous disease, it would be only such a trial as we often thought of, and mentioned when anticipating the mission. Yet such a trial would put our faith and our submission to a severe test. The Providence and grace of God alone can give us comfort and support.

### *Ruins of the Place.*

*Monday, 13.* Went out to view more particularly the ruins of the place. Saw the decayed walls of two churches, and of the market, and the ruins of an ancient palace. Two marble columns are standing, about 30 feet high, and 6 in diameter, of the Ionic order. The fragments of similar pillars lay scattered on the ground. Chandler, who was here about sixty years ago, says five pillars were then standing. All our guide could tell of the place was, that it was the palace of the king's daughter. Ascended a high hill to see the ruins of the old castle. Some of the remaining walls are very strong. Copied two inscriptions.

There is now in Sardis no Christian family. There are three grist mills here, in which 9 or 10 Greek men and boys are employed. To one of these we gave a Testament, charging him to read it constantly, and remember that it is the word of God, and the guide to heaven. He bowed, thanked us for the gift, and said, "I will read it often."

### *Journey to Philadelphia.*

In the afternoon took leave of Sart, and went across the plain to see the tumuli or barrows on the opposite hill. In half an hour we crossed the Hermus, and in an hour more reached one of the largest barrows. It is made of earth, in the form of a semiglobe, and as nearly as we could measure it with our steps, 200 rods in circumference. From the summit of this, 40 or 50 others were in sight; most of them much smaller. Strabo says, the largest of these was built in honor of Halyattis, the father of Croesus, and was 6 stadia, i. e. three quarters of a mile, in circumference.

From these tumuli we went to Tatar-keny, a village one hour east of Sart on the way to Philadelphia. Arrived in the evening, and put up with a Greek priest. There are about 50 Greeks in the village and its vicinity. They have a church which was built 10 years ago. In the evening, 6 or 7 men came in, and we read to them the three first chapters of Revelations. Sometimes they seemed pleased, and at other times surprised. It all seemed new to them. The priest had never seen a Romaic Testament before. There is no school in his parish, and he says very few of his people can read.

*Tuesday, 14.* Gave Germanicus, the priest, a Testament, and some tracts for his flock and for another priest in the neighborhood. At half past seven set out for Philadelphia. Our road lay along the south side of the plain. On the north side were several villages. In 4 hours, we came to a Greek shop, where we took some refreshment, and gave tracts to two or three men.

### *Visit at Philadelphia.*

In three hours more we reached Philadelphia, now called Allah-Scheyr, i. e. the city of God. Obtained the use of a small dirty room in a Khan, and put up for the night. In the evening Serkish called for Martino in great haste, and said, "the Turks are taking our horses." Remonstrance was in vain. A Pacha was coming with some hundred attendants, and horses were wanted, for a few days, for their use. Ours must go among the rest. Martino went immediately to the Moslem, and stated that we are foreigners, have just arrived here, and wish to go on soon. The plea prevailed. The Moslem ordered two men to take the horses, and reconduct them to the Khan. "The heart of the king is in the hand of the Lord."

*Wednesday, 15.* Early this morning, Theologus, a Greek to whom we had a letter of recommendation, went with us to visit Gabriel, the Archbishop of this diocese. He has held his present office six years, is reputed a man of learning, but now quite aged, perhaps 75. Formerly he had one bishop under him; now none, and but about 20 priests. His diocese includes Sardis on the west and Laodicea on the east; but he says there are not above 6 or 700 Greek houses in it. There are 5 churches in this town, besides 20 which are either



old or small and not now used. The whole number of houses is said to be 3,000, of which 250 are Greek, the rest Turkish. We gave the Archbishop some tracts and a Testament. He said the Testament, which Mr. Lindsay gave him, and another which he received from another source, he had given away, one to a school, the other to one of his priests.

We went next to visit a school. It is taught by George, a young man of this place, who spent some time at a school in Haivali and Smyrna, under the instruction of Economo and Benjamin. He has about 30 scholars, who study ancient and modern Greek. There is a small library belonging to the school. The school-house contains four apartments, one of which is reserved for company. We obtained leave to use it during our stay in town, and very gladly removed our baggage from the Khan.

Dined with the Archbishop. This is one of the Greek fast days, on which it is unlawful to eat meat. The dinner consisted of rice, soup, boiled beans, several plates of herbs, and a rich variety of fruits with bread and cheese, and a plenty of raki, rum and wine. It seemed to us a singular dinner for a fast day.

Spent the afternoon at the school house;—found in the library an old M. S. of the Gospels in Greek. The date and title page are lost. Observed also a Romaic translation of Goldsmith's History of Greece, and the first volume of a Greek Lexicon now publishing at Constantinople. It is a huge folio, and yet gives only four letters of the alphabet. In the course of the afternoon, two men and one little boy came to us for tracts, which we gave, and added some short exhortations. Our tracts are likely to be less useful here than we had hoped, because the most, even of the Greeks, understand no language but the Turkish. This is said to have been the fact even with the predecessors of the present Archbishop.

*Thursday, 16.* Read the first chapter of John to the school master and a priest, and accompanied it with some remarks. Went out with a guide to see the city. From an ancient castle on the south, we had a good view of the place. It is situated at the foot of Mount Tmolus, the south side of the plain. It is nearly in the form of a parallelogram, and surrounded by walls now in decay. We counted six min-

arets. Saw the church in which, *they say*, the Christians assembled, to whom St. John wrote. It is now a mosque. We went to see a wall about a mile west of the town, said to have been built of men's bones. The wall now remaining is about 30 rods long, and in some places 8 feet thick and 10 high. The tradition is, that there was a church near the place dedicated to St. John, and when a vast multitude were assembled to celebrate his festival, the enemy came upon them and slew them all. Their bodies were not buried, but piled up together in the form of a wall. The wall seems to be composed, principally, if not wholly, of bones. On breaking off pieces, we found some small bones almost entire.

*Friday, 17.* Brother Parsons's illness continues. It is now more than a week since it commenced. If we pursue our way, as we had intended, to Laodicea, and thence to Smyrna by Ephesus, we must travel a considerable distance in a barbarous part of the country, with the prospect of very bad accommodations. It is disagreeable to think of returning without visiting all the *Seven Churches*. But Providence seems to call us to do so. Laodicea is, at present, almost nothing but ruins; and that part of the country presents very little opportunity for missionary labor. We cannot think it our duty to risk health and life, by pursuing the journey in our present circumstances, and accordingly resolve to return to Smyrna. Before we left town, one priest bought a Greek, and another a Turkish Testament. We saw three priests together reading them. The schoolmaster consented to act as agent for the sale of Testaments, in case we should send him some. We gave him tracts for his pupils, and had the pleasure of seeing him call them, one by one, and give each a tract, with a special charge to read it carefully. This is one of the few Greek schools, in which something like order is maintained, and the children are taught to understand what they read.

Returned to Tatar-keny, and tarried with Germanicus the priest.

#### *Description of Cassabar.*

*Saturday, 18.* In 6 hours we arrived at Cassabar. Near this town the plain, in which we have been travelling, is divided by Mount Sypilus. One part extends west towards Magnisia and



Menimen. Through this the Hermus runs. The other part extends toward Smyrna to the S. W. running between Mount Sypilus and Mount Tmolus. A few moments after we arrived it began to rain.

*Lord's Day, Nov. 19.* It is pleasant to have a room by ourselves on the Sabbath. The morning was tranquil, and we seemed to feel something of the sacredness of the day, though surrounded by the noise and bustle of business. Martino told some persons last evening, that we wish to see the Greek priests, and about noon three priests and a schoolmaster came to see us. The teacher has a school of 30 pupils. They told us, that there are in Cassabar 6,000 houses. But from the appearance of the town, we apprehend this estimate to be much too large. They say 300 houses are Greek, and there are a few Jews. There are 6 or 7 mosques, and 1 Greek church, with 4 priests. We gave 40 tracts to the master for his school, and about as many to the priests, one of them having requested some for a small village in the neighborhood. They left us with many wishes and prayers for our prosperity, and soon sent us a platter of fowls and herbs for our journey.

At 2 o'clock, two monks from one of the monasteries of Mount Athos came to our room, requesting tracts and a Testament for their monastery. We gave them 40 tracts, and sold them the only Testament we had remaining, which we had intended for the church at Magnisia. Toward evening applications for tracts were numerous. We gave away all we had, except a small number for Magnisia, and then closed our door to prevent further applications. One of the men, who called on us, said he had a Romaic Testament, which he bought in Smyrna. In this country it is a rare thing to find a man, who has the word of God in his own tongue.

*Monday, 20.* At half past seven we left Cassabar, and after riding 3 hours over the plain we came to the east end of Mount Sypilus, and continued our course at the foot of it on the N. side. For about 2 hours we found the mountain high and steep, composed principally of lime stone, and consequently barren. A little before we reached Magnisia, we found it composed of earth and covered with grain and grass, the height not so great, and the ascent more gradual.

### *Description of Magnisia.*

Reached Magnisia after a ride of five hours and a half from Cassabar. As we entered the town we counted 20 minarets. The mosques, as well as their minarets, are painted white, and give the city a more splendid appearance than we have before seen in Asia. We put up at a Khan. Toward evening went out to see the priests and the school. Found several priests together, and gave them tracts. One of them went with us to visit the schoolmaster. He is a pupil of Benjamin; has taught this school 4 years; and has now about 50 scholars.

The priests tell us, that there are in town 33 mosques, 2 of which have a minaret at each end—2 synagogues, 2 Armenian, and 1 Greek church—3, or 400 Armenian houses, 100, or 150 Jewish, and 800 Greek houses, and 12 Greek priests. Gave the instructor some tracts for his school, and agreed with him to act as agent for the sale of Testaments. He thinks if 20 are sent, he can sell them soon.

Magnisia lies at the foot of Mount Sypilus, on the north, about 25 miles N. E. from Smyrna. The streets are wide and the houses better than we have seen in any other town on our journey, and the market is well supplied. This is the place called *Magnisia ad Sypilum*. Magnisia ad Meandrum, more celebrated in ancient history than this place, is situated on the Meander, between Ephesus and Laodicea. It is now called Guzel-hissar. That is the town, which was given to Themistocles, to procure bread for his table.

### *Return to Smyrna.*

*Tuesday, 21.* Left Magnisia at half after seven for Smyrna. At 9 we left the plain of the Hermus and entered a narrow valley, in which a small rivulet descends from mount Sypilus—rode half an hour along the stream, and then began to ascend the mountain. This is the first mountain, which we have had occasion to cross during our tour. A little before 11, we reached the summit. Here we had anticipated a delightful and extensive view. But the heavy fog completely disappointed our expectations; and we could but just discern the distant summits of Tmolus, Pagus, and the Two Brothers. At half past eleven we stopped to dine at a Greek tavern, near a small village.



While we were eating, a Turkish janizary came in, and ate his dinner, and drank with it, at least a pint of *raki*, (brandy.) Such is the regard which "Turks pay to the laws of their religion, when no other Mahometans are present.

Leaving Bournabat on our right, and Hadgilar on the left, we reached Smyrna between 4 and 5. The Messrs. Vanlenneps bade us welcome, and invited us to take a room in their house, and a seat at their table, until their families return from their country seat.

In this journey, we were absent from Smyrna 21 days, and rode about 100 hours, probably 300 miles. In time of sickness, the Lord has healed us. In time of danger, he has defended us. In time of doubt, he has guided us. We have had opportunity to sow some precious seed. It may lie buried long in the earth; but the crop, we trust, is insured.

(*To be continued.*)

#### FOREIGN MISSION SCHOOL.

THE institution at Cornwall, Con. for the education of heathen youths from different parts of the unevangelized world, is regarded with great interest by the Christian community. We have just been informed, by a letter from the Rev. Mr. Daggett, the Principal, that the school now consists of 32 pupils. Among the last, who have been admitted, are a Sandwich Islander, and a descendant of the Narraganset Indians. The former of these was in all his native rudeness, when the Sandwich Island Mission sailed from Boston, in Oct. 1819. He was one of the four or five, whom Thomas Hopoo addressed in their native tongue, from the pulpit of Parkstreet church. At that time, he did not know a letter of the alphabet. Soon after, he, and three or four of his countrymen, accepted the offer of Christian kindness and benevolence to live at different places in the country, where they could obtain food and clothing by labor, and have opportunity to obtain a knowledge of letters, and of Christianity. The youth, whom we now have in view, lived in the family of the Rev. Mr. Phelps, of Brookfield, Mass. where he possessed various advantages for learning to read. During the summer of last year he attended a Sabbath school, and, for the latter part of the time, recited a hundred verses of the New Testament, from memory, on an average every Sabbath. His

mind became affected by religious impressions; his conscience became tender and enlightened; and, in the course of the winter and spring, he was supposed to have become a true disciple of Christ. After a satisfactory examination by several clergymen, he was baptised by the name of JOHN ELLIOT PHELPS; and being thought a young man of good promise, he has been received into the school for a more extensive education.

The descendant of the Narragansets is a member of a Baptist church in Rhode Island, whose members act upon the principle of open communion.

At the close of his letter Mr. Daggett says: "Sabbath before last was our communion season; and it was very gratifying to me to find myself at the table of our Lord, surrounded with 18 of my pupils. These, I think, give good evidence of piety; and we have a hope for three or four others."

#### LETTERS TO THE BARON DE CAMPAGNE.

OUR readers will recollect an interesting letter from the Baron de Campagne, of Basle, Switzerland, to the Principal of the Foreign Mission School, which was published in our number for January. It accompanied a handsome donation to the school, and solicited letters from some of the pupils. By the first convenient opportunity, answers were returned; and, as the pupils whom the writer had particularly in view, were at the Sandwich Islands, others were requested to write to their venerable benefactor. From the letter of the Rev. Mr. Daggett, we make brief extracts:

"HONORED FRIEND,

"YOUR letter of June last, together with the generous donation of 100 ducats, for the Foreign Mission School in this place, has been received.—For this substantial token of your regard for the missionary cause, and the spiritual welfare of the perishing heathen, I tender to you the sincere thanks of the guardians of this benevolent and sacred institution. Before you receive this, you will probably have heard of the destination of the five youths named in your letter. On the 17th of Feb. 1818, the beloved Obookiah departed life, in this place. He had an ardent desire to return, and carry the glad news of salvation to his wretched countrymen; but he was resigned to the will of God, and died in a most happy and Christian manner.



After a brief account of the Sandwich Island Mission and of the Foreign Mission School, the letter concludes thus:

"With your donation we propose to purchase some things which are much needed for the school, particularly a collection of the most useful books, for the instruction and spiritual benefit of the pupils. These we shall call, "The Campagnean Library," in honor of our venerable friend.

"On the following pages are a few lines addressed to you, by two of my present pupils, of the Cherokee nation of Indians, about 17 years of age, who appear to be the devoted followers of the Lord Jesus Christ. These letters were composed and written by these Indian youths, without any assistance, excepting the correction of a very few words. The catalogue of the school is transcribed by Thomas Bassel, another Cherokee youth.

"Praying that you may enjoy, in your closing days, the abundant consolations of the Holy Spirit, and be cheered with the prospects of the rising kingdom of the Redeemer on earth; and that, with all the ransomed of the Lord, you may at last be received to his eternal glory, I subscribe, with gratitude and pleasure, Your sincere friend, and devoted servant," &c.

The first of the following letters was written by a Cherokee youth, named after the venerable Dr. Boudinot, of New Jersey. He was taught to read, and write, and the rudiments of grammar, by that beloved woman, who has recently been removed from the world, Mrs. Gambold, the excellent helpmeet of an honored missionary. The second letter is from David Brown, the brother of Catharine.

*Foreign Miss. School, Cornwall, (Con.)*  
Jan. 8, 1821.

"Honored and Respected Sir,

"HAVING been requested by my beloved teacher, Mr. Daggett, I have the pleasure of writing to you; and, in the name of my fellow students, to thank you for your benevolent donation of 100 ducats. We feel thankful to the Giver of every good and perfect gift, that we are not destitute of Christian friends, who are willing to give their property for our sustenance, while receiving an education in this charitable institution. We are here, far from our native countries, brought here by the kind provi-

dence of God; and blessed be his name, that he has given us friends to support us, and to instruct us in human knowledge, but especially in that science, which treats about the immortal soul, and the only way to everlasting felicity. While we are looking with grateful hearts, to the Christian people of the U. S. we are gratified to think, that we have a kind benefactor in Switzerland.

"My honored Sir, we have nothing in this world with which we can reward you, for your act of benevolence. Only we return you our grateful thanks. But I hope the LORD will reward you, and make you the instrument of good to many souls. May he yet grant you prosperous, peaceful, and useful days of your remaining life, and a crown of glory in the life to come. May your prayers be answered for this school; that numbers here may be trained up, who shall go into the vineyard of the Lord, and be faithful laborers in bringing many unto Christ, who are now sitting in darkness. Our school promises extensive good. Here are numbers, we hope, who are willing to be employed in the work of the Lord.

"We need the prayers of all Christian people, and we are truly encouraged to think, that we are remembered by the Christians of Europe as well as of America. You will likely, Sir, wish to know from what nation I came. I am a Cherokee, from a nation of Indians living in the southern part of the United States. There are eight of us here from that nation. Six out of eight profess to be the followers of the meek and lowly Jesus. I came to this school more than two years ago; and, if it is the will of God, I expect to leave it in about one or two years. I feel sometimes an ardent desire to return to my countrymen and to teach them the way of salvation. Pray for me, that my faith fail not, and that I may not finally prove insincere. That we may meet in the kingdom, which is eternal in the heavens, is the wish of your unworthy and unknown young friend,

ELIAS BOUDINOT.

*The Baron de Campagne.*

*"Foreign Miss. School, Cornwall, (Con.)*  
Jan. 6, 1821.

"Hon. and Dear Sir,

"By the request of my worthy preceptor, I think myself highly privileged to have this opportunity in addressing you, from this distant land. It is a matter of great joy to us, who are here-



thens, to contemplate the goodness of God, in causing his children to have compassion on the poor benighted heathen nations, who are yet groaning under the bondage of Satan, the deceiver of mankind. Our hearts ought truly to glow with praise and gratitude to our Heavenly Father, in your taking such deep interest for this institution, and for the welfare of heathens universally. Our land was once covered with darkness, and we heard not the joyful sound of the Gospel proclaimed in our ears. We knew nothing of Jesus Christ, who has died for sinful men. But now, blessed be God, that he has sent the word of redeeming life to us. Yea, we feel his love and presence, and praise him for sending the news of salvation to our long lost, and wretched tribes. But, dear Sir, many of my brethren have not heard of Jesus Christ, which is very painful to me. The late exertions among Christians in America have, in some degree, promulgated among different languages, nations, and people, the Gospel of our Lord and Savior Jesus Christ.

"I came here last June, and I trust the Lord will prepare me for usefulness among my dear brethren the Cherokees. Pray for me, respected Sir; and while the Atlantic Ocean rolls between us, may we be near in spirit; hoping soon to meet and join with all the blood-bought millions, in singing the redeeming love of God, through an endless eternity.

"May the God of peace ever be with you, and reward you for your kind benevolence to us. This is the wish and sincere prayer of your heathen friend, in the Lord Jesus, DAVID BROWN.  
*Hon. Baron Camphagne.*

#### LETTER TO THE TREASURER.

ABOUT a month since, the youth whose name stands at the bottom of the preceding letter, wrote to the Treasurer. From this epistle, which appears to have been written in the most unrestrained manner, we copy a few sentences. After tenderly expressing his obligations to the Board, he proceeds as follows:

"But why do I talk thus, while the idea of some people is, that an Indian cannot be civilized? He has no capacity for religion. He cannot learn. He has no faculties; therefore let him go, and again traverse the regions of his native woods, and turn to his savage state, which is wretchedness and woe. But the God of

heaven has spoken, and who can recall his blessed words, when He said, *Go ye into all the world, and preach the Gospel to every creature.* I presume these persons, who are so eager to help in the destruction of Indians, rather than to aid in reclaiming them from their degradation, are generally those, who are unfriendly to religion and good society, and who are themselves going swift to destruction."

Having intimated his desire of being useful among his countrymen, he adds:

"Indeed, to tell the truth, I am ashamed to see the dear spot, Brainerd, without having at least some little qualifications for usefulness.

"Oh, how great would be the blessing, could we see many young Cherokees, as heralds of salvation to their dear benighted countrymen, and who would hail the little flock of Christ at the Cherokee nation, and overthrow the dominions of darkness there, and make the banks of Chickamaugh tremble; and then fly, on the wings of heavenly love, over the lofty Lookout,\* and visit the slumbering inhabitants there; and then reach the plains of Creek-path, and turn the path toward heaven, that it may be travelled by Cherokees also; and so on, until spring Taloney, Tsa-tu-ga, and all the people, would acknowledge God as their Savior."

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#### CHEROKEE CORRESPONDENCE.

First published in the New-Haven Religious Intelligencer.

*Letter from Catharine Brown to her brother, David Brown, at the For. Mis. School, at Cornwall, dated Creek-Path, Feb. 21.*

"My Dear brother,

"I received your kind letter some time since, and it gave me great satisfaction to hear from you. I should have written to you before this time, but did not know how to send to Brainerd. I am truly happy to hear that you feel so well contented with your situation in school, and that you are well pleased with your dear instructor. Our dear parents are in good health. They have removed from the place where they lived before, and are now living with brother John. I think they have truly passed from death unto life; they seem to be growing in grace and in the knowledge of Him who has redeemed their souls from hell. Indeed,

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\* The name of a majestic mountain, the base of which is washed by the Tennessee.



you cannot imagine how different they seem from what they did when you left us. All they desire now is to do the will of our dear Savior. This work is the Lord's and no doubt he will keep them and carry them safe through this sinful world, until he receives them to his heavenly kingdom. O, dear brother, truly the Lord has heard our prayers for the souls of our parents. We have great reason to rejoice. May we not say, not unto us, but to thy name be all the praise. You have doubtless heard that brother J. has joined the church. Dear brother D. my heart is full while I am writing. How shall I express my gratitude to God for bringing him to a knowledge of the Savior. He says sometimes he feels happy in praying to God, and feels willing that he should do with him as seemeth good in his sight.

My brother David, when we look back and see what the Lord has done for our family in the course of a few years, O let us call upon our souls, and all that is within us, to praise our God for his great blessings to us.

I sometimes long to see your face once more in this world, to converse and pray with you before our Savior. I often think of the happy hours which we spent when we were at Brainerd, when we first tasted the sweetness of religion, and when we used to take each other's hand to walk and sing our favorite hymn,

"Come we that love the Lord."

We then knew the happiness of saints, and felt that religion was not designed to make our pleasures less. But now our heavenly Father has separated us for a time in this world; I hope for his glory, and for the good of perishing souls around us. We have much to do for our Savior. As we hope we are children of the most high God, let us be good soldiers, and not be weary in well doing, for in due season we shall reap if we faint not.

Father and mother send love to you, and to the scholars in Cornwall. I hope you will write to us soon, and let us know how you do.

Adieu, dear brother, till we meet again,  
CATHARINE BROWN.  
David Brown.

THE following is from a sister of John Fields, another Cherokee youth at the Foreign Mission School.

Dear Miss G.

AT the request of Mrs. P. who thinks a letter from a little Cherokee girl will not be unacceptable, I take the liberty of addressing you. We received with gratitude the presents which your scholars sent us at Brainerd, and were pleased to think that so many of our little white brothers and sisters care so much about us poor heathen; but we hope that very soon the poor Cherokees will have the everlasting Gospel preached unto them; and may they not neglect to listen. We know that all creatures will become true followers of Jesus, and all those that do not believe shall be cast into utter darkness, where there shall be weeping and gnashing of teeth. May we not be found among the wicked, but may we rise glorious at the awful day. O my dear friend, I intreat you tell your scholars to pray for us. We have great reason to be thankful to the good people of the north for all they do for us. Among other good things, they have taken my brother to Cornwall, where he has become pious, and we trust he will be prepared to preach the Gospel to his nation. You will not expect a very long, or a very good letter from a little girl not yet twelve years old, who has been but two years at school. I write that you and your little scholars will not think us ungrateful.

Your affectionate friend,  
DELILAH FIELDS.

#### DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

From June 18, to July 17, inclusive, 1821.

Abington, Ms. First par. a coll. by Mr. Temple,	\$60 40
Wid. H. King, \$10; two individuals, \$1 50,	11 50
Fem. Mite So. by Mr. Dan. Noyes,	14 91
Amherst, Ms. Fem. in the first par. by Mrs. Mary Parsons, for the Choctaw mission,	21 00
Andover, Ms. N. par. Miss Sarah Cummings,	1 17
H. an orphan's mite,	5 00
A few females, who meet weekly for prayer, by Miss M. Adams, for the Choc. mission,	17 00
Fem. in the Rev. Justin Edwards's parish, for JONATHAN FRENCH,	12 00
The Rev. Dr. Woods,	50 00
Little children, a coll. at their meetings with the Maternal Asso. for ed. hea. ch. at Mayhew, by Mrs. L. Porter,	5 00
Aguasco Mills, Pr. Geo. co. Md. Mr. Samuel Hitchcock,	3 00



<i>Ashford, Ct.</i> Eastford par. mon. con. by the Rev. Reuben Torrey,	10 00
<i>Aurora, O.</i> The Rev. John Seward,	2 00
<i>Austinburg, O.</i> The Rev. Giles H. Cowles, by the Rev. Dr. Flint,	2 00
<i>Avon, N. Y.</i> J. P. Moore, by Mr. N. Whiting,	1 00
<i>Back Creek, Rowan co. N. C.</i> For. Miss. So. by Mr. N. Whiting,	18 50
<i>Barkhamstead, Ct.</i> Fem. Ch. So. by the Rev. Saul Clark,	28 23
<i>Barre, Ms.</i> Fem. Cent So. by Miss Mercy F. Jenkins, Tr.	14 85
<i>Berkshire, Broome co. N. Y.</i> A friend, by the Rev. J. H. Church,	50
<i>Bernardston, Ms.</i> Job Goodell, Esq.	5 00
<i>Bethlehem, N. Y.</i> The Rev. Artemas Dean, by Mr. John Sayre	16 68
<i>Blandford, Ms.</i> Fem. Cent So. by Cynthia W. Pease, sec.	12 00
<i>Boscawen, N. H.</i> A coll. by the Rev. Mr. Wood, remit. by Mr. Cutler,	12 11
Mon. con.	16 92
W. parish, Cent So. Mrs. Martha Little, Treasurer,	1 00
<i>Boston, Ms.</i> Avails of Jay's Remarks on the Life of Clark, by Miss Louisa Battelle,	30 50
United Mon. con.	49 29
An unknown person, communicat- ed in a private manner,*	500 00
A gentleman, \$100 for the following purposes, viz: for educating two children, a boy and girl, among the Choctaws, third ann. paym.	60 00
For a child in Ceylon, third paym.	12 00
For the erection of a bungalow, or school house for native children, under the care of the Rev. Mr. Spaulding,	28 00
Mr. Thomas Vose, \$200 for the following purposes; viz. the ed. of a child in Ceylon to be named BENJAMIN BLYDENBURG WIS- NER, first payment,	12 00
For the erection of a bungalow in Ceylon,	25 00
For the general objects of the Board,	163 00
Private charity box,	3 00
For. Miss. So. of Boston and the Vi- cinity, J. Evarts, Treasurer,†	2,000 00

\* This donation is placed under Boston, as it was received here. It is the same, which was acknowledged at the close of our last number, in part of the impression.

† This sum includes about \$1,700, already received as an effect of the meetings held at the Marlboro Hotel, of which a brief account was given in our last number, p. 231. It may be useful to publish the following subscriptions; most of which were made on the occasion here referred to, though some of the annual subscriptions are of nine years standing.

	An.	Sub.	Don.
<i>His Honor the Lieut. Governor,</i> }	\$50	\$100	
<i>Pres. of the Society,</i> }			
<i>Josiah Salisbury, Esq. Vice Pres.</i>	50		
<i>Rev. William Jenks, Sec.</i>	5		
<i>Jeremiah Evarts, Treasurer,</i>	10	10	
<i>Hon. William Reed,</i> }			
<i>Hon. Nathaniel Hooper,</i> }			
<i>William Hooper, Esq.</i> }			Marblehead, 150

<i>Boxford, Ms.</i> N. par. a coll. by the Rev. Dr. Eaton, for the Choe. miss.	31 16
<i>Bridgehampton, Suffolk co. N. Y.</i> Fem. Cent So. by Miss Eliza Rose, Treas.	15 00
<i>Bridgewater, Ms.</i> W. par. a coll. after a sermon by Mr. Temple,	46 38
A donation left by the late Rev. James Davis, deceased, remitted by Mr. Daniel Sawin,	41 00
Dorcas So. by Mr. Bela Curtis,	2 00
<i>Brookfield, Vt.</i> A coll. from a circu- lating prayer meeting, by a num- ber of churches in the vicinity, remitted by the Rev. Elijah Lyman,	9 49
Fem. Cent Soc.	20 00
<i>Buffalo, Erie co. N. Y.</i> Benev. So.	
by Mr. Abner Bryant,	26 50
A coll. in the Pres. Cong.	10 50
<i>Butternuts, N. Y.</i> J. F. Gilbert, a marriage fee, by Mr. N. Whiting,	3 00
<i>Camden, N. Y.</i> A coll. remitted by Mr. Wm. Goodell,	11 12
Fem. Miss. So.	12 25
The Rev. H. Smith and Mrs. Smith,	5 00
<i>Canandaigua, N. Y.</i> Miss Clarissa Greig, by Miss Louisa Battelle,	5 00
<i>Charleston, S. C.</i> Juv. Hea. Sch. So. of the Sabb. Sch. in the second Presb. church, by G. E. Hahn- baum, for ANDREW FLINN,	30 00
Juv. Hea. Sch. So. in Sab. school No. 1, by H. C. McLeod, toward the support of the Changané sch.	65 06
<i>Charlestown, Ms.</i> Mon. con. by Dea. Tufts,	45 00

	An.	Sub.	Don.
<i>John Tappan,</i>			200
<i>Pliny Cutler,</i>	50		100
<i>Henry Homes,</i>	100		
<i>Thomas Vose,</i>	100		
<i>Norman M<sup>r</sup> Leod,</i>			100
<i>Richard Chamberlain,</i>			100
<i>John Hopkins,</i>			100
<i>Edward A. Newton,</i>	20		100
<i>John C. Proctor,</i>	50		50
<i>Isaac Clark,</i>	25		
<i>William B. White,</i>			100
<i>Samuel Train,</i>	20		
<i>Nathaniel Willis,</i>			50
<i>Rev. Sereno E. Dwight,</i>	10		
<i>George Odiorne,</i>			25
<i>Mrs. George Odiorne,</i>			25
<i>Maj. Josiah H. Vose, of U. S. army,</i>			10
<i>Mrs. Josiah H. Vose,</i>			10
<i>Dr. Abner Phelps,</i>	10		10
<i>Josiah Vinton, jun.</i>	10		10
<i>Aaron Woodman,</i>	10		10
<i>Francis Watts,</i>	10		10

Our limits will not permit the publication of the whole list of subscribers. After further exertions shall have been made to increase the number, a separate list will be published, with the constitution of the Society, for the use of the members.

Ten subscribers among the preceding names are also subscribers of \$100 each, annually for five years, for a printing establishment in Western Asia; and others are subscribers of smaller sums to that fund. But they determined at the outset, that this effort should not diminish their donations to the general objects of the Board.



A female friend of miss. by the Rev. W. Fay,	1 00	Hawes, by the Rev. Dr. Chapin,	5 00
Chariton, Ms. Fem. Cent So. by Sally Town, Treasurer,	17 50	Goffstown, N. H. Two Females. by the Rev. A. Burnham; for the Choc. miss.	6 00
Columbia, Ct. A coll. by Mr. Isaac Bird,	18 53	Great Bend, Pa. Fem. Cent So. from the Rev. Oliver Hill, by the Rev. Dr. Flint,	6 00
Char. box of the Rev. Mr. Dickinson,	1 58	Greenfield, Ms. Ladies Union So. by L. H. Ripley, Treas.	10 00
Columbus, Chenango co. N. Y. Mr. Benj. Storrs, by Mr. Isaac Jones, jun.	50	Greenfield, N. Y. Young Gentlemen's Asso for ed. hea ch. in N. A. by Seth Hewit, Treas.	10 00
Concord, Ms. A friend of miss. Fem Mite So. by Mrs. Mary Stacy, semi-ann. payment for EZRA RIPLEY,	10 00	Griswold, Ct. A friend of miss. for Choc. miss. by the Rev. S. E. Dwight,	3 00
Conway, Ms. Subscribers, by Mr. Jos. Avery,	17 00	Groton, Ct. Ebenezer Avery, by Mr. Beriah Green,	1 50
Cornish, N. H. James Ripley, Esq.	10 00	Holifax, Ms. Fem. Miss. So. by Hannah Fuller, Treas.	16 91
Coventry, Ct. First par. mon. con. by the Rev. C. Booth,	11 00	Hanover, Ms. Mon. con. by the Rev. S. Chapin,	6 00
S. par. a coll. by Mr. Bird,	16 01	Harford, Pa. The Rev. E. Kingsbury, by the Rev. Dr. Flint,	5 00
Cuschogue, L. I. A coll. as an offering on the 4th of July, by the Rev. L. Thomson,	5 50	Females,	2 56
Dalton, Ms. Fem. Cent So. by Dorothy Chamberlin, Sec.	12 00	Haverhill, Ms. Mrs. Hannah Saltonstall, by the Rev. E. Cornelius, for the mission at Mayhew,	7 00
Danville, Vt. Fem. Ch. So. by Sally Dana, Treasurer,	12 00	Miss Matilda Saltonstall, for do.	10 00
Dartmouth, Ms. A coll. by Mr. Temple,	10 73	Hawley, Ms. Mrs. Healey, by the Rev. Jonathan Grout, for ed. hea. youth,	25
Mon. con. \$2 79; the Rev. Mr. Crocker, \$1,	3 79	Henniker, N. H. Mite So. by S. Sanborn, Treas. for the Cher. miss.	1 00
Dedham, Ms. Mon. con. in the first church, by Gen. Nath. Guild, collected at five meetings,	40 00	Highgate, Vt. David Shields, jun. by Horace Janes, Esq.	2 00
Deerfield, Ms. A ch. box kept by Miss Emily Cooley, for hea. chil.	54	A coll.	7 84
A revolutionary pensioner, for the Pal. miss.	5 00	Hinsdale, Ms. Fem. Ch. So. Mrs. Phebe Allen, Treas. by William A Hawley,	20 00
De Ruyter, N. Y. Sylvester Aylsworth, for the Sand. I. Miss.	5 00	Mon. con. for ed. hea. ch.	13 27
Dorset, Vt. Fem. Cent So. by the Rev. Wm. Jackson,	15 00	Holden, Ms. A char. box in the Rev. Mr. Avery's family, for ed. young men at Cornwall,	2 32
Mrs. Susanna Jackson, the fourth ann. payment for SAMUEL CRAM in Ceylon,	15 00	Collected by a young lady and remitted by the Rev. Mr. Avery,	7 00
Durham, Ct. Mr. Timothy Stone, for the Pal. miss.	5 00	Hopkinton, N. H. Mon. con. by Mr. Temple,	1 75
Miss Lowly Hall, for do.	5 00	Hornellsville, J. Davenport, Esq.	5 00
East Hampton, L. I. Fem. So. in aid of For. Miss. by the Rev. Ebenezer Phillips,	20 00	Keene, N. H. Mon. con. by the Rev. L. S. Barstow, two payments,	19 32
Eden, Erie co. N. Y. Miss Nancy Baker, by Mr. A. Bryant,	75	Killingly, Ct. Westfield par. Fem. Ch. So. by the Rev. S. E. Dwight,	12 00
Enosburgh, Vt. Mon. con. by S. Williams, Esq.	10 00	Killingworth, Ct. Mon. con. by Mr. Noah Smith,	9 61
Exeter, N. H. Se. of young ladies, for ed. Ind. chil. in the S. W. part of our own country,	12 00	Kingsboro' (Johnstown,) N. Y. Mon. con. by the Rev. E. Yale,	7 00
Fairfield co. Ct. For. Miss. So. Western District, Matthew Marvin, Esq. Tr. by the Rev. Mr. Haight,	50 00	Cent So. by Miss Sarah Giles, Tr.	20 00
Fair Haven, Ms. Wid. A. Sherman, by Mr. Temple,	5 00	Moral and Benev. So. by Mr. Abner Ward, Treasurer,	25 00
Miss Hathaway, \$2 93; Miss H. Pope and Dea. Bates, \$2, each,	6 93	Lansingburgh, N. Y. Elias Parmelee, by Mr. N. Whiting;	10 00
Other individuals, in sums less than \$2, each,	23 83	Elijah Janes, and Cornelius Lansing, \$5, each,	10 00
Fitchburg, Ms. Miss. and Ed. So. by Walter Johnson, Tr. for the Sand. I. miss.	50 00	Phebe Everett, \$5; Seth Seeley, \$3,	8 00
Freeport, Me. Mon. con. for the first half year of 1821, by the Rev. Enos Merrill,	9 00	Livenia, N. Y. Joel Stone, by Mr. N. Whiting,	50
Glastenbury, Ct. The Rev. Prince		Lisle, N. Y. Fem. Cent So. by Phebe Squire, Treas.	10 00
		Litchfield, (supposed Ct.) An unknown friend,	10 00
		Litchfield, Ct. Char. So. in the Fem. Acad. by Miss Mary Jane Weyman, for the miss. sch. under the care of the Rev. Mr. Kingsbury,	14 25



<i>Litchfield</i> , co. Ct. For. Miss. Soc. by the Hon. B. Tallmadge, Treas.	200 00	Richard Cunningham, for RICHARD CUNNINGHAM,	12 00
<i>Lunenburg</i> , Vt. E. C.	10 00	A stranger, for PHILIP MELANTHON WHELPLEY,	12 00
<i>Lunenburg</i> , Ms. A female friend of miss. \$2; a little girl, \$1,	3 00	<i>Northampton</i> , Ms. Scholars by their teachers, through the Hamp. Ch. Dep. for the miss. at Elliot,	10 14
<i>Lyme</i> , Ct. Fem. Reading So. by I. L. Sill, Esq.	15 00	<i>North Bridgewater</i> , Ms. A coll. by Mr. Temple,	32 10
<i>Mansfield</i> , Ct. North par. Fem. Ch. So. by the Rev. Dr. Welch, for the Cher miss.	12 00	E. Noyes, \$2; two individuals, \$1 48,	3 48
First par. Newell So. by Mrs. Sarah Atwood, Treas.	28 75	Fem. Bible Class,	13 00
Children in a district school, for ed. hea. chil. in India,	2 25	<i>North Killingworth</i> , Ct. Youths' Macedonian So. by Reuben K. Hinckley, Treas. remitted by Mr. N. Smith,	17 00
<i>Marblehead</i> , Ms. Mon. con. by the Rev. S. Dana,	8 00	<i>North Woodstock</i> , Ct. Newell So. by J. H. Payson, Treas. of the Windham Co. Ch. So.	29 45
<i>Malta</i> , Saratoga co. N. Y. A friend to miss.	5 00	<i>Norwich</i> , Ct. Andrew Huntington, Esq. by Mr. N. Whiting, for the For. Miss. School,	2 50
<i>Meriden</i> , Ct. Ladies' Cent So.	23 00	<i>Nottingham West</i> , N. H. United For. Miss. So. by the Rev. J. H. Church,	8 00
<i>Mexico</i> , Oswego co. N. Y. A coll. by Mr. Goodell,	7 08	<i>Oxford</i> , Ms. Fem. Cent So. by Nancy Merriam, Sec. for the Choc. miss.	28 00
Mon. con.	5 68	Nancy Merriam,	3 00
<i>Millbury</i> , Ms. A coll. by Mr. Temple, for the Pal. miss.	35 14	<i>Parsippany</i> , N. J. A subscription of a few gentlemen, by Geo. D. Brinckerhoff, Esq.	74 00
<i>Mont Vernon</i> , N. H. Asso. for ed. hea. ch. by the Rev. Mr. Cheever,	18 75	<i>Peacham</i> , Vt. Mon. con. by the Rev. Leonard Worcester,	18 03
<i>Mount Zion</i> , Geo. Miss Harriet Stebbins, for the Sand. I. miss.	5 00	A coll. at the communion,	13 05
For the miss at Brainerd,	5 00	Fem. Cent So. for ELIZ. WORCESTER,	12 00
<i>Newark</i> , N. J. A friend of miss. by A. Beach, Esq.	200 00	S. T. J. a female of Vermont,	20 00
<i>New Bedford</i> , Ms. A friend of miss.	1 00	J. Merrill, Esq. \$1; Col. J. Walker, \$1; and the Hon. W. Chamberlain, \$5; for Ind. miss.	7 00
<i>Newburyport</i> , Ms. Mrs. Eliza Stickney, by the Rev. L. F. Dimmick, for a child in the Rev. Mr. Winslow's family, Ceylon, to be named DAVID STICKNEY,	12 00	Premiums of Sabb. sch. children,	1 24
Capt. John, Wills, for PAUL TITCOMB,	15 00	Produce of a fruit tree,	50
<i>New Castle</i> , N. H. Dr. Goodhue, \$5; Mrs. Goodhue, \$2,	7 00	<i>Pelham</i> , N. H. Mon. con. by the Rev. J. H. Church, for the Pal. miss.	9 63
<i>New Hartford</i> , N. Y. A coll. by Mr. W. Goodell,	30 39	A female friend, for the miss. at Mayhew,	75
Mr. D. W. Randall and Mrs. Randall, \$5, each,	10 00	<i>Philadelphia</i> , Pa. A citizen, the fruit of self-denial, partly in his children, produced by reading the Miss. Herald, for Ind. miss.	5 00
<i>New Haven</i> , Ct. A lady, by Miss Bradley, for the benefit of the Jews,	10 00	<i>Pitchlanding</i> , N. C. Dr. Araunah Bardwell,	8 50
<i>Newport</i> , N. H. A ch. box kept by the Rev. J. H. Wheelock, remitted by him,	10 00	<i>Pittsfield</i> , Vt. A coll. by the Rev. Justin Parsons,	4 21
<i>New Providence</i> , N. J. A subscription, in the Rev. Elias Riggs's cong. remitted by him,	33 00	Rev. Justin Parsons,	50 00
<i>New York</i> , city. Praying So. in the Rev. Mr. Borek's church, by Mr. John Sayre, 2nd payment for WISEBORN VOLK,	12 00	A charity box kept in his house,	84
A mother, the property of her little daughter, who died aged 5 years,	2 50	Mon. con.	3 10
A coll. by Mrs. Brittan, for Dr. Seudder's church,	1 50	<i>Plainfield</i> , N. H. A child in the Sab. sch. for ed. hea. chil.	1 00
Mrs. Ann Whitelaw, for THOMAS WHITELOW,	12 00	<i>Pomfret</i> , Chataugue co. N. Y. First church, by Abner Bryant,	1 25
Mrs. Ruth Waterbury, for GIDEON WATERBURY	12 00	<i>Pownal</i> , Me. Mon. con. by the Rev. P. Chapin,	3 00
Mrs. Eliza Lewis, for BEAL N. LEWIS and WILLIAM CROSSFIELD,	24 00	<i>Princeton</i> , N. J. Students in the Theo. Sem. by the Rev. J. H. Church, for reports and tracts,	4 12
Daniel G. Gautier, for DANIEL G. GAUTIER,	12 00	A friend of miss.	5 00
Ann Bancker, for WM. BANCKER,	12 00	So. in the Theo. Sem. I. L. Marshall, Treas. by Mr. Michael Osborn, 3d semi ann. payment, for ARCHIBALD ALEXANDER and SAMUEL MILLER,	12 00
Henry Rutgers, for HENRY RUTGERS,	12 00	J. S. W.'s miss. box;	1 50



<i>Providence, R. I.</i> A lady, for the Sand. I. Miss.	1 00	as Noyes, Emma Palmer and Sally Palmer, \$3 each,	15 00
<i>Richland, Oswego co. N. Y.</i> Fem. Miss. So. by Mr. Goodell,	7 25	Rev. J. and Mrs. M. Hart,	2 00
<i>Rochester, Vt.</i> Individuals, by the Rev. Justin Parsons,	3 85	G. E. Palmer, Azariah Stanton, Edmund Fanning and Fanny Swan, \$2 each,	8 00
<i>Rochester, (Metapoint,) Ms.</i> A friend of miss.	50	John Denison, Azariah Stanton, jun. and five other individuals, (names not mentioned,) friends of miss. \$1 each,	7 00
<i>Rochester, Ms.</i> Fem. Mite So. second precinct, by Mrs. Deborah Bartow, Treas. for miss. and ed. hea. chil. in our own country,	36 54	Phebe Ann, and Harriet Swan, 25 cts. each,	50
<i>Rome, N. Y.</i> A coll. (two remittances,) by Mr. Goodell,	47 76	<i>Sturbridge, Ms.</i> Mon. con. remitted by the Rev. Alvan Bond, Treas. by the hand of Dea. Daniel Plympton, for the Pal. miss.	27 00
Mon. con.	16 00	<i>Swanton, Vt.</i> A coll. by Horace Janes, Esq.	5 25
<i>Roxbury, Ms.</i> A friend of miss. by Mr. John Heath,	3 00	Mon. con.	2 71
<i>Rupert, Vt.</i> Cent So. \$12; Daniel Kinne, \$1,	13 00	<i>Tallmadge, Portage co. O.</i> A friend, by the Rev. J. H. Church,	1 00
Mr. Graves the whole sum to which he was entitled as an agent for the Herald,	4 31	<i>Taunton, Ms.</i> Two ladies, by Mr. Wm. Reed,	12 00
<i>Russia, Herk. co. N. Y.</i> A coll. by Mr. Goodell,	16 50	<i>Torrington, Ct.</i> Henry E. Hodges,	12 00
Mrs. Sears,	1 00	<i>Townsend, Ms.</i> Samuel Stone,	1 00
<i>Saco and Biddeford, Me.</i> For. Miss. So. by the Rev. J. Cogswell,	13 50	<i>Utica, N. Y.</i> In the Presb. So. by Mr. W. Goodell: D. W. Childs and S. Stocking, \$25 each,	50 00
Mr. Joseph Walker,	5 00	E. Clark, \$20; J. Bradish, \$12,	32 00
<i>Salem, Ms.</i> Mon. con. South church, Two individuals, the amount due July 1st as the 2d semiann. payment, for the support of a native preacher in Ceylon, by Mr. J. B. Lawrence,	40 00	A. White, B. W. Thomas, J. W. Doolittle and Miss D. \$10 each,	40 00
Miss Fogg, by the Rev. E. Cornelius,	25	A. Merrell, \$7; I. Merrell and T. Parmelee, \$4 each,	15 00
<i>Scarborough, Me.</i> Fem. Cent So. by Mary F. Tilton, Treas.	10 64	W. Williams, B. Merrell, C. Hastings, E. B. Shearman, D. Thomas, A. Seward, W. Clarke, A. Thomas, A. Cooper, Rev. S. C. Aikin, and Mrs. Stocking, \$5 each,	55 00
<i>Sheffield, Ms.</i> Fem. Ch. So. by Mrs. Margaret Bradford, Treas.	23 64	Other individuals in smaller sums,	79 25
<i>Sherburne, Chenango co. N. Y.</i> Elisha Babcock, Esq. for a child in the east to be named GEO. WATERMAN,	50 00	A coll. (of which \$3 32 are avails of ch. boxes,) Fem. So. of Industry for charitable purposes,	101 27
<i>Shoreham, Vt.</i> Fem. Cent So. by Mr. Clement,	24 31	Fem. Cent So. of people of color in Utica and New Hartford, by Mrs. Stewart, Treas. for the For. Miss. School at Cornwall,	20 00
<i>Shrewsbury, Ms.</i> Fem. Char. So. by Martha Ware, Sec.	10 00	Donations in Mrs. Clark and Skinner's school, for ed. hea. ch.	12 06
<i>Somers, Ct.</i> Fem. Cent So. Miss H. Strong, Treas. by the Rev. S. E. Dwight,	19 50	Sophia and Elizabeth, a premium for committing the Scriptures, 44 cts. each,	1 25
<i>South Salem, N. Y.</i> Josiah Gilbert, by Mr. Jno. Sayre,	8 00	<i>Vergennes, Vt.</i> John Lovell, by the Rev. Alexander Lovell,	88
<i>Spencertown, N. Y.</i> Fem. Ch. So. by Wm. Niles, S. Hadley, Ms. 3d payment for DAYID BRAINERD,	12 00	Two little girls, for ed. hea. ch.	2 50
<i>St. Albans, Vt.</i> Three little boys, the reward of merit, viz. Henry Strong, \$1, Geo. Perrine Strong and Wm. Strong 50 cts. each,	2 00	<i>Verona, N. Y.</i> A coll. by Mr. Goodell,	50
A friend of missions,	25 00	<i>Wareham, Ms.</i> Mr. Asa White,	19 15
<i>Stockbridge, Vt.</i> Individuals, by the Rev. Justin Parsons,	1 55	<i>Washington City.</i> Mon. con. (in part,) by the Rev. R. Post,	1 00
<i>Stockholm, N. Y.</i> Mr. Luther Hubbard by the Rev. Moses Parmelee,	5 00	<i>West Bridgewater, Ms.</i> Dea. Keith,	2 00
<i>Stonington, Ct.</i> Noyes Palmer, by Mr. Beriah Green,	4 00	<i>Westboro' Ms.</i> Andrew Peters, Esq. by Mr. Otis Brigham,	5 06
W. W. a friend of miss.	3 00	Fem. Asso. for Ed. Heath. Youth, Miss Jane Bates, Sec. to be appropriated with former donations from this soc. to the education of two children in Ceylon, to be named ELISHA ROCKWOOD and SUSANNA B. ROCKWOOD,	12 00
Charles Mallory, \$2; cash, \$2,	4 00	Mon. con. by the Rev. Mr. Rockwood,	10 00
<i>Stonington, Borough Ct.</i> Elisha Faxson, by Mr. Beriah Green,	10 00	<i>West Brookfield, Ms.</i> A friend of miss. avails of a small miss. field,	3 62
Harriet Swan,	6 00		
John Smith, Sally Hubbard, Maria Babcock and a friend, \$5 each,	20 00		
N. Smith, Zebulon Hancox, Thom-			



<i>Westfield, Ms.</i> A coll. by the Rev. Isaac Knapp, for the Sand. Isl. Miss.	27 45
A few ladies, for do.	2 25
<i>Westminster, Vt.</i> West par. So. of Friends to Morals, Joseph Ranney, Tr.	17 00
Fem. Char. So.	7 01
<i>Westminster, Ms.</i> A friend of miss.	1 25
<i>Westmoreland, N. Y.</i> A coll. by Mr. Goodell,	40 57
Church fund, \$20, mon. con. \$5 82,	25 82
Fem. Benev. So.	6 00
Miss E. Strong, \$3, Mr. Chester Long, \$1,	4 00
<i>West Springfield, Ms.</i> Dea. John Ashley, to be added to the permanent fund, for the ed. of hea. ch. by the Hon. Geo. Bliss,	100 00
<i>Williston, Vt.</i> Fem. So. by Anna Hyde, Sec. for ed. hea. ch.	11 21
<i>Wilmington, Ms.</i> Miss Esther Eames, J. G. for hea. ch.	1 00 25
<i>Windham, Vt.</i> A widow's free will offering, being one third of the estimated value of a cow devoted to the miss. cause,	5 00
<i>Winfield, N. Y.</i> Fem. Ch. So. by Mrs. Anna Luce,	16 00
<i>Winsted, Ct.</i> Young ladies, by Mr. I. Bird, for Pal. miss.	7 50
Lucy Beach,	25
<i>Woodbridge, N. J.</i> Joseph Barron, by Mr. John Sayre,	10 00
<i>Woodstock, Vt.</i> The Hon. Titus Hutchinson, by the Rev. W. Chapin, for JAMES HUTCHINSON,	12 00
Mrs. Marcia Hutchinson, for MARCIA HUTCHINSON,	12 00
For. Miss. So.	23 73
Mon. con.	8 45
A fem. friend, for Choc. miss.	3 00
<i>Woodstock, Ct.</i> W. par. A coll. by Mr. I. Bird,	5 70
<i>Worcester, Ms.</i> Fem. Western Mis. So. by Mr. Henry Wheeler,	30 00
So. for the support of JOHN CALVIN and MARTIN LUTHER, by Mr. John Sutton, Tr.	24 00
First church, mon. con.	24 00
A coll. in the Rev. Mr. Hull's parish, by Mr. Temple,	34 29
Mon. con.	2 40
Hon. Daniel Waldo, for the Western Ind. miss.	20 00

*The residence of the persons, who made the following donations, is either unknown or purposely concealed.*

<i>June 18.</i> (Supposed Millwood, Va.) A friend, for domestic mis.	\$10 00
19. Handed by Mr. Bradshaw,	20 00
20. A small Asso. of females, for the mis. at Brainerd,	3 50
27. A friend to mis.	1 40
29. O. P.	4 00
<i>July 13.</i> A balance after paying for the Panoplist, by Mr. O. Brewster,	40

Amount of donations published in the foregoing list, \$7,131 38.

We are requested to state, that the donation from Mrs. Thurston, of *Leominster*, acknowledged in our last number, was \$2 and not \$5. Of course, \$3 are to be deducted from the amount comprised in that list.

#### DONATIONS IN ARTICLES OF CLOTHING, &c.

- Amherst, Ms.* Ladies in the first parish, for the Choc. mis. articles valued at \$55, by Mrs. Mary Parsons.
- Andover, Ms.* Two boxes of hats, containing 50, and valued at \$53, forwarded by Mr. J. L. Hale, for the mission at Elliot. A box of medicine from individuals, valued at \$11, for the mission at Elliot.
- Ashby, Ms.* A box of clothing valued at \$28, for the Arkansaw mis. from a few females in the Rev. Mr. Putnam's parish, described in a letter from Esther Carver.
- Ashfield, Ms.* A box of clothing subscribed towards the support of Mr. Zechariah Howes, at Elliot, forwarded by James McFarland, \$80 64.
- Charlemont, Ms.* A box of clothing for Indian mis. generally, from the Fem. Ch. So.
- Hinsdale, Ms.* Articles of clothing for the Choc. mis. valued at \$41 17.
- Holliston, Ms.* A box of clothing for children in Mr. Kingsbury's family, toward the education of a child named TIMOTHY DICKINSON.
- Londonderry, Vt.* A box of clothing for the school at Brainerd, containing 24 articles.
- North Yarmouth, Me.* A box forwarded by the Rev. O. C. Whiton, from ladies in his parish, containing 48 articles of clothing, 3 Testaments, a bundle of small articles, and some stationary.
- Rochester, Ms.* A box of clothing containing 91 articles valued at \$50 29, designed for the Choc. mis. Elliot, a donation from females, by H.
- Stonington, Ct.* A box containing clothing, &c. from ladies, valued at \$79 07, for the use of mis. among the Ind. nations, shipped to the care of Jno. Sayre, Esq. New York, by G. Trumbull, Esq.
- Washington and Canaan, N. H.* A box containing clothing for the Choc. mis. at Mayhew, estimated at \$37 75 from Washington, and \$6 66 from Canaan, from mothers and daughters in Israel, by Mr. Ephraim Davis.
- Worcester, Ms.* Western Mis. So. by Frances H. Porter, Tr. a box containing articles valued at \$103, books and clothing for western missions.

The Treasurer of the A. B. C. F. M. acknowledges the receipt of *Five Hundred Dollars*, through the agency of a friend in New York, from an unknown person, toward the fund for a printing establishment in Western Asia.

#### SUBSCRIPTION FOR A PRINTING PRESS FOR WESTERN ASIA.

We are happy to state, that the subscription of \$3,000 a year, for five years, to be ex-



pended in printing the Scriptures, tracts, school-books, &c. for the benefit of Western Asia, was filled before the day fixed in the paper; and a large part of the first payment has already been received by the Treasurer.

Beside this annual sum, the friends of the design will furnish a suitable amount to pay for two presses, and founts of Greek type, and of the European alphabet; and, subsequently, of other alphabets as they shall be needed. The donation of \$500 from an unknown benefactor in N. Y. will be applied to the preparatory expenses; that is, the purchase of types, presses, &c. When a sufficient sum is received to accomplish this object, notice will be given. It is not desired, however, that contributors of small sums should appropriate them to this object; as it is supposed a sufficient amount may be obtained from a few large subscribers.

Should the present disturbances in Turkey continue, and render the security of a press on the continent of Asia doubtful for a season; there is every reason to believe it might be put in operation in some of the islands of the Archipelago, whence its productions might be sent with the greatest ease to all the countries around the Mediterranean.

## CHINA.

*Extract from the Rev. Mr. Milne's "Retrospect of the first ten years of the Protestant Mission to China." pp. 107—109.*

"—The Chinese, however opposed to the Gospel themselves, yet never object to foreigners using the religions of their respective nations, whatever these may be. On the contrary, men who seem to regard no God, and treat with contempt every kind of religion, sink greatly in the estimation of the sober-minded. The foreign commercial establishments in China, are considered the representatives of their several countries; and to leave them totally destitute of religious ordinances, and of public teachers, tends to diminish their national consequence in the eyes of the Chinese; and not, as some have foolishly thought, to lessen the suspicions of that people. Independent, however, of any political consideration, the fact that the several factories are without Christian ordinances, and that there are several thousands of foreigners, English, Americans, &c. professing the Gospel, for three or four months annually, during the time the ships are in China, entirely destitute of Christian instruction, will not be viewed as a light matter by the friends of truth, morality and religion. The effect of those instructions which our countrymen receive from their clergymen and pastors at home, is often lost in the contaminations,

which reign around them abroad; and many of them die in China without any one to administer salutary instruction and consolation in their last moments! It is earnestly to be wished that the different Christian nations which trade to Canton, particularly England and America, from which the greatest number of persons annually come, would seriously consider this, and speedily adopt suitable means for the removal of so great an evil. One or two Christian ministers of exemplary and consistent character, who would value a situation more for the opportunities it affords of doing good, than for the prospect it holds forth of raising them speedily to wealth and independence, would be exceedingly useful among the Protestant foreigners in China. Christians are not the proper objects of a missionary's labor; neither has he time to spend in their instruction: that belongs more properly to ministers who have a fixed charge. I would gladly provoke the churches in England and America to this 'work of faith and labor of love;' and hope their choice of agents for this important service will fall upon men of piety, learning, and dignity of conduct—men who, while they are free from those useless peculiarities, which would disgust persons of rank and education, will consider it as a duty cheerfully to attend the *hammocks* and sick beds of poor illiterate sailors—men, whose conduct will command respect, reverence and affection—do honor to their character as ministers of the Gospel—reflect credit on the Protestant faith in the presence of its enemies—and tend to draw forth the esteem of the heathen around them.

"Mr. Morrison, sometime since, suggested the importance of this idea to some clerical persons in America."

## INFANTICIDE.

*From the Indo-Chinese Gleaner.*

Mr. Abel's Book on China has fallen in our way, and has confirmed the opinion we had formed, by report, of the amiableness of the author's disposition. Wishing, as his feelings dictate, to wipe off from our common nature the reproach of infanticide, he states, that Lord Amherst's Embassy saw nothing in the whole course of its journey through the country, that tended to confirm the charge of this foul deed on China. And on the other hand, he himself witnessed much tenderness shewn by parents to their children.

That infanticide exists in China, we have the evidence afforded by the confessions of the natives themselves; of original moral essays dehorting parents from committing this crime; and of Europeans who have been naturalized and domiciliated in China. In opposition to this, the observation of official travellers post haste along the high road, or through the rivers, has no weight as a negative proof. Had infanticide been said *NOT* to exist, and they had seen dead infants strewed along the banks of the rivers, or on the roads where they travelled, their observation would have some weight. But when it is said, that infants are destroyed, it does not follow that



this public exposure of them is the way in which they are disposed of. The tub of water prepared to perform the first ablutions to human animals, is quite sufficient to drown an infant, without carrying it out of doors; and this is, in general, the way in which the rich destroy their female infants, when they do commit that inhuman crime. European writers on this subject seem to imagine that the crime is committed by stealth, and that the poor innocents are exposed and left in the streets, or cast into large rivers under cover of darkness, as is sometimes the case with the infants of seduced, or seducing, females, in England. This, however, is not the case. Infanticide is an illegality of which the law takes no notice; or if this seem a solecism, it is an illegality of which the executors of the law take no notice.

At the same time, it is not a practice that the Chinese glory in, and therefore like the crime of drunkenness, and like other crimes in a polished nation, not far from England, they observe a sort of DECENCY in the perpetration of it. They do not expose these things to foreigners at Canton, nor to Embassy travellers, before whom they assume the best and most imposing attitude: the soldiers brighten their helmets, and the police sweep the paths that were never swept before.

We should consider the negative observation of the English Embassy in China, and of the "accurate" de Guignes quite as conclusive against the birth of children in China, as against their occasional destruction, in as much as they did not WITNESS the one any more than the other.

The reasoning against attested facts, from the unnatural want of *storge*, or AMOR PARENTUM ERGA LIBEROS, which these facts suppose, has but little force; for what unnatural and unreasonable animals do human beings become under the influence of erroneous opinions. False notions of honor have, in Europe, made the dearest friends mutually plunge daggers into each others breasts. And whole nations under an absurd admiration of "honorable war," waste their ingenuity, their property, and their blood, in mutual butcheries, rather than admit the principles of justice and equity to have their free scope, and to regulate all their proceedings. Appealing therefore, to well attested facts, shewing the power of false opinions operating on the minds of sons and daughters, in other countries, so as to induce them to expose their aged parents to inevitable death; and on the fair and the young to burn themselves with those already dead, it is not incredible that false opinions, the love of ease, or the dread of want, or the lust of avarice, or the pride of family, or some other absurd motive should induce the Chinese to destroy their female infants. But it is surprising that philosophers, immersed in matter, and skilled in the grand results, which proceed from minute and subtle, and unobserved causes, should be so short sighted as not to discern the powerful effects of opinion. Mr. Abel joins with those who condemn studies directed to scrutinize the aberrations of human intellect; its wanderings from God, the source of virtue and happiness; but these in-

vestigations are connected with endeavors to reclaim it from error and vice, and inhumanity, and should not be contemned.

As to the extent of infanticide in China, it is, we believe, impossible to give any numerical statement. We can assure our readers, that it is not by Chinese generally considered a strange, rare, and horrible occurrence.

To the above remarks we add the following extracts, ON DROWNING FEMALE CHILDREN, from the Tsuen-jin-kwei-yo—which strongly confirms what has been said.

"Hwang-le said—that the drowning of infants, though it be the work of cruel women, yet arises from the will of the husband. If the husband be determined not to drown the infant, the woman can have nothing in her power.

"If the child be born by a slave, and the wife will not endure it, after the first month, you can pass it over to some other family, and give it a name different from your own; thus its life will be preserved, and the affair will be managed well. If you say, that you are poor and cannot bring it up, you should reflect that it will not apply to its father and mother all its life for subsistence, but will in due time be married out."

Another paper on the same subject from the same work:

"Ho-lung-yuen in his ode on the drowning of females says—The nature of the tyger is most cruel, yet it knows the relation betwixt parent and offspring.

"Man is the spiritual part of all things; shall he be inferior to the tyger? In bearing a boy or a girl, conception and bringing forth are the same with respect to both.

"I have heard that when female children are killed, the state of suffering is beyond comparison—whilst yet in its blood unable to speak, it cries in the tub of water—long suffering ere it dies—O alas! the heart of parents that can endure this!

"I would advise my people not to kill their daughters. All that is required for their head pins, and raiment will not impoverish you. The disposition of daughters is most tender. They love their parents better than sons do. Many sons go from home; daughters cleave to their parents. Many sons are disobedient to their parents; daughters are obedient. Many sons wander to a distance; daughters keep at home. Sons have little feeling; daughters always weep for their parents. Daughters love their virtuous husbands, and in many cases increase the honor of their parents.

"Do you not observe how Te-so, (whose name occurs in ancient story) prevented the punishment of her father? Don't you remember how the female Tang-heang opposed a tyger and rescued her father?

"The female Shan, at the age of 18, knew how to conduct the funeral rites of her father. The virtuous and dutiful females of ancient times were very numerous. It is impossible to mention them all.

"The magistrates sometimes wrote tablets in their praise. The Emperor also graciously conferred presents on them. Some were made ladies of the palace—some wives of the nobility. If you preserve the lives of your



daughters, a happy recompence will be the consequence."

What must the state of moral feeling and natural affection be, where it is necessary to go into an elaborate argument to dissuade parents from murdering their own offspring?

*Ed. Miss. Her.*

## MISSIONARY MEETING.

### TESTIMONIES TO THE SUCCESS OF MISSIONS.

ABOUT the same time, that gentlemen, who had been personally acquainted with India, were bearing their testimony to the utility of missions there, in meetings held at Boston, a similar testimony was borne in London to vast assemblies held for missionary purposes.

At one of these meetings, a report of which reached this country of late, Col. Sandys presided. We give a few extracts from his speech, as published in the *Christian Reporter*, a London weekly paper devoted to religious intelligence.

"Colonel SANDYS then addressed the meeting:—Ladies and gentlemen, it is with no small degree of reluctance that I find myself placed here, and especially when I look around me and see so many gentlemen, who have in foreign climes devoted themselves to the glory of God. The cause which has prevented Mr. Butterworth from taking the chair will be sincerely regretted by all who know him, and who know how to value a Christian gentleman who adorns his profession in all the private and social duties of life. We are not met here to eulogize any man; but for the sake of an example in many things, I would hold him up to the imitation of every British senator.

"I would impress upon all our minds this general principle, which ought to influence us in all our considerations of the subject now before us, that no man can behold the signs of the times,—the signs in the heavens above, and those wonderful signs which have in a manner deluged the earth with blood, and that no man can now thus clearly behold the bright rising of the Sun of Righteousness without declaring, that the Lord is about to break forth upon us; and, as the day advances in which the mysteries of Providence and grace are unfolding themselves, I am persuaded that there is not a feeling heart, within these walls or elsewhere, that will not unite its efforts to aid this cause.

"I am glad to see so many of my brother officers here, who have come for the same purpose, to pull down the infidel delusions of some, to support the faith of others, and to erect the standard of the cross throughout the world. If we look around the globe, and especially if we read the *MISSIONARY REGISTERS* of the present day, we behold a new period. They are the best cotemporary histories of mankind that are now published; and

(blessed be God!) they show us, all over the habitable globe, the rise and increase of such a zealous affection toward these things as must induce us to give our assistance, and our prayers to this great work which God is now carrying on for his own glory and for the salvation of souls. Here then, upon the broad principle of the divine will, we ask assistance from every created being, on the authority of the moral law. "What!" said a learned Pagan to a Christian some years ago, when his eyes began to be opened by means of one of those translations, which a learned gentleman now upon your platform was the means of sending to them; [the Rev. Mr. Ward;] "What!" said he, "have you had this blessed book so many hundred years and never till now communicated it to us?"

"Our elder brethren, the house of Israel in these times, begin to mark, read, and admire the Scriptures of their prophets; they wonder and adore. They who have been scattered and peeled are being taught to look to the standard of the cross, and *to behold him who was pierced, and to mourn*. My heart feels warm while I address you; and I am persuaded when I relate to you what I yesterday saw, your hearts will rejoice with mine:—On that sacred day I kneeled at the altar with a converted Jew, ordained now as a Missionary to Christians.—Yes, Nehemiah Solomon was ordained yesterday in my presence to the sacred office of a Missionary. Let us hear what the word of God says: look at the 96th Psalm and 3d verse, "Declare his glory among the heathen, his wonders among all people." Is not this enjoined upon Christians in the present day?—look again at the 9th verse, "O worship the Lord in the beauty of holiness; fear before him, all the earth, say"—mark the word—"SAY among the heathen, that the Lord reigneth." If these be positive commands, every brother officer of mine on this platform will tell you, that, in our military career, it is indispensably necessary for us to obey the word of command; and when St. Paul closes his Epistle to the Romans, he says, "The mystery which was hid since the foundation of the world is now made known to all nations for the OBEEDIENCE of the faith." We are met, not to reason on the expediency of Missionaries going abroad, but to know how those Missionaries are to be supported. By the facts you will find established this day, I am persuaded we shall all go away with increased ardor for God. The Chairman concluded by reading a letter from the Rev. H. Davis, at Bombay, describing the deplorable state in which all heathen lands are, "without God, and without hope in the world."

Addresses were then delivered by the Rev. R. Watson, the Rev. W. Griffith, and J. Poynder, Esq. when the following testimony was given by a gentleman, who had long resided in India.

W. H. TRANT, Esq. in moving a resolution said, I should not have had the honor of addressing this meeting at this time, but, having passed a great part of my life in the place to which much allusion has been made, I



would just state some things that have passed there; and as you, Sir, have lived many years there, I will state them under your correction. The magnitude of the object is very great; it is the temporal and spiritual welfare of a hundred millions of our fellow creatures, in the eastern part of the world. At this time of day it is hardly necessary for me to state; that the people of India are not uninformed; we have many proofs to the contrary. I can declare that the Christian missionaries, so far from having done any harm, have proved to be the greatest possible benefit to that country. They have conducted themselves with a patience, forbearance, and zeal, which is beyond all human praise. I state this, because there may be still some apprehensions for the propriety and safety of this cause: I declare before my Maker, that I entertain no apprehensions whatever. I have lived in that country the greatest part of my life, and have there witnessed the progress of missions from their infancy. I have seen numerous missionaries, and I have watched their progress minutely; yet I never knew any impropriety in their conduct. When I have been asked, "Where are the converts which these missionaries have made?" I have replied, "Their numbers may not have been very great, but there is much to be done in the way of preparation. In this country the ground must be prepared and the seed sown, before a harvest can be expected; and it is the same there:—20 years ago there were only Mr. Carey and Mr. Thomas in that country; little more than a year ago, in Calcutta, the metropolis of India, there were 12 missionaries; and almost the whole of the native population were under the instruction of a society, partly composed of literary persons, and partly officers of the state, called "the Calcutta School Society." Will any one say, that, when this is the case, little has been done? I say much has been done: and if I, at my time of life, have seen all this, what may not the rising generation hope to see? What may not the young men just gone or going out hope to see? They may hope every thing. Let us go on in the true and faithful course which has been so well begun; and, I am satisfied, that, long before we expect it, we shall have reason to say, 'This is the Lord's doing and it is marvellous in our eyes; this is the day which the Lord hath made, we will rejoice and be glad in it.'

Col. Munro immediately followed with his testimony, which we introduce by observing, that he is a gentleman of great respectability, who has resided many years at Travancore, in southern India, as an agent of the East India Company at the court of one of the native princes.

Colonel MUNRO, in seconding the motion said, most cordially do I unite in the statements just made, and hope on some future opportunity to express my sentiments more fully. The situation of India calls most pressing for exertion, and every thing in that country appears now to conduce to the suc-

cess of the missionary cause. The political power of India now so much under the authority of England, and the disposition of the natives almost entirely in favor of it, seem to promise greater good than we can at all contemplate. I fully concur in the statements just made, that this cause may be carried on without danger and with the greatest hope of success. The Mahometan religion formerly met with success; and surely a religion like the Christian, cannot fail of exciting greater attention.

The Rev. Mr. Ward, who had but just returned from his visit to this country, addressed the meeting as follows:

The Rev. W. WARD of Serampore said, I feel very great gratification, Colonel, in meeting you here to-day, and in hearing the sentiments already delivered, to all of which, as far as my own observation goes, I can bear testimony. It is with peculiar pleasure, that, contrasting former times with present, I can meet here (after the lapse of more than 20 years) individuals from the same country, bearing the same testimony, and all encouraging the hands of British Christians for the good of British India. The business of this day has turned more especially towards India, where the providence of God so long stationed me. It is true, Sir, we had an affecting statement from a gentleman, who gave an account of the whole heathen world; with which all our hearts must be deeply affected—six hundred millions of immortal beings born into our world, vegetating for a few days, and then merging into eternity! and every 30 years this awful scene renewed, *without God and without hope in the world!* This is a most awful state and one which should fill every Christian heart with the deepest and most solemn regret. Indeed such is the state of our world, that, to a benevolent heart endued with the spirit of Christianity, the necessities of our fellow men appear to be so great that, humanly speaking, one can scarcely indulge any hope of seeing a prospect of the melioration of our species even in our own country, and not at the same time be much discouraged respecting the moral condition of that country to which your attention has been so remarkably directed and to which in a few days I expect to return. This is therefore perhaps the last time I shall address so large an assembly on this side eternity. I will therefore contrast for a few moments the circumstances of India 20 years ago with what they are at the present hour. India was long considered as Satan's impregnable fortress. It was conceded by multitudes, that other parts of the world were vulnerable. The African considers himself as honored by the approach of a white man, but not so the Indian. Again and again we were told, we might do some good among the slaves in the West Indies, among the Hottentots, or others: but that every attempt to promote Christianity in India, must come to nothing. And indeed appearances, when I first went to India, to any mind, but a mind impressed with the sovereignty of DIVINE INFLUENCE, were the most discouraging. There were Europeans in India, but they



added little to the Christianity of India; many of them added only to the darkness: and such was the fear respecting danger which the government at home and the civil authorities in that country entertained that, as I have heard Mr. Brown relate, Lord Cornwallis once said to him, "I think the wisest resolution the East India government passed, was, that they would never touch, or suffer to be touched, the prejudices of the natives."

*(To be continued.)*

We only ask the incredulous, if any such should read these pages, how they can deny the validity of this concurring testimony? and, if they believe it, how they can justify themselves in withholding their aid from a cause, which is emphatically the cause of God and of man?

#### GREAT OSAGE MISSION.

Our readers will recollect that the mission to the Osages of the Missouri, under the care of the United Foreign Missionary Society, reached Marietta on the 14th of April, as stated in our number for May. The boats descended the Ohio with as much rapidity as could have been expected, and without any disastrous occurrence till the 3rd of May, when one of the boatmen was drowned. He appears to have been a pious man. Mrs. Newton, having been delivered of a daughter a few days before, was taken ill on the evening of the 2d and became dangerous the next day. The infant expired on the 4th and was buried at Mount Vernon, Indiana. The mother, continuing to grow ill, was landed at Shawaneetown, Illinois, on Saturday evening, and the next morning, May 6th, her spirit quietly departed from its tabernacle of clay. The day before her death she was able to converse, and her soul was in a happy state. She sent a message to her relatives, and was entirely tranquil in the prospect of death. Her husband wrote a particular account of this distressing event, and appears to possess Christian consolations.

#### LAST NOTICES.

##### MISSION AT BOMBAY.

SINCE the present number was in the press, we have received a joint letter from the missionaries at Bombay, dated January 1, 1821. The health of Mr. Nichols had been, in a great measure, restored. Mr. and Mrs. Graves fol-

lowed their little son to the tomb in September. At the close of the following month Mrs. G. became the mother of twins, a son and daughter. Both died in less than three weeks, and the parents were left childless. Within four years, the missionaries in Bombay and the vicinity had lost six children, and only four survived.

The article of intelligence, in which our readers will feel particular interest, is the expected return of Mr. Bardwell to this country. This measure was recommended by the missionaries, without a dissenting voice, as will be seen by the following extract from the joint letter.

"We hope you will not be discouraged, nor alarmed, when, to the instances of sickness and death above mentioned, we add, that brother Bardwell's health is in such a precarious state, that we judge it necessary for him to leave this country, at least for a season. You are already aware, that, about three years ago, he was brought into imminent danger, by a violent attack of the liver complaint; and that he had frequent returns of the same disorder. In September last, he had another attack of the same complaint, and was then advised by his physician, as he had been also in former sicknesses, to try a change of climate, as the most effectual means of restoring his health. He partially recovered, however, from that sickness, and thought it best to make a farther trial of this climate. But his health was so precarious, that it was thought expedient to make arrangements for supplying his place in the printing office, in case of his being obliged to leave Bombay. While the prospect of his continuance with us was remaining in this doubtful state, he was again, about the middle of December, seized with another return of his former complaint, attended with symptoms more strongly marked than before; and which, for several days, it was feared, would terminate in an abscess in the liver. God has been pleased to spare his life this time also, and to deliver him, (so far as we can judge,) from immediate danger. But we are convinced, that a fair and full experiment has been made;—that the result of four years experience leaves brother Bardwell no prospect of enjoying a tolerable degree of health in this place; and that, if he should continue longer, he would be constantly subject to relapses, and would be in great danger of being suddenly cut off by a return of his disorder.

"On the 22d of December, we all met at brother Bardwell's house; and, after considering his case, it was our unanimous opinion, that he should take passage, as soon as possible, for Bengal; and from thence proceed directly to America; or, in case no seasonable opportunity should be found of getting to any place in this country, which is frequented by American ships, that he should take passage to England. The reasons for our advising brother Bardwell to return to America were these:



"We thought, after his constitution had been so much impaired by repeated and severe attacks of the liver complaint, nothing short of an entire change of climate would effect any thing more than a partial and temporary amendment of his health. From information which we possessed on the subject, we thought a voyage to the cape of Good Hope, and a short residence there, would be as expensive as a voyage to America, (if managed in an economical way;) while the beneficial effects of the former could not be expected to be equal to those of the latter. We thought also that if brother B. should go home and spend some time there, his health might be so much improved, as to warrant his return to this place again; but that, if it should be judged inexpedient for him to make another trial of a tropical climate, he would still have an ample field before him in the more congenial climate of our own country, in which he could continue to labor under the direction of the Board.

"We hope that the advice, which we have felt it our duty to give brother Bardwell, will meet the approbation of the Board; and that his return will not prove a discouragement to the missionary cause. We view it as a great affliction—it will no doubt be viewed in that light by all who feel an interest in the conversion of the heathen; but it is an affliction appointed by the wise Disposer of all events; and it becomes us to bear it in submission to His will, and in the assurance that He will cause events, apparently adverse, to subserve the advancement of His kingdom and glory."

This extract gives so full and clear an account of the subject, that no comment seems necessary. On the 22d of January Mr. Bardwell and his family embarked for Calcutta, where they arrived March 4th. Had they reached that place a little earlier, they might probably have obtained a passage by the *Union*, a ship which they met in the river, and by which these letters were conveyed.

While at sea, Feb. 17th, Mr. Bardwell wrote a letter to the Rev. Dr. Worcester, in which, after mentioning his embarkation, he proceeds as follows:

"We had not been at sea one week, before my health was evidently improved; and though I am not freed from pain in my right side and shoulder, yet I indulge the hope, that my health will be good by the time I reach America. We shall be necessarily detained in Calcutta a number of weeks; and it may be difficult to obtain a passage to America, when other circumstances may permit us to embark. During our stay in Calcutta, I hope to be able to procure a number of little articles for our printing office, which cannot be had in Bombay.

The change, that a few weeks have produced in our circumstances and prospects, is great; and it is unnecessary to assure you, that in consequence of this change, a new train of reflections, not unfrequently attended with a degree of anxiety, occupies our minds. Though the path of duty seemed plain, both to our-

selves and to our beloved brethren and friends in Bombay, yet we fear that the great cause, to which we have professedly devoted our lives, may receive injury, by the step we have taken. We know not what will be the opinions of our beloved patrons and friends at home. Had it been practicable to have consulted them, we should have been freed from many unpleasant hours. But the result we must leave to the direction of Infinite Wisdom, in the assurance, that all things will work together for the good of the church and the glory of God.

"If we are not deceived, nothing but a conviction of duty could have induced us to leave the field, where we expected to have spent our days. And it is our hope and prayer, that as long as our lives are spared, they may be devoted to the service of Christ among the heathen.

"My dear Mrs. B. unites, not only in the sentiments of this letter, but in an affectionate regard to yourself and beloved family."

On the 6th of March Mr. Bardwell addressed another letter to the Corresponding Secretary, of which we give nearly the whole.

"As the *Union* is detained in her passage down the river, I have an opportunity of adding another letter to the packet. I am happy to say, that my health still continues to improve, but I fear that the sultry air of Calcutta will be unfavorable. There are now two American ships in Calcutta, the *Galatea* and the *Franklin*. I have not yet made any definite arrangement respecting a passage to America; but hope we may obtain one, on board one of these ships. But neither of them will sail earlier than two months from the present time.

"We are now with Mr. Ward, an American gentleman connected with the house of Ropes & Ward, of Boston. Mr. W. is very attentive to our wishes, and affords us every assistance necessary. We expect to take some little house for our accommodation, as we shall be necessitated to stay at least two months.

"The numerous missionary brethren in this place, and the frequency of religious meetings, form a very pleasing contrast to the appearances at Bombay. But it should be considered that Bombay is greatly behind Calcutta, in point of religious privileges. In this place, the number and influence of Christians is comparatively great; in Bombay the little feeble band seem almost buried, among the multitude of heathen.

"My health is so much improved since I left Bombay, that I begin to doubt whether it is not my duty to return to my station by the earliest opportunity. If I had not experienced so many attacks of the liver complaint, I should confidently expect, from my present feelings, that I might enjoy comfortable health in India, without the benefit of any further change of air than I have already experienced."

It is probable that both the American ships above-mentioned sailed in June; and Mr. Bardwell may be expected in October. It



will be a happy circumstance, should his health be so entirely restored by the voyage, as to enable him, either to take an active part in promoting the cause of missions among his countrymen, or to join some mission where the climate may be more favorable than that of Bombay.

The joint letter of the missionaries gives a particular and satisfactory account of the printing, schools, and preaching, as conducted at the time they wrote. The printing establishment, in particular, would sustain an irreparable loss, by the departure of Mr. Bardwell. The missionaries had written a second time to Mr. Garrett, requesting him to join them, with a view to the superintendence of their press, as soon as possible.

The joint letter, which was signed by all the missionaries, closes in the following manner.

"By the account we have given you will perceive, that, since our last communication, mercies and afflictions have been mingled in our cup. We are admonished, by what we experience here, as well as by the death of one and another of our revered fathers and patrons at home, that the end of all things is at hand; and that no region of the earth is exempt from sickness, pain and death. May God grant us grace to understand, in this our day, the meaning of all his dispensations toward us;—to labor faithfully while we have opportunity;—die daily to all worldly expectations;—and to place our affections and hopes on that land of eternal security and rest, which awaits all the faithful servants of God.

"On this new year's day, we close our semi-annual epistle, by wishing you, Rev. and dear Sir, and all our beloved patrons, and the missionary fraternity throughout the world, a *happy new year.*"

In a postscript, dated Jan. 19th, it is stated, that Mrs. Nichols had quite recently become the mother of a daughter; and that a letter had just been received from the missionaries in Ceylon, announcing their determination to establish a mission on the Coromandel coast; and to set up their printing press there. Of course, Mr. Garrett could not be spared for the Bombay mission.

#### MISSION AMONG THE CHOCTAWS.

THE Treasurer has received a letter from Mr. Kingsbury, dated at Natchez, June 27th. It was too late in the season to expect much pecuniary aid for the missions, from the inhabitants of Mississippi; though Mr. K. supposed, that an agent, soliciting in behalf of these missions, would receive considerable patronage there, in the course of next winter. We hope

that Mr. K. returned to Mayhew as speedily as possible, not only because his presence there could be useful, but because his health would be less exposed, than while journeying in the more southern regions. He expresses the kindest interest, as do the other missionaries, in their various letters, respecting the safe return of the Rev. Dr. Worcester; the intelligence of his decease not having reached Natchez or Elliot. The sorrowful tidings had been received at Mayhew. Though the members of the mission family were sincere mourners, they looked to the Lord of missions for consolation, and were not dismayed nor discouraged.

Mr. Williams, who has had the principal charge of the school at Elliot from its commencement, having become greatly reduced in health by his indefatigable attention to it, was advised to travel on horseback during the month of May, with a view to his restoration, and to ascertain what the Choctaws would do, in their different neighborhoods, for the support of local schools among them. The result of these inquiries was, that the inhabitants of a place called the French Camps, would engage to provide the necessary buildings for a teacher and a school; to furnish comfortable food for the teacher's family, and for such Indian children as could not eat at home; and to supply necessary help for cooking, and for washing and mending the children's clothes, &c. They would, besides, give the use of land sufficient for cultivation, and would clear ten acres the coming fall, for a garden, and cornfield next year.

On this representation, the missionaries at Elliot resolved to open a school at the place proposed, and appointed Mr. Williams to be the teacher. This plan was so much in accordance with the declared views of the Prudential Committee, that it did not seem necessary to wait for further directions before a commencement should be made. The school will probably consist of about 25 pupils at first. The arrangements of the missionaries, in regard to this subject, seem very judicious.

A school book, prepared by Mr. Williams, and entitled "*Lessons for Indian Schools,*" will be printed at Boston, if suitable types can be obtained, without too much expense. It seems exceedingly desirable, that, especially for the instruction of children ignorant of our language, an alphabet should be used, in which every vowel sound is expressed by a distinct character, and by one character only.



The letter of Mr. Williams mentions, that hopes were entertained of two boys in the mission school at Elliot, as having experienced religion. Two other boys, and a hired man, were quite serious.

#### MISSION AMONG THE CHEROKEES.

TOWARD the end of June, the health of both Mr. Hall and his wife was so feeble, that the school at Taloney had suffered an interruption, and was threatened with a suspension, which would be seriously injurious. A vigorous and active man and woman, devoted to the missionary cause, might be very useful at this place; the man in tilling a small farm by the labor of his own hands, and his wife in managing the domestic affairs of the mission family. Mr. Hall's health is not more than adequate to the faithful care of the school, and Mrs. Hall is extremely infirm.

The labors of the missionaries at Brainerd are so many and various, that they suffer much, especially the females, by excessive care and fatigue.

#### MISSION AMONG THE CHEROKEES OF THE ARKANSAW.

LETTERS have been received from Messrs. Finney and Washburn, dated at Little Rock, May 2d. They left Elliot with their families, March 23rd, arrived at the Walnut Hills on the 31st, and left that place, towed by a steam-boat, April 8th. In the mean time, Mr. Washburn visited Natchez, spent three days with Dr. Worcester there, and rejoined his family at the Walnut Hills. A favorable passage up the Mississippi and the Arkansaw had been experienced, and the missionaries hoped to reach the place of their establishment, in a week or ten days. This place had been named Dwight, in memory of the late President Dwight, a distinguished and highly revered member of the Board.

In a postscript to his letter, Mr. Washburn writes as follows:

"Little Rock, May 2nd. We arrived at this place, about 10 o'clock this morning; are all in good health, and we hope cordially thankful for all the goodness and mercy we receive from our Heavenly Father. One week more, we trust, will terminate our wanderings, and bring us to the destined field of labor and trial. May we go in the fulness of the blessing of the Gospel of Christ; and may we be kept in the love of God, and found faithful unto death."

Mr. Finney writes, under the same date, after entering into various details of business, as follows: "We hope that 8 or 10 days will carry us to the end of our journey. Thus far the Lord has prospered us on the way, and made it safe, and much more expeditious than we expected. We have heard nothing directly from our brethren at Dwight, [Messrs. Hitchcock and Orr,] since we left them in October last. Except the Lord has been with them by his comforting presence, their state in our absence must have been very lonely. We shall probably send up our journal and accounts, soon after our arrival at Dwight. In the mean time, may the blessing of Israel's God rest upon you and yours, and upon your unworthy fellow servant."

#### CAUTION TO CANDIDATES FOR EMPLOYMENT IN THE MISSIONARY WORK.

THE following paragraph was inserted by the Directors of the London Missionary Society, in their report of last year. It is the result of long experience, and is well worthy the attention of all who think of engaging in the missionary service themselves, or who take the responsibility of advising individuals of their acquaintance to engage in it:

"The Directors, in this place, deem it incumbent on them to state, that the experience of each succeeding year impresses upon them more deeply the obligation of exercising caution and discrimination with respect to applications from Missionary Candidates. When the advancing importance of most of the stations occupied by the Society is duly considered, together with that of missionary labors in general, it will be evident, that, adequately to sustain such a progressive state of operations, endowments above mere mediocrity will be absolutely indispensable, and therefore that from among the individuals who may in future offer their services, a selection only can be made of those who appear to possess superior qualifications. It is, of course, equally necessary that a correspondent caution and discrimination should be exercised on the part of those to whom, in the first instance, individuals, disposed to engage in the service of the Society, disclose their views. To hold out encouragement to a young man, who does not unite to unfeigned, deep and exemplary piety—respectable talents—a sound and discriminating judgment—decision and energy of character—good temper, and tried prudence—together with a competent share of the advantages of education—would probably have no other effect than to unhinge his mind, relax his attention to the duties of his proper calling, expose him to the mortification of disappointment, the Directors to unnecessary trouble, and the Society to unprofitable expense."



## MISSIONARY HERALD.

VOL. XVII.

SEPTEMBER, 1821.

No. 9.

## PALESTINE MISSION.

JOURNAL OF MESSRS. PARSONS AND FISK.

(Continued from p. 256.)

*Smyrna, Nov. 21, 1820.* On our return, we found letters from America, which contain a variety of intelligence. Some, whom we knew, have gone to their eternal home. Some, who "did run well," have apostatized. Still truth prevails, and multitudes are added to the Lord.

22. We spent the day in writing to our friends in America. Capt. Blackler called on us; and, in the evening, Mr. Buell came to see us. He is from Vermont, but has been for some time past vice consul at Algiers.

23. Went on board the *Charles and Ellen*; left letters for Dr. Worcester, Mr. Evarts, the *Savannah Miss. So.* and a number of our friends; and also two Bibles and some tracts for the seamen.

The English consul gave us leave to occupy, without expense, the chaplain's rooms, until another chaplain shall arrive.

26. Heard the Rev. Mr. Favez preach in French. A young gentleman came to our room, by previous appointment, and we spent a season in reading the Scripture, singing, and social prayer. On going away, he requested a Bible, that he might have it constantly in his room, and read it often.

27. Gave 50 tracts to the Russian consul for distribution.

*Temporary Separation of Messrs.  
Parsons and Fisk.*

29. Devoted the day to fasting and prayer. It had, for some time, been a question, whether one of us ought not to remain some longer in Smyrna, and the other proceed, without further delay to Judea. It is desirable, that some one should be here to carry on the work of distribution, and to get more tracts printed at Constantinople, or

Scio. Till a chaplain arrives, he can occupy these rooms, and preach in the chapel on the Sabbath; and the Messrs. Vanlenneps have generously offered, in case one of us sees fit to remain, to give him, his board. The state of things here is such, that we cannot feel willing to leave the place; and we are not willing to have our visit to Jerusalem delayed any longer. If only one of us goes, he will have an interpreter, who understands English, a faithful man, and a good nurse in case of sickness. As to missionary labor and research, probably one may do about as much, at least during the present season, as both could do. On the whole, it seems, so far as we can judge, that the interests of our mission are likely to be most effectually promoted by a temporary separation. We contemplate it with reluctance; but our rising murmurs are hushed by contrasting our case with the separation, to which our brethren were called who went first to India. We hope to be again united, after a short time, to prosecute the original plan of our mission.

30. We visited the Greek school which is under the British protection, and of which we gave some account in our journal for May 2.\* Distributed 250 tracts among the scholars. Benjamin, who was many years at the head of the school in Haivali, is now at the head of this school. The whole number of pupils is said to be 360.

Friday, Dec. 1. Brother Parsons engaged a passage for Jaffa, in a Greek vessel. He is to give 500 piastres,† one half here, and the other half in Jaffa. The vessel carries pilgrims, and expects to stop for a day or two at Scio, Rhodes and Cyprus.

Sabbath, Dec. 3. At 11 we had the privilege of going to the house of God for public worship. Brother Fisk preached to 60 or 70 people.

\* See the *Miss. Her.* for June, p. 186.

† About \$70.



*Preparations for the departure of  
Mr. Parsons.*

In the evening we received a letter from the Rev. Mr. Conner at Constantinople, enclosing also a letter of introduction to Procopius, the agent of the Greek Patriarch, and Principal of the convent at Jerusalem.

4. The English consul brought us a travelling firman from the Grand Signior. He obtained it at our request, through the agency of the Ambassador at Constantinople. This firman gives us liberty to visit the islands of the Archipelago, Syria, Egypt, and their frontiers, and orders that we be treated in the most friendly manner, offered every assistance, security and protection, and furnished (at our own expense) with proper guards wherever it may be necessary.

At dinner Mr. Vanlennep told us, that he had procured letters of introduction and credit for brother Parsons from a rich Armenian merchant here, to one of his countrymen at Jaffa, and another at Jerusalem. Before writing the letters, he said to Mr. V. "Is the man, who wishes for this letter your friend?" "Why do you ask that?" said Mr. V. "Because, if he is your friend I will recommend him strongly." "I wish you to do so," said Mr. V. "for he is my particular friend." When the Armenian brought the letters, he brought also four boxes of honey: two for his friends in Jaffa and Jerusalem, and two as a present to brother Parsons, with a request that he would pray for him at Jerusalem.

5. In the afternoon, carried the baggage of Mr. Parsons on board the vessel. All are to be on board at 8 o'clock, expecting to sail in the night. It is now 13 months since we sailed from Boston. During this period we have spent every day and every night together. Thus far the Lord has prospered and blessed us. We should be ungrateful not to trust him for the future. We shall be separated, for a time, from each other, but we hope not to be separated from Him, "who sticketh closer than a brother."

*Embarkation of Mr. Parsons.*

6. Last evening, brother Parsons left me to go to Judea. We went on board the vessel together. There we sung, "Guide me, O thou Great Jehovah,"

united in prayer, commended each other to the divine protection, and gave the parting hand. To be separated from my only Christian brother, is a trial indeed. But we have not come to this land to seek our own gratification, When duty calls, we must obey.

*Journal of Mr. Fisk:*

Dec. 10. Preached to 60 or 70 hearers from Isa. xiv, 5. Mr. Jackson, an English merchant, invited me to spend a part of the Sabbath in his family. In the evening, I read a sermon to them; and then read the fifty first Psalm and commented on it, and closed with prayer.

13. Received a letter from brother Parsons, dated day before yesterday morning, at Scio. He met a most friendly reception from Professor Bambas and some others, and expected to sail for Rhodes in a few hours.

Wrote Greek letters to the schoolmasters at Magnisia and Philadelphia.

14. Visited three Greek schools; all instructed by priests, and designed to teach children the alphabet, and how to read a little; after which, they either consider their education as finished, or go to the large school. The first of the three consists of about 60 scholars, the second of 20, the third of 7. In the first there are two girls; all the other pupils are boys. I distributed among the masters, and such scholars as could read, about 50 tracts. One of the masters, when I came away, bade me farewell by praying the Virgin Mary to preserve and bless me. This is not uncommon with the Greeks, especially when they have received a favor; and, on all occasions, a great part of their prayers are addressed to Mary or other saints, or to angels.

16. The Rev. Mr. Bellamy arrived as chaplain to the English factory.

Sabbath 17. Mr. Bellamy read prayers, and I then preached, from 2 Cor. v, 10. This probably closes my public labors with this congregation.

*Visits to Schools.*

19. Visited three more schools. The first consists of 24 boys and 8 girls. They learn to read, and 5 or 6 can write a little. The second consists of 15 boys, 3 or 4 of them begin to write. The third consists of 22 boys and 8 girls. Three of the boys read Xenophon. Distributed about 80 tracts.



Every time I visit a Greek school, my mind is impressed with the misfortune of having the books so generally in a language, which the children do not understand; with the almost entire want of order and discipline; and with the ignorance and incompetence of the masters. To this last remark there are a few exceptions; but unfortunately they are very few.

20. The room I have hitherto occupied being now wanted for the chaplain, the consul very generously offered me the use of another.

27. Visited four schools. The first consists of 100 boys, and is taught by two laymen. It was formerly under the care of the celebrated Economo, who gave it a character so much above that of the common schools, that it was often spoken of as *the college*. But an unhappy disaffection toward Economo, on the part of the people, occasioned his leaving the school. It is now little more than an A, B, C, school. From this I went to a Lancasterian school, which was established about three weeks ago. There were 115 boys present. The third school consists of 4 boys and 2 girls, the fourth of 32 boys and 2 girls. Distributed 200 tracts. In almost every school, when the children learn that I have books for them, they crowd around me in the most irregular and noisy manner. It is in vain to wait for the masters to put them in order. I have no alternative but to command them to their seats. Then I go to them, or call them to me, one by one, and ascertain whether they can read. If they can, I give them tracts, accompanied by brief religious instructions and exhortations. The Psalter, in ancient Greek, is one of the most common books in these schools. I asked one of the masters, whether the children understood it. "O no," said he, "the masters do not understand that. It is very difficult." I hope we shall be able before long to give them the Psalter in modern Greek.

28. Visited another school. It contains 28 boys and 6 girls; only two however, were able to read in a tract.

The Armenian, who gave letters to brother Parsons for Jaffa and Jerusalem, came to my room, and I gave him, a Armenian Bible, and a Turkish Testament.

#### *Interview with a Catholic priest.*

29. Went with Mr. B. Issaverdens, (a young man of this place, who has

been several times in America,) to see Mr. Davier, a Roman Catholic priest, Mr. I. introduced me as belonging to the Bible Society. Mr. D. then began to speak against the Society, and the translations which it circulates. He talked so fast and so incessantly, as to give no opportunity for any reply. I showed him the Italian Testament as translated by the Catholic Archbishop Martini, and printed at Naples, and the French Testament by De Sacy. To the last he made objections. I showed him that it was printed under the sanction of a Catholic Archbishop. "Ah!" said he, "since the liberty of the press is established in France, the Archbishops are obliged to sanction whatever people wish to print."

30. Spent the evening with Dr. Clark and his family. Read the three first chapters of Hebrews; and, after some religious conversation, united in prayer. Dr. C. is a physician from Scotland.

Sabbath, Dec. 31. Spent the evening at Mr. Jackson's. The year 1820 is now closing. I commenced it at Malta, in company with my dearest brother. I trust, before another year closes, I shall be with him again. Every year of my life has furnished occasion for humility and thanksgiving, but this has been, in some respects, a peculiar one. The Lord has been better to me than my fears. Let me trust in him for the future, and never be afraid.

Jan. 1, 1821. A day of visiting, mirth, and dancing, among the Franks of Smyrna. But it has been pleasing to reflect, that in different parts of the world, there are many who prefer uniting in "the concert for prayer," to all the vain delights of mirth.

8. Received a letter from George, the schoolmaster in Philadelphia. He says they are very anxious to receive some Turkish Testaments.

9. I have lately become acquainted with Constantine Dracopolis, a Greek schoolmaster, who was formerly dragoman, (interpreter,) for Mr. Salt, the English consul in Egypt. He travelled with Mr. Jowett in Egypt, and with Mr. Fuller in Syria. I have engaged him to give me instruction in Arabic. He speaks Arabic fluently. As he is well acquainted with Smyrna, and particularly with the Greek schools, he will be a valuable guide in visiting them.



Went in company with Mr. J. Langdon of Boston to visit four Greek schools. Constantine accompanied us. We first visited his school. It consists of 20 boys and 2 girls. It was in better order, and more of the children able to read, than in any of the common Greek schools which I have seen. In the second school are 14 boys and 2 girls. Only one able to read. In the third 16 boys, few able to read. In the fourth 18 boys, and 2 girls. At each school I called the scholars to me, one by one, and to all who could read, I gave tracts accompanied with short exhortations. Distributed 65 tracts.

Sabbath, 14. Eve at Mr. J's; we read Dan. ix, and one of the English homilies on prayer, and prayed together.

[Mr. Fisk visited various other schools and distributed tracts. As these visits must naturally resemble each other, we do not think it necessary to copy them all.]

17. Received a letter from brother Parsons, dated in sight of Rhodes, Dec. 20. His progress had been slow; but he had proceeded thus far in safety, and much of his time seems to have been profitably occupied in reading, and conversing with the pilgrims.

Friday Jan. 19. Mr. Werry has just told me that he had received a letter from his vice consul at Rhodes, dated Dec. 26. Mr. Parsons was still there, but expected to sail in two or three days for Cyprus.

22. Mr. Cohen, the Jew mentioned in our Journal, May 3, 1820,\* came to visit me. In the course of conversation, he said the Jews here never kindle a fire on the Sabbath, but often employ Turks or Christians to do it for them. I inquired what they believe respecting a future state. He says they believe, that all atheists and idolaters will be damned forever; but all, who believe in one God, will be finally saved; though, if they live in any known sin, they must suffer in hell until they have expiated it. He says Jews hold to 613 commandments, besides the decalogue, and if they obey all these, they will be rewarded in proportion; whereas Christians, who hold to only ten commandments, even if they keep those ten, will have a proportionably small reward.

After reading some time in the Hebrew Bible, and conversing about different

places, I offered him a Hebrew Testament, which he very gladly accepted. I told him he must read it, and pray that God would show him what was right, and dispose him to embrace it. He said he would do so. He has engaged to call occasionally and read Hebrew with me. This is the first opportunity I have had of giving a Hebrew Testament to a Jew. The occasion calls for thanksgiving and earnest prayer.

23. Went with Constantine to visit a school, which is taught by a woman. It contains 9 girls and 4 little boys; and while I was hearing them read and distributing tracts among them, several others heard what was doing and came for tracts. Some women applied in behalf of their children; and some, who knew how to read, applied for themselves.

#### *Description of Sedicui.*

24. Yesterday afternoon, I went to Sedicui, in company with Mr. Thompson, a young gentleman who lives with Mr. Vanlennep. This village is a little W. of S. from Smyrna, at the distance of 6 or 8 miles. It is the seat of an Aga, but the man, who has held that office the past year, is now gone to Constantinople to hire it for another year. Under the Ottoman government, the man gets an office who can pay the greatest price for it, and then his object is to regain the money he has paid out, and procure as much more as he can. The consequence is such extortion and oppression as impoverish the people, discourage industry, and depopulate the country. There are, in Sedicui, a few Turkish families, who have a small mosque, but without a minaret. There is one Iman, or Turkish priest, said to be the only Turk in the village, who can read and write. He is now an old man, and has four wives, one of whom he married a short time since. There are between one and two thousand Greeks, who have a church, four priests, and two schools. I visited the priests, and inquired whether they had the Scriptures in Romaic. They said, no. I inquired if they had them in ancient Greek. They said only the New Testament. I then gave them a Testament for the church, and told them I had others in Smyrna for sale. They immediately offered to purchase three copies. I also visited the schools, heard the scholars read, and gave tracts

\*See Miss. Her. for June, p. 187.



to all who could read them, accompanied with advice and exhortation. One school contains 30 boys, the other 25. There were no girls in either; nor is there any school for girls in the village, and I was assured that very few of them indeed ever learn to read. In a community of, say 1500 souls, only 55 children are found at school; and for the instruction of the female sex no provision is made. Yet I often perceive evidence, that the Greeks are capable of learning with great ease; and when they have advantages, they are very fond of books and study. I distributed at Sedicui 70 tracts and left 20 with the priest for distribution.

About half an hour after leaving Sedicui on our return, we stopped to look at a tumulus, a little west of our path. The base is about 30 rods in circumference. It is said to be the tomb of Andremon, the leader of the first Ionian colony, which came from Greece to this country. After entering the town we passed through the Jews' neighborhood, and called at a place near the synagogue, where their schools are taught; saw 6 schools in which were about 150 boys reading Hebrew. There are some other schools, which we did not see.

26. Went with Constantine to visit two schools. The first is taught by a young woman, and consists of 8 girls and 3 little boys. Three of the girls read very well, and one begins to write a little. The teacher told us, that she learned to read and write from her brother, and has taught this school now three years. The second school contains 40 boys, and 3 girls. The greatest part of them, however, are unable to read at all in a tract. At this school I saw two or three priests. To them, and to the teachers and pupils in the school, I gave 35 tracts.

30. Constantine showed me a letter from a schoolmaster at Magnisia, who had heard of my distributing tracts, and wrote in order to obtain some for his scholars.

[Mr. Fisk gives, under date of Jan. 31st, a discussion which he had with Mr. Cohen, the Jew, with respect to the rendering of Isa. vii, 14; but as it would not be interesting to most of our readers to see Hebrew quotations, and as Mr. C. was not able to raise any plausible objection to the passage as commonly understood, we omit the paragraph. Mr. C. concluded, as he commonly does, when pressed by an argument, "God knows how it is."]

### *Visit to Cooklujah.*

Feb. 2. Mr. Jackson gave me the use of his horse, and Mr. Hanson, a young man who lives with him, rode out with me to Cooklujah, a Greek village 4 or 5 miles from Smyrna, a little south of east. The inhabitants are all Greeks. There is one church, four priests, one school, and perhaps 100 houses. I carried with me a Testament and 50 tracts. Sold the Testament to the priests, and gave part of the tracts to them, and the rest to the school. There were in the school 60 boys; but only ten could read in the tracts. They have no school-book but the Psalter and Prayer-book in ancient Greek. The master and a priest, who were present, told me that they do not understand this language: yet the one reads his church service wholly in this, and the other teaches a school in which are no books in any other language. It gives me great satisfaction to supply men, in such circumstances, with the pure word of God, and with religious tracts in a language which they can understand.

### *Visits to Various Schools.*

3. Went into the upper part of the town, and visited three schools, one family, and the priests at St. John's church. Distributed, in all, 100 tracts. The first school is taught by a priest, who passes, among the Greeks, for a man of learning. His school consists of 35 boys, and is one of the best in Smyrna. It is one of the very few schools, in which the children are taught to understand what they read. In the second school, were 63 boys, and three girls. Most of them were small, and not more than 12 or 15 were able to read. In the third, were 6 boys and two girls, all in their alphabet. In returning to my room, I went to the custom-house, to make inquiry about the printing press, which was given by Mr. Clymer to the Syrian Archbishop, and which was sent here from England to be forwarded to Mount Lebanon. I heard last winter, that it was so damaged, in coming out, that it must be sent back to England for repairs, and having lately heard, that it still remained here, I was apprehensive that no care was taken of it. I found at the custom-house the part which was broken; and, with considerable difficulty, ascertained where the man lives, who has the care of it,



and went to see him. He is a Syrian Christian from Mount Lebanon, now a merchant here. He told me that the injury was done in taking the press from the vessel; that he immediately wrote to the Archbishop on the subject, and, by his order, had since forwarded to him, the whole except the broken part, which he is now waiting for an opportunity of sending to England to be repaired. In consequence of this misfortune, the printing of the Scriptures is likely to be hindered 2 or 3 years at least.

Sabbath, Feb. 4. Constantine came to my room and we read three chapters in the Romaic Testament, and conversed some time about what we read.

5. Went with Mr. Jackson and his family to Bournabat, a village at a little distance from Smyrna, on the N. E. We went to the house of a Jew. On each door post, was a little tin case containing a roll, on which were written the ten commandments. Visited the Greek priest and 5 schools. In these schools are about 100 boys and 3 girls. In one of them the boys read very well, and seemed to understand what they read. There is one Greek church and three priests, one Catholic church, and one mosque. The number of houses is supposed to be about 1000. The number of Turks and Greeks is said to be nearly equal. There are a few Jews, and a few Armenians. Distributed 60 tracts.

6. Mr. Vanlennep has just returned from Sedicuti, and tells me, that the tracts which I distributed are read with great interest. One man arose in the night, and lit his candle, to read a tract.

7. Visited a school, which contains 12 boys and 2 girls. Only two were able to read in a tract. Some flakes of snow fell to-day, the first I have seen in Smyrna.

9. Visited two Greek schools. In the first were 7 boys and 1 girl, all in the alphabet. In the second, were 4 boys, and the master said 3 belonging to the school were absent, two of whom would be able to read the tracts. I have now visited all the Greek schools, that I have been able to hear of in Smyrna. The whole number is 30, containing about 1100 boys, and 66 females. Besides these schools, Koumas and Economo (brother of the celebrated teacher of that name) give private instruction to a considerable number of young men. There are also some families, in which the children are

taught by masters, who go from house to house for the purpose.

10. A Greek merchant from Brusa, who had seen some of the tracts, which I have distributed, applied for some in order to distribute in that place. Gave him fifty.

12. Last evening I received a letter from brother Parsons, dated at Castello-Rosso, a small island between Rhodes and Cyprus, Jan. 13. His voyage is very tedious, the wind being generally contrary. Sold 25 Greek Testaments to a bookseller for 100 piastres.

14. A young Greek, who is learning the Turkish language, called on me, and purchased a Turkish Testament.

For some weeks past, I have occasionally giving instruction in English to a young Armenian, a dragoman of the English consul. To day I went with him to visit the principal school of the Armenians. It consists of two branches, each under the instruction of a priest. In one branch, are about 65 boys, chiefly small, who merely learn to read and write their own language. In the other branch 12 or 15 young men study the grammar of the language. The head master says, there are about 800 Armenian houses in town. I showed him an Armenian and a Turko-Armenian Testament. He said a Bishop had just set out for Armenia, who wished for some very much; and as he would rest a while at Menimen, they could be sent to him there. I requested him to send these two, which he promised to do without delay.

[This is the last journal, which has been received from Mr. Fisk.]

## MISSION AT THE SANDWICH ISLANDS.

EXTRACTS FROM THE JOURNAL OF THE MISSIONARIES.

(Continued from p. 248.)

Oct. 11, 1821. Dr. Holman and his wife went on board the brig Ann, Capt. Hale, and sailed for Atooi, where they are doubtless, anxiously expected every hour. Capt. H. is now bound towards Boston, via Canton. We send by him a packet of letters to our friends, directed to the care of Mr. Evarts. We hope to have opportunity, at least as often as once in three months, to make direct communications to the American Board.



Capt. H. left for us two sticks of timber, pine and cypress, brought from the N. W. coast.

20. How frail are earthly hopes; and how feeble is our tie to temporal comforts. "This is not your rest" is written on all earth can boast; and the thatched walls of our spider's-web habitations speak to us emphatically the same language. Last evening we retired to rest with our usual quietude and security, and in a state more settled and comfortable than ordinary. At 3 o'clock the family were roused from their slumbers, by the alarm of fire. We had been taught to expect that a fire in our "straw houses," as they are often called, could not be easily extinguished; and that, in case of fire, the natives would consider it lawful, as it was customary, to plunder as much as they could. The fire had broken out in Honoree's house, where Dr. Williams, the wounded seaman, and waiting lad, were lodged. The flame had spread nearly over one end, and was rapidly spreading over the roof. The wind was light and in a direction to expose the other buildings but little. In 20 minutes, by the blessing of God, the flames were extinguished. Several native men came seasonably to our assistance. The wounded man was removed to the house of Mr. Chamberlain. Dr. W.'s trunk, books, apparel, bedclothes, &c, were, during the fire, removed a little distance from the house, from which some native females pilfered a few articles. One of them to-day, being reminded of the impropriety of stealing, and especially in the time of such a calamity, brought back her part of the stolen goods, though she pleaded, as a full justification of her crime, the long continued custom of the country. The others, who were known to be present, and who doubtless shared in the booty, maintained that they had taken nothing.

The frame of the house suffered little damage, and the thatching destroyed on the end and roof has been replaced to day. God was exceedingly merciful to us. A little increase of the wind, which had been strong in the former part of the night, but was now light, would probably have baffled all our efforts to extinguish the flames; and then a change in its direction might have laid our little missionary establishment in ashes.

21. This is the season, called by the natives Muckehute, the anniversary of

the grand taboo, which has sometimes continued 40 days, and heretofore been celebrated by special sacrifices to the gods, and by games of boxing. Not unfrequently the altars of abomination smoked, on these occasions, with the blood of human victims. Very little attention is now paid to this season, which formerly occupied the time and thoughts of the natives, 5 or 6 weeks. We were told, that the young chief, Tamahama-ha, 2nd. nephew of the late king, and now governor *pro tem.* of this place, intended to have a game of boxing to-day: but it was omitted. He says, "I no like it to fight." A game commenced two days ago, and a boy was hurt by a blow from a man, which displeased the chief. Should Christianity prevail, this celebration will cease entirely.

In digging a well, by the side of our cooking-house, Mr. Chamberlain found good water, in a bed of coral, about seven and a half feet below the surface of the ground, having dug through about three feet of rich soil, and three feet of a kind of cinder, and into the coral 15 or 18 inches. The coral is composed, in part, of sea-shells; or rather sea shells and sand are incorporated in the mass and petrified, being firmly connected with the more porous parts of the coral. It is probable that the surf of the sea once rolled here, as it does now about a mile from this place. The cinder, which lies upon the coral, was thrown out by a volcanic eruption from the hill, about a mile back of us. This hill is concave on the top, and from its curious shape has taken the name of "Punch-bowl-hill." The whole plain on which we live, about 15 miles in length and two in breadth, appears to be but a few feet above the level of the sea; and were the tides to rise here, as in many places on the eastern side of the American continent, we might expect the waves now to reach our very doors.

23. The Thaddeus, capt. Blanchard, and the ship Volunteer, capt. Bennett, arrived from the N. W. coast, having spent a few days at Owhyhee. The crew of the Thaddeus are in good health.

24. Captains Blanchard and Bennett visited the school, and heard a class read intelligibly one of Mrs. Barbauld's hymns. This class had begun with the alphabet of a new language, since the sailing of the Thaddeus from this place, only 5 months ago. The gen-



tle men favored us with their company at tea, and with some important information from the coast. They visited Norfolk Sound, where is a small Russian settlement, a fort, a church, and a school under the care of two competent instructors, and open for the reception of native youths along the coast. They dined with the governor, a respectable man, who treated them with civility and hospitality. The priest of the Greek church there is, by their account, not distinguished for piety, or purity of morals. To promote the civilization of the natives, the Russian government encourage the marriage of their colonists with native females. North West Indian boys are sent a considerable distance to attend school.

The time is doubtless approaching, when the rude and barbarous, and long neglected inhabitants of the dreary N. W. coast, will be enlightened with science and Revelation, and be brought under the peaceful sceptre of Jesus. A desire for instruction begins to be manifested among them. Two or three sprightly boys applied to capt. Bennett to be taken on board his ship, and carried away to some place of the world, where they could be instructed. Some of the savages, when they heard of missionaries being sent to teach the Sandwich Islanders, inquired why they were not sent to *them*. When they were told, (jocosely perhaps,) that they had nothing for missionaries to eat, they replied, "We would give them such as *we* have."

There is a young female from the N. W. coast now in this village, brought hither to save her life, having been a prisoner and devoted to death; and one young man, who has once or twice been at our house; but neither have yet attended the school. A letter from brother Loomis by capt. Bennett mentions, that he has one fine N. W. boy under his instruction at Toeaigh.

Some men, who have visited the N. W. coast, say it is impossible to propagate the Gospel there. But they forget, that God has made of one blood all nations, and provided a Savior for all, and designed his Gospel for every heathen nation, however barbarous or inaccessible, as they have never learned that he can, with infinite ease, remove every obstacle to the promulgation of his law or his Gospel. *Impossible to propagate the Gospel?* So it is with man, but not with God. *Impossible to propagate the Gospel on the N. W. coast?* So it is

on any other coast, or island, without a divine blessing; but with it, the weakest instruments are effectual, and the feeble agency of mortals is attended with the energy of Omnipotence. The energy of the Holy Spirit is irresistible, and can as easily transform the roaming savage of the north into a humble child of God, as a persecuting Saul into the zealous Apostle of the Gentiles. The Gospel can be propagated on the N. W. coast. *It must be; it will be.*

26. Specimen of the production of the Islands. Though we dare not yet speak of the yams of Oneehow, '*a fathom long*,' we can say, that we have in our possession two potatoes which together weigh 18 pounds and three quarters; one of which measures 15 inches in length. Mr. G. lately took the weight of a potatoe brought from Owhyhee, which was 17 lbs. These are *sweet potatoes*. Other kinds raised here are small.

27. Several men and women of distinction visited the school, and expressed a general approbation. Some believed, and some doubted, the truth of the scriptural doctrines taught. Every day we have more or less spectators, from 10 to 40 in number, to witness our interesting school. They seem generally pleased with the order and regularity which appears, and often, with their heads crowding at the windows and doors, listen, with a kind of admiration, to hear the school recite in concert, their religious lessons at the close; while they seem to say, "We would know what these things mean."

29. An interesting youth was added to the Sabbath school, who understands our language considerably, and desires to be taught the art of reading and the knowledge of Christ. Thus God continues to us the blessing of his grace, the means of usefulness, health, peace, competence and favor with the people, among whom we dwell.

Nov. 1. Arrived to-day, the ship Maro, capt. Allen, from Nantucket, a south-sea whaler. She sailed from America, two days after our embarkation; was 20 days off Cape Horn, which she passed about a month later than the Thaddeus; touched at Mowee in May; and has since been cruising for sperm. whales, with singular success, on the coast of Japan. Capt. Allen dined with us, in company with capt. Blanchard and Bennett; and visited the school, which now consists of 40 pupils. He spoke in favor of the Lan-



casterian method of instruction, and kindly offered to furnish us immediately with a book, containing its elements, which he happened to have on board his ship; and of which we had often lamented the want, since our arrival, as we could not find it among our books.

[The next day, capt. Allen, being about to depart, presented to the mission various articles, amounting to \$60, as they would be valued at the islands. This sum was therefore put to the credit of the Orphan School Fund against his name, and the thanks of the missionaries were returned. Capt. Blanchard and Mr. Conant of the *Thaddeus*, presented articles, worth more than \$20, to the mission.]

3. Received from on board the *Thaddeus* 1300 bricks provided in Boston to accommodate us with ovens, fire-places, &c., a box of window glass, a box of small cheap looking-glasses and lamps, a sack of wearing apparel, &c. Mr. Bingham made a short visit on board, and was politely received. Capt. Blanchard presented him a hat from the N. W. coast, and two beautiful Russian table-cloths, which he received from the Governor of the settlement at Norfolk Sound.

Tamahamaha 2d with his noisy train visited the school this afternoon. He is quite young; appears somewhat affable, is exceedingly fond of amusements, seems hardly willing to submit to the drudgery of learning, though he can readily sketch a view of the harbor with a pen, and dexterously write, with a staff upon the ground, the name of what Thomas Hopoo calls one of the remaining idols of Owhyhee, "*Rum*." We have made repeated efforts to induce him to give his attention to study, but with little apparent effect. It is said that William Tennooe, who associates with him, tells him it would be of no use to attend our school.

Sabbath, 5. Public worship in the morning attended by a larger assembly than usual. Capt. Blanchard, three of his officers, who appear serious and particularly friendly to the mission, and most of the crew of the *Thaddeus*, were present. Brother Thurston preached to them last Sabbath at Kirooah. We still have reason to hope, that one of the mates really passed from death unto life, on his passage from Boston to this place. Two of the other officers give increasing evidence of abiding seriousness. Capt. Bennett, and most of his crew, and most of our school were present. They listened to

the preached Gospel from Eph. ii, 8. "For by grace ye are saved, through faith: and that not of yourselves; it is the gift of God." The season was happy. The Sabbath is now observed, in a manner diverse from what has been long customary in this place. Foreigners have heretofore regarded it as a holiday, and spent its sacred hours in trifling, amusement, and vice; and the natives had caught the spirit, and begun in earnest to imitate the example; and thus, even while the grossest idolaters, joined in the homage which vice pays to Christianity. Now something of the stillness, the rest, and the appropriate duties of the Sabbath begin to appear.

Our Sabbath school, learning the commandments in course, took the ninth this afternoon; and, with five minutes attention, were able to repeat it in concert, in their own tongue; so that we have no reason to fear they will lose it. Capts. Blanchard and Bennett, who were present, were surprised to see with what facility they commit to memory one of the commandments, which children in America often find it so difficult to learn. This evening enjoyed a very pleasant conference at the house of H. Holmes. The story of the prodigal son was read, interpreted, and applied. Sally J. said, 'she had some fears about her soul; she had been so bad, that she did not think she could go to heaven; she had for several days thought much about it, and she lay awake many hours in the night to think what she must do.' She was told, that God would forgive the greatest sinners, if they were sorry for their sins, and would love and obey the Lord Jesus Christ. After the meeting, she said, "I thank Mr. Bingham for his instructions, and I thank all the missionaries for coming here to tell us about God and the right way to heaven." She appears evidently to be under the operation of that Spirit, who *convinces of sin*. May that Spirit bring her to Christ for righteousness and salvation.

6. The first class in the school began with Watts's catechism, which they can understand tolerably well, and with which they seem interested. Sally J. said, on receiving a copy of it, "I feel thankful for any thing that will tell me what to do." A pleasant youth, who has been several days in the school, pleaded hard to be taken into the family. He has heard that learning is a good thing, and he desires to get learning, and wishes to know more



about the great God; but he says, if he comes to school, his master, who is a native mechanic, will not give him any thing to eat, and his parents live on a distant part of the island. It is an interesting question, whether we should be warranted in our present circumstances, and in the present state of the funds of the Board, to increase the expenses of the establishment by feeding and clothing this promising young man, who pleads with great earnestness for admission to our table, and has labored industriously to-day to earn his bread. Many of those, under our instruction, have drawn largely upon the stock of garments furnished by the Christian public for our heathen scholars. We have 12 now, in this branch of the mission family, dependent on us for food and clothing, who eat at our table, attend with us the morning and evening sacrifice, are instructed in the school 6 hours a day, and are taught the principles of Christianity and the usages of civilized life. Three of them are orphans, their fathers, who were foreigners, being dead. We must say, to this young man, that, while we desire him to attend the school, and avail himself of the advantages it proffers, we must at present request him to seek his support from some other source.

8. As the Thaddeus will proceed shortly to Atooi, and return, we secured a passage for Mr. Chamberlain. We deem it expedient that he should visit the brethren at that station, that he may see how they do; that he may ascertain their wants, their trials and privations, their progress and prospects; that he may encourage their hearts by his presence, his prayers, his affectionate counsels; and strengthen their feeble hands by an union of spirit and effort; sympathizing with them in their sufferings, and rejoicing with them in their prosperity; and by mutual consultation and united influence, do what he can to promote the general object of the mission, and the order and edification of the church.

[Under the date of Nov. 9th, Mr. Bingham makes a very suitable and very grateful mention of the birth of a daughter. The mission family looked forward to the confinement of Mrs. B. with great solicitude, no professional aid being expected, and none being present. Twelve days afterwards, when the last letters were closed, both the mother and child were in comfortable circumstances; though Mrs. B. had been rather too much fatigued by reading letters and papers from home.]

10. To-day we are gratified by the arrival, from America, of the Cleopatra's Barge, capt. Suter, of Boston. She has anchored in the bay, and is to return shortly to Mowee, where she left Rehoreho yesterday, with a design, it is said, to bring him to Woahoo. We understand, that she has a large packet of letters on board for us.

Brother Loomis came in the Barge from Laheina, having left Toeaigh, to spend a little time at L. previously to his return here, bringing with him several of the favorite boys of Krimakoo to attend school at this place, expecting the chief when the brig returns. It was probably little expected when the wonderful Cleopatra's Barge was building for pleasure at Salem, that she would so soon be employed in conveying letters and other comforts to a Christian mission in the Sandwich Islands, or in transporting Christian teachers with their pupils from one island to another in this interesting group. These boys, as well as Krimakoo and his wife, have made desirable improvement, under the instruction of brother Loomis during his short residence at Toeaigh.

#### *Earthquake on Owhyhee.*

On the Sabbath, Sept. 24th, after spending an hour in social worship with Mr. Young, who now resides there, brother L. witnessed an earthquake, which continued with considerably agitation about 30 seconds. The house trembled and cracked, his books standing on a shelf fell down, but no material damage was occasioned by the shock. At evening, another similar shock was felt at the same place. It is said that earthquakes are not unfrequent there, especially whenever the eruption in Mounah Roah ceases. The natives, who express but little alarm on such occasions, say that the Akooah is angry and shakes the ground. The volcano, during the reign of idols, has been considered by the natives as a god, which they call *Pala*.

The brig Neo, capt. Jack, had left Laheina (before the Barge) to bring thither from Kirooah brother and sister Thurston, who are expected to accompany the king and chiefs to this place, (*Hanaroora*) in the course of a few weeks. We hope to embrace them soon.

#### *Arrival of the Cleopatra's Barge.*

11. This day is made peculiarly joyful to us by the reception of letters,



pamphlets, papers, &c. from on board the *Cleopatra's Barge*.

This arrival places us in the circle of our friends again, though we have been more than a year from them, and about six months without hearing a word concerning them, or the churches or societies in the Christian world. The tender sympathies, the affectionate counsels, the interesting facts, the precious fruits of their labors, and the tokens of their kind remembrance, afford the richest feast to our hungry souls, which, like the cup of salvation, while it satisfies, increases the desire for more. We taste to-day, and again tomorrow, and every day, still longing for good news from a far distant country, which is to us like cold water to a thirsty soul.

Sabbath 12. This day of holy rest has been precious. Our hearts have been warmed by dwelling on the theme of the public discourse. "What shall I render unto God for all his benefits towards me?" How do his multiplied and unmerited favors draw upon our gratitude, and swell our immeasurable obligations to pay unto the Lord our vows. With melting hearts and cheerful voice, we lifted up our song,

"When all thy mercies, O my God,  
My rising soul surveys,  
Transported with the view, I'm lost  
In wonder, love and praise."

Never have we felt ourselves more overwhelmed with the goodness of God, or more ready to give ourselves away to him, or more cheerful in devoting our lives, and our best powers to his service in the missionary cause, than we have this day, in view of what he has done for us.

[Under date of the 13th, an account is given of intelligence received from Atooi, which our readers have had more at large, in the letter of Messrs. Whitney and Ruggles, p. 216 of the July Herald. On the subject of gifts of land from the king, the journal observes: "Land is held in this country by a precarious tenure, simply the pleasure of the king. Should he be displeased, the land may be taken away to-morrow. White men, who hold extensive lands, derive little benefit from them, unless they cultivate their ground themselves. A fare, precarious and coarse, is the portion of most foreigners, who reside here: yet none, who have any sobriety or industry, are in danger of starving.]

G. P. Tamoree sends a present and a letter to Mr. Bingham, saying, "Dear Sir, I feel sorry that I don't have it in my power to assist you more. Depend on it, that it is my heart's wish, that you, and all under your pastoral charge, may prosper, and carry the

point at which they are aiming. I also feel in a measure unhappy, because I have no more of your number here with me.—Room enough my dear friends; welcome, welcome, are you all on the shores of Atooi. Please receive this from your unworthy servant, G. P. T."

George styles Rehoreho "the king of the Windward Islands." Whether the king of the windward islands will bow to this implied declaration of independence, is thought by some very doubtful; and report says, that Rehoreho intends soon to visit Atooi. We should fear the consequences.

The brethren at Atooi are furnished with the use of a convenient bell for the school and for public worship. This would be a great convenience here, as our pupils are mostly beyond call, and without clocks or watches to regulate their time, so as to produce that precision in repairing to school, or to public worship, which is extremely desirable.

14. To day a chief woman called to visit us, and to see the new-born babe, bringing it a present of half a bushel of potatoes, half a bushel of bananas, and a hog. The people are delighted with white children, and make them many little presents, and are very fond of caressing them.

Brother Loomis assumes the care of the school at this place for the present. It was suspended two days, in consequence of the confinement of Mrs. Bingham, and the absence of all the brethren except Mr. Bingham and Honoorec.

17. This morning, as Boka, Cleahannah, and other chief men and women, were passing, they called in, and attended with us the morning sacrifice. They had borrowed our ox cart, loaded it with timber, for the king's house, and had it drawn by the natives, who went on singing and shouting, in their usual mood. The spot designated for the king's house is about half a mile, or three quarters, south east of us.

[Here closes the last journal received from the Sandwich Islands.]

## MISSION AMONG THE CHEROKEES.

EXTRACTS FROM THE JOURNAL KEPT AT  
BRAINERD.

(Continued from p. 74.)

Nov. 24, 1821. Richard Fields came and brought us letters from Creek Path,



The brethren and sisters are all well at that place and appear to be growing in grace. They have sent an urgent request that brother John Arch should come back, and he has concluded to go.

27. Commenced sawing with our new mill.

Dec. 1. Our millwright, having finished the saw-mill, left us to return to his family in Georgia. We would gladly have retained him to put up the grist mill; but he thinks his duty calls him away. He is a precious man, and with reluctance and grief we part with him.

3. This day Mr. John Mc Pherson was received to the communion of the church. He is a white man, who has a Cherokee family.

### *Experience of a Cherokee.*

The father of the boy, who was named after the Treasurer of the Board, having spent the Sabbath with us, staid to day to have some further conversation. He appears thoroughly convinced of the truth and excellency of our most holy religion, and of the great advantages of civilized life. He says, he sees a very great and pleasing change among his people, since the missionaries came; and is sure, from these good effects, that the whole is from God. He speaks very feelingly of the deplorable state he was in, before he received instruction; and expresses a great desire, that his own children and others should be trained up, in a different way from what he has been. He now sees, that every thing around him declares the being and providence of God; but this he did not see, while in his former state. He has found his heart to be exceedingly depraved; but thinks it made some better, yet is still sinful; and he is often led to do, and oftener to feel and think, what he now hates, and knows to be wrong. He has experienced many evident answers to prayer; and thinks God will hear his prayers, and sometime give him a better heart. He often speaks to his neighbors of these things and against their bad conduct. Many of them laugh at him, and tell him he cannot know any thing about religion, because he cannot understand English. But he does not care for that. He knows God can understand him in his own language; and he shall continue to pray for them.

After much conversation of this kind, in which he gave a particular account

of his own experience, he said he had told us all his heart; and wished to know what we thought of it; and whether there was any reason to hope, that God was bringing him in the right way. He said if he could be prepared for it, he should be glad to come and be one of the children, meaning a member of the church. He said, it gave him great satisfaction to meet with Christians and to hear them talk; it seemed like coming into great light. He should be very happy if he could talk with us in our own language; he could then express himself more fully and receive more instruction. But he should never forget what we had told him; he thought of it every day. Being told what was doing for the red people at the west, and especially what the Osages on the Missouri had done to obtain a mission among them, he said it made his heart glad. It was the work of God and He would carry it on.

18. The Chickamauch is said to be higher than it has been in ten years past. Our fields on the creek are under water, and the rails mostly afloat.

20. We hear of much damage done by the flood; but through a kind Providence our dam and sawmill, erected at so much expense of labor and money, remain unhurt.

25. Through the mercy of our God, we are permitted to see another Christmas, and a table spread for our refreshment with such provisions, as our kind and indulgent Father has provided. One hundred and thirty three sat down at the first table, and 20 at the second; making 153 in the whole. O that all these dear souls were prepared to sit down, at the marriage supper of the Lamb.

30. Received by way of Augusta seven boxes and one trunk containing articles for the mission.\*

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\* These boxes and trunks were from the following sources: the trunk was from the Brainerd Society, Philadelphia.

One box was from the Female Reading Society, and other ladies, of New London Conn.

One box from Woodbridge, Ct.

One box containing articles from ladies in New Milford, from ladies in New Preston, and from individuals in Sherman.

One box from the Female Alms Society, Benson, Vt.

One box from ladies in Whitesboro, and Lenox, N. Y.

One box from ladies in Waterford, N. Y.

One box from the Elliot Society, Philadelphia. This box was designed for the mission at Elliot, and was sent through misapprehen-



We have great cause of gratitude to God, and many thanks are due to his dear people, for this seasonable support. Some of our poor children began to be in want; and, without this aid, must soon have been in a suffering condition. The comfortable bed-quilts, blankets and woolen clothes, are of peculiar service at this time. If it would not be too much trouble to the donors, we should be glad always to receive a bill of all articles, with the value of each annexed.

Jan. 6, 1821. Last night the snow fell about ten inches deep,

9. Last evening Mr. Chamberlain and four of the children were taken very unwell. This illness is probably occasioned by the late sudden change of the weather. The snow still continues unwasted. We cannot be sufficiently thankful for warm clothing for the children, during this cold season.

10. For some time past we have had no hired help in the female department, except one black girl. Her master has sold her, and this day taken her away. To avoid the expense of hiring, the sisters resolved on endeavoring to perform the labor of the kitchen and of the whole female department themselves.

#### *Arrival of Mr. Potter and Dr. Butler.*

This afternoon we were permitted to welcome, as fellow laborers in this field, the Rev. William Potter, and Dr. Elizur Butler with their wives. Their journey on the whole, has been prosperous; though considerably retarded by the badness of the roads, and inclemency of the weather. Journeys from the northern states to this country are performed with more convenience, if commenced as early as the first of September.

11. Resolved that brother Potter take charge of the school at Creek Path, and that brother Butler remain here.

sion to Brainerd. A similar mistake occurred, in regard to a box designed for Brainerd, but sent down the Ohio, &c. to Elliot. In these and similar cases, there is no way but to use the articles at the missions where they arrive, and correct any disparity by future shipments. Donors and agents will bear in mind, that articles designed for Elliot must either go down the Ohio, or by the way of New Orleans.

The missionaries enter, in their journal, and in a book kept by them for the purpose, an account of the various articles contained in each box. Our limits do not permit us to publish these particulars.

15. Brother Potter left us for Creek Path, in company with a Cherokee boy from that place, to make arrangements for his removal. The sick in the family are nearly recovered.

25. Very clear but excessively cold. We were obliged to divide the boys into small parties and send them into the cabins to be instructed by monitors, except what could sit near the fire in the school house. We feel the cold as sensibly as we should in the northern states.\*

God still remembers us in mercy. This day we received \$50 collected by the Rev. E. Smith in Frankfort, Ken. and \$50 from the Transylvania Society, Ken.

Feb. 2. Brother Butler went to the ware house yesterday to purchase flour for the mission. Before he accomplished his business it was dark. He endeavored to return, but found it impracticable, as he could not see the road himself, and his horse would not keep it. Finding himself lost in a wet and swampy place, where it was not convenient either to sit, or lie, on the ground, he sat on his horse during the whole night; and this morning, finding the road some distance from him, returned; having been permitted, so soon after his arrival, to witness the loving kindness and protecting power of God, in preserving his children through perils in the wilderness.

5. Sister Conger was delivered of three children, two daughters and a son. The son scarcely entered on this stage of life, before he was called into eternity.

Resolved, that sister Catharine Brown be requested to teach the girls' school at Creek Path, till the other teacher goes to that place; and that she be supported as a missionary while thus employed.

9. Received by way of Augusta, 17 boxes and one tierce, containing articles for the mission.†

\* This was the coldest day of last winter in N. England. *Editor.*

† The tierce was from Mansfield, Con; and the boxes were from various and very distant places, containing donations from Dorset, New Haven, and Salisbury, Vt.; Great Barrington and Upton, Ms.; Ashford, (Westford parish,) Griswold, Hampton, Lisbon, Litchfield Southfarms, New Haven, Preston, and Windham, Con.; Burlington, Cooperstown, East Bloomfield, Elmira, Genoa, Ludlowville, Madison, Middletown, and Paris, N. Y.; and Philadelphia, Pa.

The journal specifies the various articles



16. This day received 11 boxes containing articles for the mission.\*

All these precious goods have arrived safe. From whence? From a far distant land. We look at them—we recognize the features of our dear fathers and mothers, brothers and sisters and friends, whom we had bidden farewell; expecting to see them no more in this world. We do not see them, but blessed be the name of our God, we see the work of their kind and beneficent hands; and say, do our dear friends remember us still? Do they see our tears? Do they hear our groans? Do they bear us and the dear heathen in their hearts, before God? And what can we do for them? How can we repay this kindness? this unexpected attention to all our wants? We can do nothing. We are indigent beggars before God, and men. We fear grieving the Holy Spirit, through the depravity of our hearts. We fear erring from the path of duty, through the blindness of

contained in these boxes. The contents of one box accidentally became so mixed with the contents of other boxes, that they could not be stated separately; nor could the place whence the box was sent be ascertained. With these boxes an empty trunk was received, which had been robbed of its contents, in passing through the Cherokee country, as afterwards appeared. The leading Cherokees took measures to recover the missing property. This is the first instance, which is known to have occurred, of any loss being sustained in the transmission of boxes of clothing, &c.

The greater part of the abovementioned boxes were shipped by Mr. Sayre, an agent of the board in the city of New York. Some of them contained articles from two or more places; and the one from Burlington and Cooperstown contained a small trunk for Mr. Gambold. Very probably, also, some of them contained articles from other towns, in the neighborhood of those which are mentioned.

\* Nearly all these boxes were shipped from Boston, where most of them had been carefully re-packed; and the contents of small boxes, had been put into larger ones. The articles were from the following places; viz. Benson, Wilmington, and Windsor, Vt; Bedford, Croydon, Goffstown, Greenfield, Kingston, Littleton, and Nelson, N. H.; Brooks, Bridgeton, and Gorham, Me.; Woodstock and Yale College, Con.; and Milford, Abington, Acton, Bedford, Belchertown, Bridgewater, Canton, Charlton, Concord, Granville, Hopkins, Academy in Hadley, Newburyport, Paxton, Reading, Springfield, Upton, Westford, and Williamsburg, Ms. Probably some of these boxes contained articles from towns adjoining those, which are mentioned. Among the most valuable boxes were those from

our minds. We fear the children of God will grow weary and impatient;—let their hands hang down, and leave us to stumble and fall alone, with this heavy weight of responsibility upon us. We know that through the multiplicity of our cares, and the infirmity of our bodies, we are unable to answer their kind affectionate letters, as we would wish; or to give them that information they long for, and have a right to expect; and we are frequently grieved, fearing they will consider us ungrateful, inattentive to their requests, and utterly unworthy their further attention. But why these fears. Do they not know we love them, and long to unbosom our hearts and make known every thing that would be pleasing or interesting to them? Besides, it was not our love or attention, that opened their hearts and unlocked their treasures. No: it was a zeal for the glory of God;—a desire to do good;—a love for immortal souls. As long, then, as God continues to be that fountain of excellence; as long as their hearts glow with benevolent and grateful sensations; as long as heathens can be found on the footstool of God; so long will his children remember and ardently pray for those, whom they send as heralds of salvation to a benighted world. Yes, dear friends, with confidence we cast ourselves at your feet, believing, knowing, that your sympathetic tears will not cease to flow, nor your hands be shut when we cry for help. You will not cease to pray, that he who took up the fragments that nothing should be lost, will enable us to make the best possible improvement of all the tokens of your remembrance of us,—your love to God, and the dear, though benighted heathen. Them you will always carry in your hearts before God. But a few years since, not a star glimmered in all this dark region. Now more than thirty disciples of Christ are diffusing their light, and guiding immortal souls to Jesus. These dear Cherokee and African converts you will not, you cannot forget. They are your treasure. They will be your crown of rejoicing in the day of the Lord Jesus.

19. Dr. Butler left us to visit Mrs. Gambold.

20. Dr. Butler returned, and brought the mournful tidings of the decease of our dear mother Gambold. She died about ten minutes before his arrival. That pious, humble, devoted missionary is no more. We weep, we mourn, we



rejoice. O that a double portion of her spirit may rest on many daughters in Israel, and prepare them to fill similar stations.

26. Mr. Chamberlain returned from Creek Path. He and Mr. Potter found the disciples of Christ in that place, walking in the fear of God. They administered the communion, and baptized one Cherokee woman. The other candidates for baptism generally appear well. Before brother C. left, they had put up one log house, 16 by 22 feet, and another as far as the roof, 16 feet square. Next Saturday is appointed for the Cherokees to meet and finish raising and put on the roofs.

March 5. Received 11 boxes containing articles of clothing for the mission.\*  
(To be continued.)

## MISSION AMONG THE CHOCTAWS.

EXTRACTS FROM THE JOURNAL KEPT AT ELLIOT.

(Continued from p. 209.)

### *Projected School for the Six Towns.*

Jan. 1, 1821. Mr. Kingsbury left Elliot this morning on business to the Choctaw agency, and the new establishment. Brother Jewell sat out with him, and will accompany him as far as the Pigeon Roost, or perhaps the new establishment, and then proceed to the Six Towns. His object in visiting that district is to make arrangements for establishing, if it shall be deemed expedient, a local school in that part of the nation. The people in that district have expressed a desire for a school, and have made some provision for the support of one; but not sufficient for a large establishment. It seemed desirable, therefore, that, until the requisite funds for a large school were at command, a small school should be put in operation, in some part of that

\* These boxes were from Bristol, (supposed Connecticut,) South Hadley, Ms. Glastenbury, Con. South Granville, (uncertain whether Ms. or N. Y.) New Hartford, (supposed Con.) Somers, Con. (containing articles also from Wilbraham, Ms.) Stratford, Con. and Sangerfield, N. Y. Three boxes were from places unknown; but, from various circumstances, one of these is supposed to have been sent from Salem, N. Y. and another from Guilford, N. Y.

Very many useful articles were contained in these boxes.

district, where the children might board at home. By this mean, the expense of the school would be much diminished. In the evening we enjoyed a refreshing season of prayer.

Sabbath, 7. Brother Washburn preached and administered the sacrament of the Supper. Text Ps. xvii, 15. The administration of this ordinance has been delayed several weeks, in order that the brethren from the Arkansaw might be with us. Thirteen communicants surrounded the table of their Lord and Savior, to commemorate his dying love, and to renew their covenant obligations to him.

12. Towards evening Mr. Jewell, accompanied by Miss Minerva Washburn, returned from Mayhew. He had proceeded as far as that establishment, where he learned, that the mission family from Goshen, Ms. whom we had expected for several weeks past, had taken passage by water from Pittsburgh to the Walnut Hills, where they probably now are, and will need our counsel and aid, in order to get on through the wilderness to Elliot. The brethren at Mayhew, on receiving this information, thought it would be expedient for one of the brethren of this establishment, to meet the family at the Hills, to render them such assistance as they might need. They therefore concluded, that brother Jewell should defer his journey to the Six Towns for the present, and return to Elliot.

### *Visit of Parents to the School.*

Last evening three men and one woman, who have children in the school, arrived on a visit. They had come about ninety miles to ascertain the truth of some unfavorable reports, that were in circulation respecting the school. We find by talks had with them to-day, that their minds were considerably prejudiced, not only from what they had heard already, but also from some of their children since they arrived. Some of the small boys, it seems, as soon as they saw their people, conceived a desire to go home, and they thought that their complaints would induce their parents to take them away. In our first conversation, we had to depend upon one of the larger boys to interpret. We were considerably embarrassed, on some points, to communicate our ideas as we wished. But we would regard it as a favorable providence, that an aged white man, who is an ex-



cellent interpreter, paid us a visit to-day bringing his son to school. By his help, we were enabled to get the ideas, and to enter into the feelings of the Indians; and also to explain to them the nature and principles of the mission and school, and our reasons for restraining and treating the children as we did.

13. We had a long conversation with our visitors this morning, in which we made known to them fully what we had done, and what we meant to do, with their children, whilst under our care; and that we should not make any alteration in our general mode of treatment, on account of objections, or idle complaints, and that we were grieved that they should credit such reports respecting us. They then freely declared, that they were perfectly satisfied, in every respect. And as an evidence of their satisfaction and good wishes, they went into the school and each addressed the school in an animated strain. It is worthy to be mentioned, that the woman made a formal and urgent application to join the school herself, that she might learn; and promised to assist, with her hands, in any labor she could perform. She appears very young; and both her countenance and manners bespeak more than ordinary talents for improvement. Her husband died in the U. S. army, in the late war with the Creek Indians. She has two fine little boys in school, and she appeared really desirous to put herself under our care and instruction. This was a trying case. But we were under the painful necessity of rejecting her. We had rejected many children, and are already much crowded for want of room. When she heard our answer, the tears started from her eyes, and she left the room, and walked about the yard quite agitated. She became composed, however, and took an affectionate leave of us.

16. Brother Dyer started this morning for the Walnut Hills, to meet the mission family there and to advise with them concerning the best way of proceeding to the places of their destination.

[The journal here mentions particulars of the sickness of Messrs. Wood, Williams, and Howes, which interrupted the plans and labors of the mission for a season.]

23. One of the scholars received an excellent letter from M' Kee Folsom,

of the Foreign Mission School at Cornwall. This lovely youth, when he left his people between two and three years ago, was entirely ignorant of God and the plan of salvation. He now rejoices in the hope, that he has passed from death unto life.

27. Tush-eamiubbee an old chief of this nation, and who was present at the meeting of the chiefs at Elliot last summer, arrived this morning. He brought with him his son, a lad about sixteen, to enter the school. He said his people could not lead that wandering kind of life, which they heretofore have done, and therefore that it was necessary for the children to obtain an education and to acquire habits of industry to fit them for civilized life.

30. Tush-eamiubbee visited the school, appeared pleased, and made an animated address to the children.

27. Despatched our keel boat, "The Choctaw Packet," with four hands for the Walnut Hills—we sent two additional hands to aid brother Dyer and his companions, on their way to this place in a batteau.

March 3. Received the pleasing intelligence, that our revered friend and patron, Dr. Worcester, might be expected at Elliot in a few weeks.

14. In the afternoon brother Kingsbury arrived from Mayhew, accompanied by capt. D. Folsom, who came out to visit the school. From brother Kingsbury we are pleased to learn, that brothers Hooper and Cushman and family have arrived in safety at Mayhew, and commenced their labors of love.

#### *Severe affliction of Mr. Smith and Family.*

One of the men, who went in the keel boat, returned this evening from the Walnut Hills by land. He brought a letter from Mr. Byington, who has made arrangements for having all our supplies brought up the Yazoo by the steam boat Eagle, as far as it can ascend, which will probably be as far as the mouth of the Yalo Busha.

This man brought the first certain intelligence we have received from our dear friends on the Yazoo. The keel boat passed them 11 days ago, 130 miles below Elliot. Their covenant God and Father has seen fit, in his all wise and holy providence, to visit brother and sister Smith with severe affliction. Death has again entered their family and torn from their fond



embrace a beloved child. This is the second time they have been called to mourning since they left the land of their nativity. At Bedford, Pa. they consigned Lorenzo, a lovely infant boy, to the grave. But their cup of sorrow was not then full. A portion of the cup was reserved for another and severer trial of their trust in God, and their resignation to his holy will. After toiling three weeks in ascending the Yazoo, their eldest son, an active, healthy and amiable youth of fifteen, who had assisted at the oar, was taken sick. They had but an indifferent supply of medicine, and no one on board skilled in administering it. In these trying circumstances, when no physician was near, no minister of the Gospel—and but a single Christian brother,—and more than 100 miles by water from any habitation of man, did these afflicted parents see their beloved child fall a victim to disease, and waste away before their eyes, till he sunk into the cold arms of death; and then they had to aid in the last rites of Christian burial towards one, who was bone of their bone, and flesh of their flesh. The bereaved father assisted in digging the grave, and in depositing the remains of his child in the earth, on the lonely banks of an almost unfrequented river. Then peeling the bark from a large tree standing near the spot, to mark the place of the grave, they proceeded on their way with their surviving children towards the scene of their future labors. They were supported through this trial by the grace of God, and the abundant consolations of his holy word.

*Providential Escape from a watery Grave.*

Several days after this afflictive event, as they were getting the boat under way in the morning, brother Smith fell overboard; and, being unable to swim, was carried rapidly down by the current. Although in imminent danger, he was calm and composed, putting his trust in God, and looking to Him alone for preservation. At some distance before him, a quantity of flood wood had lodged, extending partly across the river. That, he thought, could he reach it, afforded some prospect, and the only one, of saving his life. A watchful Providence, which designed his preservation, caused the current to carry him in the direction of the wood. When he came near, he

eagerly grasped at a log; but he sprang too quick, and did not reach it, and, in consequence of the exertion, sunk to some depth below the surface of the water, and was carried under the wood by the current. Here the same kind Providence interposed; and raised him again before he was carried entirely beyond the reach of the wood, and enabled him to seize hold of a small log but it was too light to bear his weight, and it was only with the greatest exertion of his feet, that he was able to keep his head above water. In this perilous and laborious situation, he had to remain, till brother Dyer could get the boat ashore and come round on the land opposite to him. By this time his strength was nearly exhausted; but laying hold of the end of a rope, which brother Dyer threw to him, he was safely drawn ashore. Literally true did he find the precious promise, "When thou passest through the waters, I will be with thee."

15. Early in the morning sent a canoe with four hands to relieve our afflicted friends.

Sabbath, 18. This was the last Sabbath we expected our dear brethren and sisters, destined to the Arkansaw, to worship with us. They have been long with us, and are endeared to us by many tender ties and kind offices. They have shared with us in our labors and trials, and sympathized with us in our joys and sorrows. Together have we mingled our hearts in prayer and praise, and together have taken sweet counsel. We desired once more to commemorate together the dying love of our blessed Redeemer and Lord. It was a profitable and interesting season. Mr. Washburn preached, and he with Mr. Kingsbury administered the sacrament. Mr. Jewell's babe was baptised by the name of Frederic Swartz.

19. Our dear brother Washburn took his leave of us this morning. He goes on horseback to Natchez for the purpose of meeting Dr. Worcester. Capt. Folsom returned to the Pigeon Roost. He appears to take a deep interest in the prosperity of the mission.

*Arrival of Mr. Smith and Family.*

In the evening received the joyful intelligence that the batteau, with our dear missionary friends, had safely arrived at the landing, and soon after we had the pleasure of welcoming to Elliot Mr. Dyer and Miss Thatcher.



20. Mr. Kingsbury went early in the morning to the landing to meet brother Smith. A waggon was sent after him to bring up the family. In the course of the forenoon, Mr. K. returned accompanied by brother Smith and family, who were most cordially received on mission ground. They have been long expected, but the Lord has seen fit to disappoint our expectations. We would bless his holy name, that he has now brought them to us in his own time, when their help was peculiarly needed.

*Departure of the Mission to the Arkansaw.*

21. In the afternoon, we parted with our dear brother and sister Finney, and sister Washburn, who then took their leave of Elliot. It was an affecting scene. The family, including the children of the school, were convened in the school house. An address was delivered—a parting hymn sung, and our friends commended to God. They then bade an affectionate farewell and went to the landing, (about 3 miles) to spend the night in their boat. On this affecting occasion, our feelings led us to adopt the hymn,

“When we asunder part,  
It gives us inward pain, &c.”

Though our parting was painful, it was with the joyful hope of meeting again, when our wearisome pilgrimage on earth is ended, in our heavenly Father’s kingdom, where

“From sorrow toil and pain  
And sin we shall be free;  
And perfect love and friendship reign,  
Through all eternity.”

22. In the morning, sister Minerva Washburn took an affectionate leave of Elliot, and joined her party at the landing. At 11 o’clock, all things being ready, the hands were called on deck, and a prayer was offered up by Mr. Wright. The boat was immediately pushed off, and our friends commenced their long voyage towards the scene of their future labors. The angel of the Lord’s presence go with them and bless them.

April 15. Brother Hooper arrived this morning from Mayhew. He intended to reach here last evening, but was belated. He left the Pigeon Roost several days ago, with two hired men to repair the road and make it passable for a carriage. He informs us that Dr. Worcester reached the Pigeon Roost

last Tuesday morning. He is still very feeble. He intends, if the Lord will, to set out tomorrow for Elliot in company with Mr. Hoyt.

17. In the evening, Mr. Vail returned, accompanied by Mr. Byington and Miss Anna Hoyt. From them we learn, that Dr. Worcester will not be able to visit our station. This is a great disappointment. But it is our consolation, that so our blessed Redeemer would have it. Dr. Worcester sent a most affectionate letter to the brethren and sisters of this mission written at the house of Capt. Folsom and dictated when lying on his bed, of which the following is a copy.

[Here follows the letter, which was published on the last page of our number for July.]

JOURNAL OF THE MISSION KEPT AT MAYHEW.

Oct. 20, 1820. Dr. Pride arrived at this place, having been designated by the brethren at Elliot to reside here permanently.

Nov. 9. Commenced harvesting our cornfield.

20. Mr. and Mrs. Kingsbury arrived, accompanied by Mr. Howes. The two former, expect to make this their permanent place of residence.

Dec. 2. Mr. Kingsbury, in company with Mr. Howes set out for Elliot.

8. This day a girl was brought to us, 17 or 18 years of age. She had attended the school at Elliot for some time. The parents living near this place, and wishing to have their child near them, requested that she might live with us, and receive such instruction, as our unsettled state would allow us to give.

Completed a bridge over a creek near this place.

20. The rain, which has fallen plentifully for several days, has raised the creeks very high, and carried off the bridge, which had just been completed.

28. Built another bridge across the creek.

March 9, 1821. Our brother and sister Cushman with their children, and brother Hooper, arrived at Mayhew, having been about 6 months on their journey. Through various and trying scenes and difficulties, the Lord has been with them, and caused them to share largely in his mercies. Our hearts are rejoiced and encouraged by their arrival.



28. Were agreeably surprised by the arrival of the Rev. Mr. Hoyt, his daughter Anna, and brother Vail, from Brainerd. Mr. Hoyt had been directed to meet Dr. Worcester at this place, on business relative to the Indian missions. In the evening, received a letter from brother Pride, informing us, that Dr. Worcester had arrived at Natchez;—tha. he was in feeble health, but hoped to commence his journey in a few days for these missions. Our prayers are daily presented at the throne of Grace, that this eminent servant of the Lord may have strength to visit these establishments, and to guide and animate us by his counsels.

29. Mr. Kingsbury left Mayhew to visit the U. S. Agent, on business relative to the schools. He is at this time in Alabama, about 100 miles distant.

*April 4.* Mr. K. returned. The Agent had received no communications of late from the Government, and was unable to grant us any relief in our present pecuniary embarrassments.

9. The Rev. Mr. Hoyt left Mayhew for the purpose of meeting Dr. Worcester at the Pigeon Roost, and accompanying him to Elliot. Brother Hooper, and two hired men, went with him. They take a waggon and tools for the purpose of repairing the road, and will bring back some supplies.

10. Mr. Kingsbury left Mayhew, to accompany Dr. Worcester and Mr. Hoyt to Elliot.

15. Mr. K. returned to Mayhew. Dr. Worcester's health is so feeble, that he has relinquished the idea of visiting Elliot. This is a great trial to all our feelings. It was thought necessary that Mrs. Kingsbury should go to the Pigeon Roost for the purpose of attending on Dr. Worcester. Messrs. Byington and Vail, and Anna Hoyt will proceed to Elliot tomorrow.

#### *Arrival of Dr. Worcester.*

25. Through the tender mercies of our God, Dr. Worcester was permitted to reach Mayhew to-day, though in much weakness. He was accompanied by Mr. Hoyt, Mr. and Mrs. Kingsbury and Mr. Wright. The two days in which they were on the road, from the Pigeon Roost, were pleasant. Dr. W.'s health appears a little improved.

27. The brethren Pride, Byington, Smith and Wood, and sister J. Williams arrived from Elliot. They brought the pleasing intelligence, that

there was a general seriousness on the minds of the children. O that our hopes may not be disappointed.

28. Mr. Vail and Miss Anna Hoyt arrived from Elliot. Mr. Hooper came also with the waggon and some supplies.—In their company were two brickmakers and bricklayers, and a blacksmith, who have just arrived from Ohio. They are to be employed at Mayhew.

Dr. Worcester has been able to converse considerably with the brethren to-day; and to give them counsel on important subjects.

Sabbath, 29. Mr. Hoyt preached in the morning from Heb. xiii, 1. *Let brotherly love continue.* In the afternoon, Dr. Worcester addressed the brethren from Philip. ii, 1 to 18th. We trust it has been a comfortable day to our souls.

30. Mr. Williams arrived from Elliot. He is travelling for the benefit of his health, which is still feeble. He confirms the pleasing intelligence, before received from Elliot, of a general seriousness on the minds of the children.

*May 1.* The brethren Byington, Smith, Wood, and Mrs. J. Williams, took an affectionate leave to return to the consecrated field of their labors. Mr. Byington goes to reside permanently at Elliot. Mr. Wright will remain at Mayhew.

The Rev. Dr. Worcester has appeared more feeble and languid for two days past, in consequence of his exertions on Saturday and the Sabbath.

3. Mr. Hoyt, his daughter, and Mr. Vail, left Mayhew for Brainerd. Their visit has been refreshing, and has strengthened those ties, which bind together the hearts of missionaries. At parting we enjoyed the precious privilege of once more mingling our hearts in prayer and praise to our covenant God and Father.

#### *Institution of a new Church, and administration of the Sacrament.*

Sabbath, 6. A solemn, interesting and delightful season. This day has been planted, in the wilderness, the vine of the Lord. Ere long, we trust, it will shed its delightful fragrance, and cast its goodly shade over this desert land. The day has been occupied in organizing a church, and in receiving the sealing ordinance of the Supper. In



the morning, a meeting of the brethren and sisters of this mission was opened with prayer. After some discussion, the articles of faith, and the covenant of the church at Elliot, were unanimously adopted. In the afternoon, the brethren and sisters again met. Opened the meeting with singing, and prayer by Mr. Kingsbury, who then read the articles of faith, and the covenant, which were assented to by the brethren and sisters. By this solemn transaction they were recognized as a church of Christ; and thus solemnly, in the presence of God, angels, and men, renewed their covenant obligations to be the Lord's. The Rev. Dr. Worcester then made some appropriate remarks on the solemn transactions of the day; pointed out the privileges of the children of God; their immeasurable obligations to be entirely devoted to his blessed service; the bright crown of glory, that is laid up in heaven for those that are faithful; and the dreadful end that awaits the unfaithful. He then, in strains of elevated devotion, offered up the consecrating prayer, and administered the element of bread.

7. Were called to part with our venerable and beloved friend and patron, Dr. Worcester. Though feeble, he has commenced a journey of 1400 miles. Dr. Pride goes with him, to drive his carriage and attend upon him. We feel devoutly thankful that the Lord has permitted him to visit this mission. We have been animated by his presence, and stirred up, we trust, by his holy zeal, to greater diligence in the service of our divine Redeemer. Mr. Kingsbury accompanied him as far as Columbus. In the evening, we had a precious season at the concert for prayer. Mr. Williams left us in the morning to return to Elliot.

9. Mr. Kingsbury returned from Columbus. Dr. Worcester reached that place with but little fatigue,—was better yesterday morning;—was able to converse considerably, and to write a letter of some length before he got into his carriage. The mighty God of Jacob be his strength.

24. Brother Pride unexpectedly returned. He accompanied Dr. Worcester as far as Russellville, more than 100 miles. Before he reached that place, he was attacked with the ague and fever, and was unable to proceed further. After resting some days and recovering a little, he came back in a wagon to Columbus, and thence to May-

hew on horseback. His health is still feeble. Dr. Worcester was detained several days in Russellville. He then procured a young man to attend upon him, and to drive his carriage. He left that place for Brainerd, on the 17th inst. His health was more feeble than when he left Mayhew. May the Lord give him strength for the performance of his journey.

### DONATIONS,

TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

*From July 18, to Aug. 17, inclusive, 1821.*

<i>Albany, N. Y.</i> Some little Misses, by the Rev. Francis Wayland,	\$2 00
<i>Allentown, N. J.</i> A female So. by Mr. M. Osborn,	4 00
A young lady, \$2, a gentleman, \$1 50,	3 50
<i>Amherst, Ms.</i> Members of the Acad. by Wm. K. Talbot, for GERRAD H. HALLOCK,	12 00
<i>Andover, Ms.</i> A coll. in the Rev. J. Edwards's cong. and donations from a few individuals,	62 56
Master Daniel B. Woods, his earnings,	1 50
Coll. in a box kept by him,	50
Charity box kept by Eddy,	15 00
A member of Phil. Acad. by J. L. Martyn, for the western missions,	5 00
From individuals, by Mr. J. L. Hale, for western miss.	6 00
<i>Andover, Ct.</i> A coll. after sermon, by Mr. I. Bird.	16 33
<i>Ashfield,* Ms.</i> A coll. by the Rev. Mr. Phelps,	6 67
<i>Athens, Pa.</i> Mrs. Ann Paine,	51 00
<i>Atkinson, N. H.</i> Benev. Fraternity in the Acad. by Thomas Ayer, Tr.	8 00
<i>Bangor, Me.</i> A coll. from children in the Sab. school, for chil. at Brainerd, by Dea. E. Adams,	5 15
<i>Barre, Vt.</i> Fem. Ed. So. by Miss Paddock,	12 00
<i>Belchertown, Ms.</i> Ind. by the Rev. Mr. Phelps,	40
<i>Benson, Vt.</i> Fem. Cent So. by E. S. Kent,	14 00
<i>Berkley, Ms.</i> Aux. Miss. So. by Asahel Hatheway, Esq.	12 00
Barzillai Crane, Esq.	5 00
<i>Berlin, Ct.</i> Alvan North, (N. Britain,) by John P. Northrop, for the For. Miss. Sch.	3 00

\* This collection, and others now published, amounting to \$103 08, were made for the purpose of educating a native of the Sandwich Islands, named JOHN ELLIOT PHELPS, at the Foreign Mission School. If the whole shall not be wanted for him what remains will be applied to the education of his countrymen at that school.



<i>Blandford</i> , Ms. Mrs. Lydia Keep, by John P. Northrop, for the For. Miss. Sch.	2 00	<i>Champion</i> , Jefferson co. N. Y. A coll. by Mr. Goodell,	15 72
John Keep, for do. \$1, Rachel Blair, for do. \$1,	2 00	Fem. Cent. So.	4 00
<i>Bloomfield</i> , N. Y. Mrs. Esther Thompson, by John P. Northrop, for the For. Miss. Sch.	3 00	<i>Champlain</i> , Clinton co. N. Y. Mon. con. by the Rev. Jos. Labaree,	19 00
<i>Bloomfield</i> , N. J. Mite So. by Mrs. Dodd,	30 00	A coll. on the first Sab. in July,	17 00
<i>Bluehill</i> , Me. A coll. in commemo- ration of Amer. Independence, by the Rev. Jonathan Fisher,	17 14	The children, for JOSEPH CHAM- PLAIN,	12 00
<i>Bolton</i> , Ct. A coll. by Mr. I. Bird, Fem. Cent. So.	26 14 13 38	<i>Charlemont</i> , Ms. A coll. by the Rev. Mr. Phelps,	15 63
<i>Boonville</i> , Oneida co. N. Y. A coll. by Mr. Goodell,	2 33	<i>Charlotte Co. Va.</i> A number of fe- males, for a child to be educated either at Brainerd or Elliot, and called, MOSES HOGUE,	12 00
<i>Boston</i> : The avails of female industry, from a friend,	1 50	<i>Cherokee Nation</i> , Mr. John Mc Donald,	50
A ch. box kept in J. Gulliver's shop, for Ind. children.	2 37	<i>Columbia</i> , S. C. Columbia Lodge No. 39, by Dr. Augustus Fitch, for the translations,	30 00
Quarterly payment from the Sab. sch. in School street, for JOSIAH VINTON,	8 69	<i>Concord</i> , Ms. Mon. con. by the Rev. Dr. Ripley,	6 00
A lady, by Mrs. Huntington, for miss. to the Amer. Ind.	25 00	<i>Conneacut</i> , an aged lady, by J. H. remitted by Mr. Bird,	70 00
Accidental gain of a mechanic,	1 00	<i>Conway</i> , Ms. A coll. by the Rev. Mr. Phelps,	10 82
United mon. con. at Park St. church,	60 29	<i>Coventry</i> , Ct. N. par. a coll. by Mr. Bird.	22 81
Half the avails of a ch. box kept by a lady,	1 76	Private coll.	47
<i>Boxford</i> , Ms. A coll. after sermon, by Mr. I. Bird.	11 03	Mr. J. Fitch, for Am. Ind.	1 00
<i>Brandon</i> , Vt. A young lady, by the Rev. Ebenezer Hebard,	1 00	<i>Cummington</i> , Ms. Fem. Ch. So. by Clarissa Briggs, Tr.	23 00
<i>Brattleboro'</i> , Vt. Misses Roxana C. Elizabeth S. and Harriet N. chil- dren of the Rev. Caleb Burge, by the Rev. Dr. Chapin,	1 50	Mon. con. South End,	5 00
Fem. Cent. So. Mrs. Mary Palmer, Tr. by the Rev. Jona- than M'Gee,	19 28	A female friend of miss. the avails of braiding and sewing straw,	10 00
<i>Bristol</i> , R. I. A pious woman above 70 years of age, the avails of her own labor, for miss. among the West. Ind. by the Rev. J. Mann,	8 00	<i>Danbury</i> , Ct. Mon. con. by the Rev. Mr. Andrews.	5 00
<i>Brooklyn</i> , Ct. Newell So. by Miss Clarissa Williams, Tr.	12 00	Ladies' So. for heathen children,	18 00
<i>Brooksville</i> , Me. Widow P. Dodge, by the Rev. Jona. Fisher,	3 00	Gentlemen's So. for do.	12 00
<i>Brownville</i> , N. Y. A coll. by Mr. Goodell,	20 10	A lady for translating the Scriptures,	3 00
<i>Buckland</i> , Ms. A coll. by the Rev. Mr. Phelps.	10 46	<i>Danby</i> , N. Y. Mon. con. by the Rev. S. Parker,	17 60
<i>Burton</i> , O. Mon. con. by Peter B. Beals, Esq.	5 00	<i>Deerfield</i> , Ms. A coll. by the Rev. Mr. Phelps,	5 32
A female friend, for a child in the Rev. Mr. Meigs's family to be named LUTHER LAWTON,	9 00	Two persons,	65
<i>Canaan</i> , Ct. Capt. Edmund Dun- ning, by the Rev. Pitkin Cowles, Children of the Rev. P. Cowles,	3 00 1 00	<i>Deerfield</i> , Oneida co. N. Y. Two in- dividuals, by Mr. Goodell,	50
<i>Canandaigua</i> , N. Y. A coll. from Miss Shepherd's school, by the Rev. Dr. Lyman,	2 00	<i>Delhi</i> , Del. co. N. Y. Mr. Abner G. Thurbur, a balance after paying for the Herald,	1 50
<i>Catskill</i> , N. Y. A female friend of miss. by the Rev. Dr. Porter,	5 00	<i>Deposit</i> , N. Y. Mon. con. by the Rev. Dr. Porter.	13 00
A colored man, &c.	61	<i>Denmark</i> , Lewis co. N. Y. A coll. by Mr. Goodell,	7 74
H. M' Kinsty, Esq. for SLOAN Mc KINSTY,	30 00	<i>Detroit</i> , Mich. T. Mon. con. (sever- al colls.) by Lemuel Shattuck,	17 38
<i>Cazenovia</i> , N. Y. Col. J. Lincklaen,	100 00	Maj. Thomson Maxwell a Revolu- tionary pensioner, aged 79,	4 00
A ch. box kept by the Rev. J. Brown,	9 00	Fruits of self denial in a boy,	12
Rev. J. Brown,	5 00	<i>Dracut</i> , Ms. Mon. con. colls. for 7 months, by the Rev. Joseph Merrill,	8 00
		<i>Durham</i> , N. Y. A friend of miss. by the Rev. Dr. Porter,	5 00
		<i>East Windsor</i> , Ct. Fem. Benev. So. Mrs. Fanny Bartlett, Tr. for sending a mission to Atooi,	25 53
		Stephen Potwine, for do. do.	5 00
		Ira Wells, for do. do.	5 00
		<i>Elmira</i> , N. Y. Fem. Miss. So. by Hannah Edwards, Tr.	10 00
		<i>Ellington</i> , Ct. A coll. by Mr. Bird, Dr. Kingsbury, for Am. Ind.	11 65 5 00
		Mr. Danl. Warner, one half for Am. Ind. the other half for the Pal. miss.	4 00



Dr. Hyde, for the Pal. miss.	3 00	Leicester, Ms. A coll. by Mr. Temple,	25 00
Mrs. Chapman, for do.	2 00	Lewisville, N. Y. Fem. Seminary	
Other individuals,	10 82	ch. box, by John P. Northrop, for	
Falmouth, Ms. Aux. So. by Thacher		the For. Miss. Sch.	2 00
Lewis, Tr.	45 00	Lexington, N. Y. Individuals, by	
Frankfort, Ken. Fem. Cent So.	5 00	the Rev. Dr. Porter,	17 00
Three ladies,	5 00	Leyden, N. Y. A coll. from a few	
Gen. M. D. Hardin, remitted to		individuals, by Mr. Goodell,	2 69
Brainerd by the Rev. E. Smith,	100 00	Rev. Mr. Kimball, avails of a miss.	
Genoa, N. Y. Mr. Jeremy Hitch-		field,	2 31
cock, by the Rev. Saml. Parker,	2 00	Lincoln, Ms. A female friend of	
Georgia, Rev. Mr. Wood,	1 00	miss. for the Sand. Isl.	1 00
Gilead, Ct. A coll. by Mr. Bird,	22 23	Lowville, Lewis co. N. Y. A coll.	
Goshen, Ct. A friend,	50	by Mr. Goodell,	9 25
Granby, Ct. Fem. Cent So. by Mrs.		A coll. in the Rev. Mr. Nash's cong.	6 25
Harriet Lewis, remitted by the		Manchester, Ms. A. Hooper,	5 00
Hon. J. Treadwell,	17 00	Marcellus, N. Y. Fem. Ch. So. by	
Greenfield, Ms. A coll. by the Rev.		the Rev. Levi Parsons,	13 00
Mr. Phelps,	12 03	Marlborough, Vt. Fem. Cent So.	
Greenville, Green co. N. Y. Eliakim		Mrs. Lyman, Tr.	15 00
Reed, Esq., by the Rev. Dr. Porter,	100 00	A charity box kept by the Rev. Mr.	
Greenwich, Ms. A coll. by Mr.		Newton, for the Brainerd miss.	1 00
Temple,	13 87	Marlboro' Ct. Rev. David B. Ripley,	
Haddam, Ct. Fem. Cent So. by the		a balance after paying for the	
Rev. Mr. Coleman,	14 50	Herald,	50
Hallowell, Me. A ch. box kept in		A coll. after sermon, by Mr. Bird,	12 70
the family of Mr. Elias Bond,	4 00	Mon. con.	63
Mr. Elias Bond, left by a little son		Marshburg, N. Y. A coll. by Mr.	
now deceased, and appropriated		Goodell,	11 25
to foreign miss. by his desire,	3 00	Massachusetts, A. J.	10 00
Hanover Neck, N. J. Mrs. Jemima		Middlebury, Vt. Children of Mr.	
Fairchild, the avails of a small miss.		Benj. Seymour, by Dr. William	
field,	1 50	G. Hooker,	1 00
Hartford, Ct. Young Men's Aux.		Avails of jewelry sold by Dr. Hooker,	3 25
Miss. So. second payment for this		Middlebury, N. Y. Charlotte Living-	
year, by B. W. Birge, Tr.	40 00	ston, by John P. Northrop, for the	
Hawley, Ms. A coll. by the Rev. Mr.		For. Miss. Sch.	1 00
Phelps,	17 14	Middlesex, Vt. Sabb. School, by	
A coll. in Miss Grant's school,	52	Dr. John Crosby,	1 44
Heath, Ms. A coll. by the Rev. Mr.		Montpelier, Vt. Mon. con. by Dr.	
Phelps,	11 54	John Crosby,	7 49
Hebron, Ct. A coll. by Mr. Bird,	9 27	Fem. For. Miss. So. by Mrs. Hall,	38 15
Little children,	56	Morristown, N. J. C. F. by the	
Holden, Ms. A coll. by Mr. Temple,	19 16	Rev. John Ford,	10 00
Rev. Joseph Avery,	1 00	New Berlin, N. Y. Fem. Benev.	
Sabb. Sch. So. by Mr. Cyrus		So. by John P. Northrop, for the	
Perry, to educate a heathen child,		For. Miss. Sch.	18 00
to be named JOSEPH AVERY,	12 00	Dea. Joseph Moss,	12 00
Hubbardstown, Ms. A friend of miss.		New Braintree, Ms. A coll. by Mr.	
the avails of a missionary field, by		Temple,	45 00
Mr. Temple,	1 34	Mon. con.	25 57
Hudson, O. Asael Kilborn, for GEORGE		New Canaan, Ct. Fem. Bene. So.	
HOOKE, by the Rev. W. Hanford,	6 00	by Mrs. Bonney, Pr.	40 00
Rev. Wm. Hanford,	2 10	New Marlboro', Ms. Cent So. by	
Ithaca, N. Y. A few little children,		Mrs. Catlin,	20 00
by the Rev. William Wisner,	4 00	New Haven, Ct. Retrenchment So. in	
Keene, N. H. Mon. con. by the Rev.		Yale College, by Mr. H. Riddle,	23 00
Z. S. Barstow,	10 35	Mr. T. Atwater,	10 00
Kinsman, O. From individuals, by		F. C. J.	20 00
the Rev. Harvey Coe, for miss. to		New York City, Timothy Hedges,	
the Jews,	21 00	third payment, for TIMOTHY	
Knoxville, Ten. Rev. D. A. Sher-		HEDGES in Ceylon,	12 00
man, by the miss. at Brainerd.	6 00	Newburyport, Ms. Rev. J. Giles	
Lebanon, Ct. Wm. T. Williams, Esq.		for the support of an Ind. child in	
by John P. Northrop, for the For.		the school at Elliot, to be named	
Miss. Sch.	2 00	JOHN GILES,	30 00
(Exeter parish,) Newell Cent So.		Fem. Mite So. second ann. payment.	
by the Rev. Cornelius B. Everest,	15 50	for missions to the Western Ind.	46 00
An unknown hand,	50	Mayhew So. by S. W. K. Tr. to ed-	
Lee, Ms. Mr. Alvan Taylor, by the		ucate a Choctaw child at Mayhew	
Rev. D. D. Field,	1 00	to be called CHARLES WILLIAM	
Mr. Nathan Bassett,	1 00	MILTON,	30 00
Friends of missions,	1 00	North Adams, Ms. Artemas Critten-	



den, a balance after paying for the Herald,	3 18	of New Providence cong. by W. Clarke,	24 09
Northampton, Ms. Fem. So. for evangelizing the Jews, through the Hamp Ch. Dep.	17 00	Rutland, Ms. A coll. by Mr. Temple. Fem. Cent. So.	43 61 16 39
Norwich, Ct. (Plain Hills,) A little society of pious females, by Miss Maria Coit,	21 00	Sacket's Harbor, N. Y. A coll. by Mr. Goodell,	38 07
Miss Maria Coit, second payment for JOANNA LATROP,	12 00	St. Albans, Vt. Fem. Cent. So. by Dr. Julius Hoyt,	9 24 9 30
Oakham, Ms. A coll. by Mr. Temple,	20 00	Ch box,	1 46
Otis, Ms. Ch. So. by Bavi Seymour, Esq.	4 00	Salem, Ms. Mon. con. at the Tabernacle church, for the Choe. miss.	20 55
Otsego co. N. Y. A female friend to missions, Middlefield, by Levi Beebee, Esq.	50 00	Sandwich, Ms. Martha Hubbard, forwarded to the Rev. Dr. Worcester,	2 00
Levi Beebee, Esq. Hopeville,	50 00	Savannah, Geo. George W. Coe, Esq. by Mr. L. Mason.	50 00
Albert North, Otsego,	8 00	Saybrook, Ct. Fem. Owhyhead So. by John P. Northrop, for the For. Miss. Sch.	13 00
A coll. in the Rev. Henry Chapman's cong. Hartwick and Otsego,	12 00	Sharon, Ct. Rev. Maltby Gelston, by John P. Northrop, for the For. Miss. Sch.	5 00
Hartwich and Fly Creek Benev. So. for THOMAS LOOMIS and MARY LOOMIS,	24 00	Shelburne, Ms. A number of females by the Rev. Mr. Phelps,	8 84 3 06
Dea. Thos. Loomis and Charles Smith, for CHARLES SMITH,	12 00	Somers, Ct. A coll. by Mr. Bird,	20 80
Albert North, for LEVI BEEBEE,	12 00	A private coll.	21 20
Levi Beebee for ALBERT NORTH,	12 00	A coll.	20 08
Robert Dewey and Silas Wood for a heathen boy in India, to be named SILAS DEWEY, first payment,	12 00	South Hadley, Ms. Fem. Cent. So. by Mrs. Mabel White, Tr. remitted by Peter Allen, Esq.	59 18
Oxford, Ct. A gentleman, by T. Dwight, Esq.	1 00	Young ladies Benev. So. avails of work, by Miss Samanthe White, Tr.	14 25 14 04
Mr. Elihu Sanford,	5 00	Mon. con.	19 35
Rev. Mr. Huntington,	1 50	A coll. on the Sabbath,	100 00
Paxton, Ms. A coll. by Mr. Temple,	15 55	Peter Allen, Esq.	5 00
Pelham, N. H. Rev. J. H. Church,	10 00	William Niles, Esq.	4 50
Philadelphia, Pa. Mrs. A. H. S. Livingston, by the missionaries at Brainerd,	10 00	Josiah Snow, \$2, Sundry others, \$2 50	8 00
Two friends of miss.	30 00	Young Men's Benev. So. by the Rev. Dr. Lyman,	20 00
Mr. Joseph P. Engles, the avails of private extra tuition, for printing Greek tracts,	18 00	South Reading, Ms. A coll. for the miss. at Elliot, by the Rev. Warren Fay,	17 00
Second ann. payment for ROBERT McCARTEE in Ceylon,	12 00	South Salem, N. Y. Fem. Ch. So. by Mr. Sayre,	2 00
Fem. Miss. So. N. Liberties, for JAMES PATTERSON, by Sarah Jewell, Tr.	30 00	Mrs. M. Mead, for the For. Miss. Sch.	7 00
William Thatcher, for Am. Ind.	20 00	Southington, Ct. (South End,) A number of friends, by the Rev. William Robinson,	75
Plainfield, N. H. Dea. E. Adams, by N. Whittelsey,	2 50	Mr. Alpheus Woodruff,	7 62
Two children in Sabb. school,	50	Springfield, Vt. Fem. Ch. So.	6 44
Plainfield & Marshfield, Vt. By Dea. Cumming, remitted by Dr. John Crosby,	3 00	Stafford, Ct. W. par. a coll. by Mr. Bird,	4 85
Pomfret, Ct. Fem. Ch. So. by Mrs. Ann C. Grosvenor, Tr.	40 00	East parish, a private coll.	1 25
Portland, Me. For. Miss. So. by their Treasurer,	81 00	Stockbridge, Ms. Fem. Cent So. by the Rev. D. D. Field,	17 31
Poultney, Vt. A female friend of miss. for the miss. under the Rev. Mr. Kingsbury's care,	2 00	Stoughton, Ms. Mon. con. by Dea. Nathan Drake,	1 00
Princeton, Ms. A coll. in the Rev. Mr. Phillips's cong. by Mr. Temple,	37 00	Sturbridge, Ms. Rev. A. Bond, by Mr. Bird,	15 00
Richmond, Vt. Fem. So. Miriam W. Spicer, Tr. remitted by Dr. John Crosby,	9 12	Thetford, Vt. Fem. Char. So. by Martha A. Short, Tr.	20 27
Rindge, N. H. Mr. Coburn and Miss N. Foster, for the For. Miss. Sch.	1 00	Tolland, Ct. A collection,	1 62
Rockbridge co. Va. Fem. Benev. So.		Private coll.	16 50
		Topsfield, Ms. Coll. by Mr. Bird,	5 26
		Trenton, Oneida co. N. Y. A coll. by Mr. Goodell,	4 00
		Hon. F. A. Vanderkemp, and Col. Mappa, \$2 each,	



Mrs. Douglas, \$1, Miss Douglas, 50 cts.	1 50
Troy, N. Y. A friend of missions,	10 00
Mr. John Vanderheyden, for Pal. miss. by the Rev Jonas Coe,	10 00
Gen. David Thomas,	5 00
Trumbull, Ct. Fem. Asso. by A. H. Maltby & Co.	5 55
Mon. con.	6 00
A lady, a friend of miss.	1 00
Utica, N. Y. Mon. con. in the first Presb. chh.	42 81
Vassalboro', Me. Mite So. by the Rev T. Adams, for THOMAS ADAMS, at Salsette,	6 76
Rev. Thomas Adams, for do.	5 24
Vermont: A friend of missions, a widow's mite,	10 00
Vernon, Ct. A collec.	17 05
Accompanying a box of clothing,	13 67
A friend of missions,	50
Vernon, O. Mr. Seth Hayes, by the Rev. Harvey Coe,	1 00
Waitfield, Vt. Juv. Ind. School So. by O. Skinner,	10 50
Wallingford, Ct. Fem. Mite So. by Mr. Atwater,	12 25
Walpole, N. H. Fem. Cent. So. by Mrs. M. Bellows,	24 75
Walton, N. Y. Char. box by Isaac Headly,	1 14
Watertown, N. Y. A collec. by Mr. Goodell,	40 50
Wenham, Ms. A collec. by Mr. Bird,	12 60
West Boyleton, Ms. A collec. by Mr. Temple,	21 73
West Brookfield, Ms. An unknown friend of miss.	1 00
West Chester, Ct. A collec. by Mr. Bird,	8 28
Westford, Vt. Young Lad. Char. So. by Villetta Woodruff,	6 50
Hea. Sch. So. by Wm. Wood,	13 50
West Salem, Pa. Three individ. by the Rev. H. Coe,	3 50
Wethersfield, Ct. Part of a bequest of Elizabeth S. Talcot. dec. by her executor, Dea. T. Stillman	115 00
Collec. from members of the 3d district school, by W. Guild, for miss. at Elliot,	2 00
Winchester, Va. Lewis Hoff, Esq. by the Rev. Dr. Hill,	50 00
Winchester, Ten. Col. W. P. Anderson,	10 00
Wiscasset, and Vicinity, Me. For. Miss. So. of which for Amer. Ind. 50—do for general objects, 50,	100 00
Wolcott, Vt. Mon. con.	3 50
Woodbridge, N. J. So. for ed. hea. youth,	31 50
Worcester, Ms. The Misses Waldos, for West. miss.	30 00
Dea. Eben. Read,	3 00
Forktown, N. Y. Rev. Silas Constant, by Mr. Whiting,	8 00

The residence of the following donors is unknown.

July 20. Contained in 3 boxes of clothing sent to the mission stations,	4 00
Aug. 4 M. J. for western missions,	3 00
8. A friend to the For. Miss. Sch.	10 00

A widow's mite for do.	55
Mrs. Edson Hart,	3 00
9 Dropped into the box at Mr. Armstrong's,	52

Amount of donations published in the foregoing list, \$4,181 56.

We are requested to state, that of the \$200 mentioned in our last as a donation from the *Foreign Mission Society of Litchfield county*, \$152 was a collection made by a special effort, for schools under Mr. Kingsbury's care, in the Choctaw nation.

The remaining \$48 were from the following sources; viz.

Mrs. Hillhouse, her second payment for a boy in Ceylon, to be named SAMUEL DAVIES, \$12; ladies in Bethlehem, first payment for a boy in Ceylon to be named Azel Backus, \$12; and Mr. Abel Peck and his wife, for two boys in Ceylon, to be named James Wells and John W. Langdon, first payment, \$24. It would have been according to our usual course to have published these particulars in the first instance. The omission was entirely accidental.

#### DONATIONS IN ARTICLES OF CLOTHING, &c.

##### For the mission at Brainerd.

Ashville, N. C. A box from ladies valued at	\$35 00.
Beverly, Ms. A box forwarded last January,	\$20 59.
Bristol, Ct. A box,* &c.	
Dorset, Vt. by Mr. Potter, a box, &c.	
Jaffrey, N. H. A box containing articles of clothing from females, &c.	
New Hartford, (supposed Con.) A box, &c.	
New-Haven, Ct. Bibles, Testaments, and articles of clothing.	
Philadelphia, Garments, books, tracts, and various small articles,	
South Granville, (N. Y. or Ms.)	
South Hadley, Ms.	
Stratford, Con.	

##### For the mission at Elliot.

Andover, Ms. A box of cloth and garments, and other articles, by Mr. J. L. Hale, estimated at	\$335 00.
Boston, Assist. Mission So. a package by Miss Bryant,	
Newburyport, Ms. Second Presb. church, 2 boxes, and 1 cask, containing clothing, bedding, boxes of medicine, &c. by Mrs. Jemima Giles.	

\* The articles of this list from the towns of Bristol, Dorset, New Hartford, New-Haven, Philadelphia, South Granville, South Hadley, and Stratford, were received at Brainerd in Feb. and March last, but no account of them from the donors has been received at the Treasury, so far as we can find.



Individuals, various articles of clothing, crockery, books, stationary, &c. val. \$525 00  
 Elliot Society, a box of clothing val. \$24 00  
*Paris, N. Y. (Union Society) Ladies; bedding and wearing apparel, &c. estimated at \$106 00 by the Rev. P. V. Booge.*  
*Waltham, Ms. Articles of clothing in the box from Andover, val. \$15 00.*  
*Westboro', Ms. Juven. Straw Soc. a box valued at \$19 50.*

*For Indian missions generally.*

*Princeton, Ms. Reading Soc. of females in the Presb. chh. val. \$15 00.*  
*Vernon, Ct. A box, valued at \$80 00.*

*For the For. Mission School.*

*Conway, and neighboring towns, Ms. articles of clothing for JOHN ELLIOT PHELPS valued at \$73 23.*

## FOREIGN ARTICLES.

SPEECH OF THE REV. MR. WARD.

(Continued from p. 269.)

WHEN I went to India, there were the greatest apprehensions that we should all be sent back. We went no where but, as missionaries, we were received with a frown; and yet, for hospitality and friendship, and every thing else that is dignified, India will bear a comparison with any country in the world. But, as missionaries, we were considered as enemies; and it was supposed that the prosperity of India depended upon our being excluded. The distance too was such as to present a formidable obstacle. The climate of India was another formidable objection. Of the number of missionaries, who went out at the same time with myself, half of them are gone to their everlasting reward. Of an after-cargo of missionaries, six have long ago been taken to their heavenly home, and only two remain. Another great impediment to our progress, was, the languages of India. The slaves in the West Indies are taught the English or the European languages: along the western coast of Africa too, many are taught the English language, and your access to them is of course easy; but in India there were no fewer than fifty dialects derived from the Sanscrit alone. In America, the great objection had been that the language of a single tribe was difficult; but in India we had twice the number of languages to acquire, that prevailed in the whole of America. This too was to be done by plain men, many of whom had not been in the least accustomed to the study of languages. But, blessed be God! no man can mix with that population without acquiring their language. In addition to all these, were the prejudices of the natives themselves. To convey to you any idea of this, is exceedingly difficult; but you may form some opinion of it from this circumstance, that if our gracious king, GEORGE the FOURTH, should go to that country, and the lappet of his robe should happen to touch the food of an Indian, he would throw it away if he were dying with hunger,

and would consider it as defiled by the touch of the greatest man in the empire. How then is it possible that such men can be brought to sit with Europeans at the same table? This difficulty existed in full force in India, and no where else. Another difficulty, and a great one too, was the ignorance of the natives. When we address other persons we have a conscience to appeal to, and you know the effect of it well,—but they have not a word for conscience, in their language. In no Hindoo book or Hindoo custom have I found any thing like it. Besides this, there are a number of expressions, of which they are equally ignorant. Talk to a Hindoo about God, and he thinks you are talking about Vishnoo or Ram, or some of his other deities. Talk about heaven, and he thinks you mean one of the heavens of his gods. Talk about a future state, and he thinks you are talking about transmigration. But in the superstitions of the Hindoos, we have a still more formidable obstacle.

Hindooism can boast of her martyrs every day—of women, who sacrifice themselves, every day, on the funeral pyres of their husbands. Now if even women will go to these lengths, this must be a people, to all human appearance, invulnerable, and to whom no access can be gained. This has struck Europeans as justly formidable: They have said, "What! will persons who suffer themselves to be drawn up in the air, by means of hooks in the integuments of their backs—will women, who thus sacrifice themselves on the funeral pyres of their husbands, or destroy themselves in the Ganges—be brought to renounce this superstition and to embrace Christianity?" Such was the feeling of our countrymen on the subject, and our object was treated with derision and contempt.

But the caste exceeds all that I have mentioned. By this, they are divided into different societies, with distinct observances; and there is no possibility of these intermixing with one another without breaking Caste. Every person marrying, or even eating, with one of another Caste, falls from it, and can never be restored to it again. The Christian missionary feels this difficulty in its full force. These people are as susceptible of the endearments of social life, as any people upon earth; and for one of them to make up his mind to see his friends and his beloved parents no more, to renounce all human society and to incur the frowns of his relatives, is such a sacrifice that we need not wonder at our countrymen there saying, "You have indeed undertaken a hopeless task." I remember one young man, who, after he had been baptised, seemed at first to have forgotten his connexions: he came at length, and said to me "I do not want to return to Caste: I do not want to return to Hindooism; but cannot I go and see my mother again? Cannot I see my father, once more?" This was impossible; and he well knew and deeply felt that his parents would have shut the door against him, if he had attempted to enter the house in which he was born.

With all this accumulation of difficulties, we had to attempt the conversion of this country. Our own government, the European residents in India, and all the superstition, prejudices,



and peculiar feelings of the people being against us, we do not wonder that it was said, "India is invulnerable."

There were, indeed, a few good men in Calcutta, who were laboring there for the conversion of souls; but they thought it was impossible to do any good elsewhere, even if they could make any progress in that city.

Such were the appearances of India; and I have mentioned these circumstances to shew, that, if in that part of the world (of all others the most hopeless,) the Gospel has obtained any success, then you need not despair of Africa, or of any part whatever of the world. But I have now to tell you, that all these difficulties, great as they appeared, have vanished into air.

The government of India, acts, as far as is prudent, entirely with us; and, in a variety of ways, they are assisting us, and assisting us in the most powerful manner: they have established government-schools for the instruction of the natives; and the name of the present Governor General of India will live in their recollection to the latest posterity: it would be unjust in me not to mention the name of the Marchioness of Hastings, who is doing every thing in her power for the benefit of the female natives of that country. In our own country every facility has been kindly afforded to us, and the missionaries can go without opposition to every corner of India. Such a door is open there, as never was before: every voice cheers the missionaries as they enter. Of our own countrymen, I scarcely know one individual who opposes us: on the contrary, they now have a Calcutta Bible Society, chiefly supported by the Anglo-Indians, which has circulated extensive editions of the Scriptures in the various languages of India. There is a Calcutta School-Book Society, and there is a Hindoo College. Natives themselves are taught and educated, for the very purpose of becoming preachers of the everlasting Gospel: and thus the distance of fifteen thousand miles is subdued and superseded by God's raising up natives themselves to become missionaries to their countrymen, who are inured to the climate and familiar with their manners. The languages of India are now subdued; and the Holy Scriptures, or part of them at least, with a number of tracts, have already been translated and circulated in twenty-five languages of the country. The prejudices of the natives have been overcome. As one proof of this, I can state, that, when I left Serampore, a deputation had come from a village at some distance, in which they were attempting to establish a school, to request one of our schoolmasters to visit them and afford them some instruction as to the manner of conducting their school. There cannot be a stronger proof of their prejudices being subdued, than for the natives to solicit a visit from a man whose appearance in their school would have once been thought a crime: these schools are now so common in India that there is scarcely a town or even a village that has not one. The ignorance of the natives has been overcome: we have found a conscience at last; and several thousand Hindoos have turned from the worship of idols to serve the living and the true God; have renounced

their superstitions and embraced the faith of Christianity. Public opinion, which had been almost universally against us, is now almost universally for us. The foundation is laid, and we have only to go forward in the work that has been so successfully begun.

I have been thus minute in the statements of the situation of the work of God in that extensive empire, in order that I, as an eye witness, might excite the thankfulness of this Society for what God has done there; and that, when I am gone into those distant regions again, to aid by my feeble efforts this great cause, your prayers may be excited and encouraged by the prospect of ultimate success.

The missionaries of this Society depend especially on DIVINE INFLUENCE. On that influence their eyes are always fixed; and, feeling that they are but weak instruments in the hand of God, they go forward in their simple career, looking to Him.

On this most important topic he added—

I have lately come from the Continent of America, in which there is at present a great outpouring of the Holy Spirit. In Connecticut, in Massachusetts, and other places, a large measure of Divine Influence has been experienced. If these things be done in America, (and we want nothing else,) if God is pleased to pour out his Holy Spirit there, and this work goes on as it has begun, the whole world will at no distant period be converted to God. For this, let us be instant in prayer. It is only for us to be frequently on our knees at the Throne of Grace, and *then shall the earth yield her increase, and God, even our God, shall give us his blessing.*

#### BRITISH INDIA SOCIETY.

WE consider the formation of the Society, whose first meeting is described in the following article, as one of the most encouraging events, which adorns the history of modern times. Although not constituted to aid the missionary cause directly, it will afford the most powerful aid, in various ways. And let it be remembered, that to the success, which has attended the labors of missionaries; to the disclosures of the Hindoo character, which these faithful men have made; and to the prominence, which they have attained in the eye of the world, is to be attributed every public-spirited effort, which now unites so many active minds and laborious hands, to elevate the moral and intellectual condition of India.

Our readers will bear in mind, that the principal persons here assembled had borne offices of high dignity and responsibility in the east. Lord Teignmouth was formerly Governor General of Bengal; Sir James Mackintosh was, for a considerable time, chief justice



at the Bombay Presidency; and Sir William Burroughs held a similar office at Calcutta.

It is sometimes said, that the Hindoos are a moral and virtuous people. But what say the eminent men, who, by their official stations, were brought into contact with them, and became thoroughly acquainted with their real character? Let this testimony be duly considered; and then inquire, if the Gospel is not needed.

*Ed. Miss. Her.*

On Saturday one of the most numerous and respectable meetings, which we have for a long time seen, was held at the great room of the Thatched house Tavern, for the purpose of considering the propriety of founding "A Society for the moral and intellectual improvement of the native inhabitants of British India."

At 12 o'clock the Right Hon. J. C. Villiers, M. P. took the chair. On his right sat the Earl of Clare, Teignmouth, Lord Dunall, Lord Gambier, Sir James Mackintosh, M. P., Sir Wm. Burroughs, and several gentlemen who filled official situations in India. On his left sat the Lord Bishop of Gloucester, Lord Gosford, Mr. Wilberforce, the Right Hon. J. Sullivan, Admiral Sir J. Saumarez, Mr. Fowell Buxton, M. P., and several Directors of the East India Company. The room was crowded to excess. Several ladies graced the meeting with their presence.

The Right Hon. J. C. Villiers, on taking the chair opened to the meeting the great object, for the promotion of which they were now convened. He adverted to the great necessity which existed for their directing the public attention to India, in the hope of ultimately establishing moral principles among the Hindoos who were entrusted to the British charge.

Mr. Harrison, in an able speech, strongly pointed out the necessity of establishing an institution upon this basis. It could, of course, only be promoted by the force of reason and the gradual removal of the native prejudices.

Sir James Mackintosh then proposed, in a luminous speech, the first resolution for establishing this society. He said that the relative connexion of the native nations in India with the British government was the most remarkable which had ever existed between the conquering and the conquered. Hitherto the Indian people had only known the greatness of England by the formidable and overwhelming appearance of her fleets for their control and government.—England had now to teach them a different lesson, one which must produce a great moral operation, namely, the dispensation of her great resources, for their education and benefit flowing from channels they never saw, and from benefactors who could never witness their gratitude. (Applause.)—This great act would practically teach them to believe in the existence of exalted virtues, from the knowledge of which they were previously debarred by the corruption of their morals and the force of the despotism under which they were reared. In the existing state of society in India, it was im-

possible to commence the great work of reformation by a course of religious education. The prejudices and habits of the natives forbade that course; but the great work of education, tending to civilization and moral habits, might still go on, and the eventual result of the destruction of superstition be equally certain. The change in the Hindoo character could only be accomplished by the force of reason and persuasion, and must therefore be the work of time. Nothing could aid more the progress of such a work, than the introduction among them of those arts and sciences which tend to the utility and embellishment of civilized life. Some imputations had been cast upon what was represented to be the imprudent zeal of missionaries. Now he must say from his own experience in India, he had seen nothing to countenance these imputations. He believed their labors to be well directed, and that the state of native society afforded them a wide field to move in.

—In his judicial situation in India, he had had many opportunities of witnessing the want of moral effect in the superstition, mis-called religion, of the native inhabitants. He had with pain observed the total want of truth in their evidence. Indeed, to such a degree was this immorality carried, that Sir W. Jones, notwithstanding his generous partiality towards the people, among whom his pursuits were so well calculated to inspire him with regard, had himself been compelled judiciously to admit its existence to a great degree—to a degree, indeed which made it difficult for a judge to say, after he had decided a cause among them, whether that decision were founded upon the unalterable basis of truth.

[Hear.] It was this disregard of truth among the Hindoos which made him declare that system of opinion called religion, among the natives of India, had no moral use at all. [Hear, hear.] So far from being an aid, it was rather an obstacle to the magistrate: it enforced no duty in life, nor promoted any act of moral intelligence. [Hear, hear.] A system of education had, however, sprung up in India, which with the concurrence of the natives, was well calculated to promote the greatest eventual benefits.—In Bombay, (from a letter he had seen) the education of the native children was going on so prosperously, that it was hoped all the children of a population not fewer than 2 or 300,000 in amount, would soon possess the rudiments of necessary knowledge. Sir James Mackintosh concluded an eloquent speech by moving the resolution for forming the society.

Mr. Wilberforce rose to second the resolution; but the

Rev. Mr. Ward was first called upon to state, from his residence in India, the situation of the native population. He described the state of native society in the district of Bengal. He particularly spoke of the state of ignorance in which the females were kept in India, and enforced the bad effect it must have upon the rearing of their families. He also spoke of the revolting practice of widows immolating themselves upon the funeral piles of their dead husbands, leaving behind them, utterly regardless, infants of 1, 2, and 3 years of age, and sometimes even suckling ones which



were, in open outrage to the compunctions of nature, torn by the mother from her bosom, while she flung herself to expire in the flames. In this state of moral depravity were fifty millions of females under British dominion. How could they then be moral, when the very gods of their idolatry were personifications of vice—when their priests were leaders in crime?—when the very scenes of their temples could not be mentioned in a Christian community? Had not Providence, he would ask, consigned the population of 100 millions to Great Britain that she might redeem them from this immoral vassalage? England was under an awful responsibility to lift this people from their vices. (Hear, hear.) After the darkness of a night of ages, the sun was now shining upon them; and, under British benevolence, he hoped it would set in glory. (Hear.) The Rev. Gentleman then instanced the avidity of the natives to obtain education to be such, that the Brahmins offered their temples as school houses, and themselves as teachers. He had no doubt of complete success from the establishment of this society.

Mr. Wilberforce next rose to second Sir James Mackintosh's resolution, and referred to the speech of the Rev. Mr. Ward, as strikingly showing the necessity of this society, and the facility with which its benevolent intentions might be realized. To ignorance the dreadful superstition of the natives might be traced; and when that was once removed the evils which flowed from it might cease as a natural consequence. The hon. gentleman made an affecting appeal to the meeting upon the dreadful influence of that superstition which tore from the human breast not only those general principles of moral feeling which reigned so universally, but those very ties of kindred which nature indelibly marked upon the female character, for the preservation of her own comfort and that of society. [Hear.] Dreadful indeed must be that superstition which eradicated from a mother all affection for her infant child. [Hear.] To reform such a state of things was their first duty; and the only way in which it could be done was by the introduction among them of those habits which tended to humanize society. It often happened, that in promoting measures of general utility, a statesman had to omit others which were of a mixed character—that, with the good to the many he had to see some evil inflicted upon the few. But, here was no such drawback from the general joy; here was nothing but what conduced in the most harmonizing manner, to the inevitable good of the whole. The path was smooth and delightful, from beginning to end, and the hand of Providence pointed it out as the duty which was prescribed to England, by the overruling Power who had committed so many millions of human beings to her charge. [Hear; hear.]—He concluded by seconding the motion, which, as well as the succeeding ones, were carried unanimously.

The Bishop of Gloucester, in proposing the resolution for constituting the society, took also a feeling review of the state of society in India, and the bounden duty prescribed to England of extending to that vast empire the moral blessings she herself enjoyed.

Lord Teignmouth, in seconding the motion, described the state of moral depravity in which he had found the natives of India. More than fifty years ago, when he first went out to India, he remembered a request made by a native in his service, that he should write to a friend of his in another part of the country, to send him a particular stone out of which he wanted to make a god! [Hear, hear.] He was glad to hear of the recent relaxation in the prejudices of the natives, and the aid they were now likely to give for the purposes of education.

Sir William Burroughs alluded to his experience for many years while supreme judge in the Court of Calcutta. He did not remember a single native case of importance, in which the perjury on both sides was not shocking to the feelings.—He corroborated the statement that the natives were relaxing in their prejudices.

Mr. Benjamin Shaw spoke warmly of the necessity of disseminating civilized habits in the East. He had heard, that in a part of Sumatra they fattened their children, to prepare them for sale as human food.

Mr. John Thornhill, an East India director, the Earl of Clare, Sir James Saumarez, the Right Hon. John Sullivan, and several other gentlemen, successively proposed resolutions which they merely accompanied by a concurring remark.

## LAST NOTICES.

### PALESTINE MISSION.

WHILE this sheet was preparing for the press, letters were received from Mr. Fisk down to June 1st. containing intelligence from Mr. Parsons to March 13th.

We mentioned, in our number for July, that Mr. Parsons had written to Mr. Fisk from Castello Rosso, Jan. 13th. We now have before us a letter to the Corresponding Secretary, dated at the same place, Jan. 25th, giving an account of the voyage thus far, of which we shall lay before our readers a brief outline.

At Scio Mr. P. had an opportunity to call on Professor Bambas, and give him an account of the tour in Asia Minor, especially of the distribution of books. He replied, "Much good may be done in this region by activity and perseverance." The number of students in the college had increased rapidly, and the Young Minister's Companion was in high reputation. At Samos the vessel took refuge for four days, in a solitary harbor, far from any human dwelling.

On the morning of Dec. 18th. they passed between Samos and the ancient Melitus. Mr. P. read to the pilgrims the 20th of Acts, and pointed to the place, where Paul had his



affecting interview with the elders of Ephesus. Towards evening of the same day, passing near Patmos, the epistles to the seven churches were read. There was perfect silence; and the pilgrims informed Mr. P. that they never before heard these epistles, in their own language.

After being becalmed off Coos, they arrived at Rhodes on the 21st, and were detained there six days. During this time Mr. P. became acquainted with the Greek Bishop, the English Consul, an Archimandrite of Jerusalem, and the President of a distinguished monastery. On Mr. P.'s proposing to the Bishop to leave with him tracts for distribution, and showing him specimens, he replied, "Your offer is very generous; I will send a man with you to bring the rest." Mr. P. sent 150 copies for the priests and the schools, and the next day received a message from the Bishop approving the tracts, and expressing gratitude for them.

"According to the statement of the Bishop, there are on the island about 10,000 Turks; a greater number of Greeks; 60 Greek churches; 100 priests; 22 monasteries; very few monks; one school of some distinction; others smaller for children."

The English consul is friendly to the distribution of the Bible, though a Catholic. Mr. P. experienced from him marked tokens of friendship and hospitality.

Mr. P. visited a synagogue, and a school for Jewish children. There are 200 Jewish houses in Rhodes. The Archimandrite, and the President of the monastery very gladly received tracts to distribute. The latter made "repeated professions of his gratitude, and implored a blessing upon those, through whose benevolence the favor was conferred."

Leaving Rhodes on the 28th they were driven into a solitary harbor, where they were detained eight days. With considerable difficulty, the vessel reached the harbor of Castello Rosso, Jan. 7th. Some young men from the village coming on board, tracts were distributed to such as were able to read. These tracts were circulated, and a general desire was excited to obtain a greater supply. In the morning, as Mr. P. passed through the village, a multitude thronged the streets, each crying aloud in modern Greek, "Sir, will you give me a tract?" Mr. P. gave 125 tracts to the schools, at the particular request of the teachers; and 50 to persons who came to the vessel for the purpose of obtaining them. There was but one copy of the Romæic Testa-

ment in the village. This had been purchased at Rhodes, and was circulating among the inhabitants. While there Mr. P. sold five Testaments, containing the ancient and the modern Greek in parallel columns, to individuals in the village, and five to pilgrims. "In no place," he adds, "have I seen a greater desire to read the word of God."

Castello Rosso contains 250 or 300 houses, of which 30 belong to Turks, and the rest to Greeks. It has a fine harbor, but is little else than a barren rock. The vessel left that place on the 10th; but was driven back by very tempestuous weather, and remained there at the date of the letter. "Notwithstanding our frequent disappointments," says Mr. P. "the goodness of God to us has been peculiar, and very affecting."

*"Larnica, Cyprus, Feb. 7, 1821."*

"Rev. and Dear Sir,

In a letter, dated Jan. 25th. I gave a short account of the voyage from Smyrna to Castello-Rosso. The next morning we left that harbor with a favorable wind, which conveyed us very rapidly to the port of Limesol, in Cyprus. The captain had given orders to have the anchors in readiness, and we were all rejoicing in the assurance of a safe arrival at the destined haven. But our pleasant prospects were soon blasted. The wind changed almost instantaneously, and blew from the east with great violence during the night. Again the vessel was driven back to sea, but the next day, we were enabled to enter the harbor of Baffo, (anciently Paphos,) 40 miles to the west of Limesol. At that harbor, I left the vessel; and proceeded by land to Limesol for the purpose of distributing Testaments and tracts. The first place which I visited was Paphos. The priests of the village immediately conducted me to the church, where *they say*, St. Paul preached the Gospel; from thence to the hall, where he was condemned; and to the pillar, where he was bound, and received "forty stripes save one." It was truly affecting to see so many churches destroyed—some used for stables, others for baths, others completely in ruins. Of the 365 churches, once the glory of Paphos, only 4 or 5 now remain. Twenty five or thirty miserable huts are all that remain of the once most distinguished city of Cyprus.

"From this place I went to the house of a Greek Bishop, in a village two or three miles from the shore. There I was received with the utmost cordiality; and all the proceedings of the Bishop were marked with great seriousness and dignity. He said, that it was his delight to entertain strangers, and he wished for no pecuniary compensation. He highly approved of the tracts, which I brought with me, and engaged to distribute them among his people. Under his government are 200 churches, but only 50 are now open for religious service. In each of these churches is a copy of the modern Greek Testament



procured at Nicosia from those sent to Cyprus by the Rev. Mr. Connor.

"On the way to Limesol spent one night in a small village called Pisouri. The priest of the village purchased of me a Greek Testament, and received a sufficient number of tracts to supply all who could read. There is but one church in the place, and no school of any importance.

"The English consul at Limesol requested me to reside in his family, till the arrival of our vessel. This afforded me a favorable opportunity to visit the churches and schools, and to distribute tracts to the best advantage. A little boy, as an expression of his gratitude, presented me a handful of flowers.

"The English consul made a request, in behalf of two poor churches in the vicinity for two Greek Testaments. I mentioned to him that it was not agreeable to the wishes of the members of the Bible Society, that Testaments should be permitted to remain useless, but that they should be constantly read. He assured me, that he would accompany the Testaments with a letter, and the wishes of the donors would be strictly regarded.

"Near the centre of the island is a distinguished monastery, which is visited by all pilgrims, on their way to Jerusalem. The consul engaged to send two tracts to that monastery, and 50 to the monastery called the Holy Cross.

"In Limesol are 4 churches,—10 priests, one flourishing school upon the system of Coray, other small schools designed merely for learning the church-service;—four mosques;—houses of unburnt brick—port not convenient. Four or five vessels lay at anchor. In the vicinity of Limesol are large and rich plains, now green with wheat and barley. The mountains are white with snow.

"Monday evening, Feb. 5th (63 days from Smyrna,) arrived at Larnica. Letters, which I brought with me from Smyrna, introduced me to Mr. Vondiziano, the English consul, in whose house I resided with great satisfaction. I sent to the bishop of Larnica 200 tracts; 100 for his own use, and 100 for the Archbishop at Nicosia. The next day the Bishop, in company with the principal men of the village, came to the house of the consul to express their approbation of the truths contained in the tracts, and their gratitude for the favor. It was my design to go to Nicosia by land from Limesol, but the rain prevented. The tracts which I send to that city will be distributed, as in other places, among the priests and schools."

The last letter, which has been received from Mr. Parsons himself, addressed to the Cor. Sec. is the following:

*"Joppa, (Jaffa,) Feb. 12, 1821.*

"Rev. and Dear Sir,

I arrived at this port Saturday morning, after 48 hours passage from Cyprus. A considerable number of pilgrims took passage with us from that island, so that, at the close of our voyage, there were not less than 75 souls on board. Eight hours after leaving

Larnica we came in sight of mount Lebanon in Syria; and from thence we passed near the shores of the Holy Land, and had a distant view of Sour, Acre, Caiffa, and mount Carmel. We looked upon mount Carmel with uncommon interest as the place where the prophet Elijah "cast himself down upon the earth," and prayed for rain, till there arose "a little cloud out of the sea like a man's hand."

"The English consul at Jaffa, had received information of our arrival, and his son and dragoman waited at the shore to take us and our baggage to his house. Every assistance which he could afford, was generously offered, while we should remain at Jaffa, or at Jerusalem, "My garden," he said, "will afford many articles for your comfort, which cannot be well obtained at Jerusalem."

"The Russian consul at Jaffa, Mr. Mostras, to whom I had letters of recommendation, invited me to occupy a room, which he has under his own direction, in a monastery at Jerusalem. After the passover, in May or June, he proposes to take a tour to mount Lebanon, and he wishes me to accompany him. If it should be thought best to pass the summer there, I may improve this favorable opportunity.

"Yesterday morning I attended service in the Greek church of this place. The assembly consisted, I should say, of 250 people, all standing and repeating prayers, as is the custom in all the churches. The only difference which I observed was this, that the Scriptures were first read in ancient Greek, then in Turkish, and then in Arabic, as the Arabic is the common dialect of the country.

"After service, the president of the monastery in this village called at the house of the Russian consul. He examined the tracts, which I brought with me, and approved of the plan of distributing them among the people. He took 50 or 60 for the use of pilgrims, and others who could understand them. As it respects the distribution of tracts and Bibles, Jaffa is a station of high importance. Almost all the pilgrims from Russia, and from Natolia land at this port, and frequently remain here many days. Bibles and tracts can be landed here without taxes at the custom house, and can be distributed without the danger of suspicion attending a portage to Jerusalem. If a mission should be established at Jerusalem, Jaffa can also be under the charge of the missionaries, with the prospect of great usefulness to the souls of men.

"The Russian consul at Jaffa will take charge of all the letters, or packages, directed to his care; and forward them directly to Jerusalem. He designs himself to be there at the passover, for the purpose of protecting the Russian Pilgrims.

"This letter will be forwarded immediately to Cyprus, to the care of the English consul at Larnica. In the morning, we design to set forward for the Holy City. I now feel the need more than ever before, of the prayers of God's people. Surely they will wrestle in prayer till the Lord appears in his glory, and builds up Zion."

Mr. Fisk had received two letters from his beloved fellow-laborer, beside those, which



he had before mentioned. In the first written at Jaffa, Mr. P. states, that "the Russian consul says, that, in his opinion, a printing press may be in operation at Jerusalem without suspicion."

The other is dated at Jerusalem, March 13th, about a month after Mr. P.'s arrival there. It is the third which he had written to Mr. F. from Jerusalem, though the only one which had come to hand. Mr. Fisk makes the following extracts from it. "I have made some short excursions in the vicinity of Jerusalem; that is, to the pool of Siloam, to Gethsemane, mount Olivet, Bethany, the tomb of Lazarus, mount Zion, &c. I have twice been to see the tomb of our blessed Savior, and twice to mount Calvary. The pilgrims weep and sob over the tomb of our Savior, just as they would over the grave of a parent or a sister.

"A Greek priest reads with me two chapters in Greek almost every day; and we often converse upon passages, relating to the new birth, human depravity, and salvation by grace.

"I have sold two Greek Testaments, one Persian, one Italian, and one Armenian in Jerusalem.

"It grieved me to hear of the death of brother Larned. Soon our work will be done. Let us be diligent."

Mr. Fisk's journal from Feb. 17th to May 18th is among the communications transmitted by him. Early in April, he visited Ephesus, in company with three Americans. On his return he found Smyrna in a state of alarm, on account of the insurrection in European Turkey. The commotions at Smyrna, and in the neighborhood, rendered it unsafe traveling, and presented obstacles in the way of distributing books. After describing the state of the country, Mr. F. writes as follows: "Now the question is, what effect should this have on our plans? Brother Parsons, I trust, will go on with his labors in Judea without molestation. For myself, I see no course but to remain here, and wait the event."

"But what shall be done as to the printing press, &c.? I should like to know how, with the facts before you, the prospect seems to you in Boston. So far as I can understand the state of affairs there is no ground for despondency; and I rather think none for delay. One thought occurs to me. If any body is ready to come out here, he may get passage to Malta; and there he will learn whether things have become quiet in this region; and if they have not, he can remain there a little

while, most profitably employed in studying Italian and Greek."

On the whole, it does not appear that the present troubles in Turkey should damp the zeal of Christians among ourselves, or elsewhere, for promoting the cause of truth in that part of the world.

#### CHOCTAW MISSION.

VARIOUS letters have been received from Mr. Byington, dated at Elliot in the month of July, giving an account of the state and prospects of that mission. At this time, we can only make a few extracts from a letter to a gentleman in Charlestown, Ms. acknowledging a box of clothing, &c. Speaking of the field of corn belonging to the mission, Mr. B. says: "Such handsome corn I never saw. There are about 40 acres in our field, all looking very green. The ears are set about 8 feet from the ground, and the stalks are from 12 to 16 feet high. This corn was almost all planted and hoed by our boys. About four acres have been cut over by them, since I have been here. They are the most willing, obedient and affectionate children I ever saw. They interest my whole soul. Do not think me extravagant. Could you daily see what I see, and hear what I hear, your heart would be with me on the subject. These children a few years since were in heathen families, ignorant, and learning many vices, and destitute of almost every comfort that gives to home its endearments."

Mr. B. has 20 of these boys under his particular direction, as to their morning labors, &c. After giving an account of the general management with the children, Mr. B. adds: "Here, my dear Sir, let me continue to live. Here let me labor till I die, and find rest in the tomb. In behalf of such precious children let me plead. I cannot help it. To be dumb would be perfidy to my Redeemer."

The missionaries were greatly distressed by the news of Dr. Worcester's decease. Mr. Kingsbury says, in a private letter; "I have just heard, with inexpressible grief, of the death of our dear friend and patron the Rev. Dr. Worcester. The Lord has made a great breach in the church and in the missionary cause, which He alone can fill. By laying aside such distinguished instruments, He seems to be saying, that He can carry on this work by feeble means. We are all admonished that what we do must be done quickly."



DONATIONS IN VARIOUS ARTICLES FOR THE  
MISSIONS TO THE INDIANS.

THE letters of Mr. Byington have prompted many benevolent individuals, in different parts of the country, to make large collections of clothing, and various other useful articles, for the benefit of the mission at Elliot. There is little doubt, that a competent supply of clothing, bedding, &c. for this mission is already in a course of preparation; and it is quite possible that more may be sent this fall, than will be needed for the ensuing year. These supplies are exceedingly valuable to the western missions. For many purposes, and to a considerable extent, they are *better than money*. But it is to be borne in mind, that caution is necessary, lest too many articles of the same kind should be sent to one place, and too few to another; and that, for the general purposes of missions, money is more convenient than any other donation, as it is indispensable at all the stations, and can be easily remitted, in any sum, to any place. On this account the "Missionary Depositories," which have been recently established in different places, are extremely important; and, with the favor of Providence, may be productive of immense benefit. The design of these institutions is, to receive donations in any articles of agricultural produce, or domestic manufacture, and keep them for sale in faithful and skilful hands;—the avails to be remitted to the treasury of the Board. At Northampton, Hartford, and Utica, these depositories are already receiving the gifts of the farmer and the mechanic. At the latter place, Mr. Goodell, an agent of the Board, has established an institution of this kind, with the approbation of many intelligent and respectable friends of missions in that part of the country. The following notice has been published at Utica.

*Missionary Depository.*

"The Christian public are informed, that Dea, Abijah Thomas, has been appointed an agent in this village, for the purpose of receiving articles of produce, which may be appropriated for the benefit of the A. B. C. F. M. And the benevolent of this district are invited to make annual and large appropriations for aiding the Board, either from their flocks, their fields, their manufactures, their merchandize, or whatever may best suit their con-

venience; and when they have occasion to purchase any of those articles, they are requested to give this missionary store-house a preference. *Utica, August, 1821.*"

A committee is appointed to examine the accounts of the agent.

Those benevolent persons, who wish to send clothing and other articles to the Indian missions by the way of Boston, are requested to send them in the course of October. A shipment will probably be made about the middle of that month, and another about the first of November.

POETRY.

THE MISSIONARY.

*By James Montgomery.*

I SING the men who left their home,  
Amidst barbarian clans to roam;  
Who land and ocean cross'd,  
Led by a star discerned on high  
By Faith's unseen, all-seeing eye,  
To seek and save the lost;  
Where'er the curse on Adam spread,  
To call his children from the dead.

Strong in the great Redeemer's name,  
They bore the cross, despised the shame;  
And, like their Master here,  
Wrestled with danger, pain, distress,  
Hunger, and cold, and nakedness,  
And every form of fear;  
To taste his love their only joy,  
To tell that love their best employ.

O thou of old in Bethlehem born,  
A Man of sorrows and of scorn,  
Jesus! the sinner's Friend!  
Oh thou enthron'd, in filial right,  
Above all creature power and height;  
Whose kingdom shall extend,  
'Till earth like heaven, thy name shall fill,  
And men, like angels, do thy will;

Thou, whom I love, but cannot see;  
My Lord! my God! look down on me,  
My low affections raise:  
Thy spirit of life and light impart,  
Enlarge, inspire, inflame my heart;  
And while I spread thy praise,  
Shine on my path, in mercy shine,  
Prosper my work, and make it thine.



## MISSIONARY HERALD.

VOL. XVII.

OCTOBER, 1821.

No. 10.

## MISSION AMONG THE CHEROKEES.

EXTRACTS FROM THE JOURNAL KEPT AT  
BRAINERD.*(Continued from p. 287.)*

March 10, 1821. Father Hoyt received a letter from New Orleans, requesting him to meet Dr. Worcester at Mayhew, in the Choctaw nation, between the 20th and 25th of this month.

12. Resolved that Mr. Vail accompany father Hoyt to drive and take charge of the horses; and sister Anna Hoyt, to assist and pay all necessary attention to him, on account of his ill health. Father Hoyt, Mr. Vail, and Anna Hoyt left us for Mayhew. Mrs. Potter goes with them to Creek Path.

22. Darius Hoyt, who has been dangerously ill a considerable time, we hope is some better.

29. Mr. Potter left us for Creek Path. The weather continues cold. During 3 or 4 days the ice has remained about the saw mill.

*Great rising of Tennessee River.*

30. By an unusual rain the Tennessee has risen much higher than it was in December last. Several hundred bushels of our corn in the warehouse, and in a crib, have been some time under water. This corn we thought secure; as no flood had, to our knowledge, ever covered the ground where it was stored. But, to our great grief and disappointment, we find most of it spoiled. We are led anxiously to inquire, why this destruction of mission property? Why should an infinitely wise and holy God tear from the funds of this mission, and destroy at once, so much obtained by the prayers and labors of his own children? Have we been prodigal of that precious article of provision? Have we abused the indulgence, and wearied the patience of our Heavenly Father? and obliged him thus to chastise and afflict us? O, that he would amend whatever is amiss, and turn even this dispensation to the furtherance of the Gospel.

April 4. Mrs. Hoyt was taken very sick, and thought by some to be dying. The family was called in: but she appears better this morning. Her sickness is doubtless occasioned, in a great measure, by her fatigue and care with Darius.

Darius is mending very slowly. Mr. Butrick is confined to his room and mostly to his bed. We have now but two brothers and two sisters, able to take any part either in nursing the sick, or providing for this numerous family. Thus far the Lord helps us, and we have great cause to adore his holy name. We cannot be sufficiently thankful that a physician is provided against this time.

*Examination of the School.*

16. This being the day appointed for the examination of the schools, most of the parents of the children were present, and several others. We dressed the children decently, and first examined the girls' school; then walked in procession to the boys' school-house, and examined their school. We thought the children appeared well. All present seemed highly pleased with their improvement. After examination most of the children left us to spend the vacation at their respective homes.

May 17. The persons have been detected who broke open the trunk last winter, and the captain of the light horse wishes to know what articles were missing.\*

19. Father Hoyt, Anna, and Mr. Vail returned from Mayhew. We were surprised to see them without Dr. Worcester. They left him at Mayhew on the 3d inst. in a very feeble state of

\* See our last number, p. 286, in a note. By the *light horse*, among the Cherokees, are intended a select number of men, six or eight in each district, designated in a general council to apprehend all malefactors, and keep the peace. When a theft is committed, complaint is made to some captain of the light-horse, who exerts himself to detect the offender.



health. They made a short stay at Creek Path. Brother and sister Potter were in good health. The people in that neighborhood were assembled, and listened attentively to a discourse on the subject of religion, and the importance of education. All appeared pleased with their teacher, the school, and the great concerns of the mission. The church members appeared to be walking in love, and in the fellowship of the Spirit. One of the principal chiefs assured the brethren, that he would always do every thing in his power to promote the welfare of the school, and the comfort of the teachers.

#### *Arrival of Dr. Worcester.*

25. Dr. Worcester arrived this day. He left Mayhew on the 7th inst.; was detained three days at Russellville, a small village in Alabama, about 118 miles from Mayhew, partly on account of the sickness of Dr. Pride, his attendant, who was attacked with the intermittent fever. Dr. P. being unable to proceed, a man was hired to take his place; and Dr. Worcester, notwithstanding his extreme debility, travelled without farther intermission, till he reached Brainerd, a distance of full 200 miles. It appears to him, and to us, almost a miracle, that he has been sustained to perform such a journey; being at the time of his arrival unable to support himself on his feet, or even to stand by leaning on another. He was brought in the arms of two brethren from his carriage to the house. For a few moments, he was supported in a chair, but was soon obliged to take a bed. It was observed to him, "that he had got almost through the wilderness." He replied, "This may be true in more respects than one. God is very gracious. He has sustained me, as it were by miracle thus far, and granted one great desire of my soul in bringing me to Brainerd; and if it be agreeable to his holy purposes, that I should leave my poor remains here, his will be done." He said further, "I had rather leave my poor remains here, than at any other place."

We hope, however, that, after a little rest from the fatigues of such a journey, with such medicines and cordials as will be found here, his strength may be recruited, and, in due time, his health restored.

26. Dr. Worcester's complaints appear more complicated and difficult than we at first apprehended. Stric-

tures in various parts give him much pain; and he is unable to rise from his bed without help.

Sabbath 27. At the request of Dr. Worcester, the members of the church, and some of the congregation, were introduced to him; and being raised in his bed he addressed them in few words. His address, though short, was peculiarly feeling and interesting. As the people left the room, he overheard one saying to the children, "he is very feeble, you cannot see him now; you shall see him another time," and immediately said: "Oh, they want to see me, let them come in." One said, "You are very feeble, it may be injurious." He replied with tears, "I want to see all my dear children, and take them by the hand." The children were then called in. He took each by the hand, as they passed the bed. Having all passed round in procession, they stood and sung a hymn. He was affected to tears, most of the time. After the hymn, he addressed them in a most affectionate manner, which in turn melted them to tears.

[As Dr. Worcester's complaints increased in number and violence, the best medicines, and the warm bath were applied. It was proposed to send to Tennessee for medical advice; but Dr. W. objected, and committed himself, under the direction of Heaven, into the hands of his friends. Our readers will observe that Dr. Butler is attached to this mission. He doubtless did all in his power to relieve and restore his venerated friend and patron. There is no probability, that any medical skill could have been of permanent benefit.]

#### *Last Days and Death of Dr. Worcester.*

29. Our dear friend is rather more quiet; we can hardly say better.

30. Dr. Worcester was desirous to ride out, thinking it might be beneficial. His debility was such, that a moment's consideration prevented. At his request he was removed into the piazza, and was refreshed with a mild breeze. This was the first time he left his room, after his arrival.

31. In the morning we were somewhat alarmed, fearing he had but a few moments to stay. He however soon revived considerably; but was evidently on the decline.

June 1. He requested Mr. Chamberlain to look over his bills of expense from Natchez to this place, and put them in order in his memorandum book; that his accounts might be left intelligi-



ble to his friends. He was able to direct their entry: and, having kept no account for the last 60 miles, was able to give particulars from memory. This is the only business he has been able to attend to, since his arrival, except to settle with the man, who accompanied him from Russellville.

2. This morning he requested Father Hoyt to write to Mrs. Worcester. Being asked if he would direct what should be written, he mentioned the time of his departure from Mayhew, and some occurrences by the way till the time of his arrival here, and added; "for the rest, write as you think proper."

Towards evening two chiefs arrived, and informed us, that by appointment, the chiefs from the different parts of the nation were soon to meet here, and welcome their friend. He was too feeble to see them to day.

Sabbath 3. This day we were again permitted to meet around the table of our Lord. After meeting, the chiefs, who called on us yesterday, were introduced to Dr. W. He spoke a few words, which were interpreted to them.

5. Our dear friend is evidently fast going to the eternal world. In the morning, we gave up all hopes of his recovery. For short intervals during the day, he has been in a state of mental derangement. But even in this state, his mind was employed on the great subject of building churches, and extending the Redeemer's kingdom.

6. During the day he has been insensible to pain, and to appearance spent much of the time in prayer. He said, if he were to choose, he had rather go and be with Jesus, than dwell in the flesh. He did not regret engaging in the missionary cause, but rejoiced that he had been enabled to do something towards this great object.

We learn, that the chiefs generally delayed their appointed visit to Dr. Worcester, on account of information that he was unable to converse.

7. With reluctance we enter upon the events of this day. Our pen stops. Involuntary tears darken our eyes. We seek where to weep. We enter into our closets and weep there. We resume the task. Our weakened hands refuse to perform their office. We look at each other and say, who shall communicate the melancholy tidings? A solemn silence casts a still darker shade over the gloomy scene. O, ye daughters of Israel, weep for the heathen. Let the friends of missions

hang their harps upon the willows; and for a moment suspend their songs. But will not some Elisha be found to seize the mantle of this departed Elijah; and, with a double portion of his spirit, revive the hopes of the heathen world? Is not our Immanuel still head over all things to the church? And will He not accompany the heralds of salvation even to the end of the world? Why may we not, then, leaning on the bosom of Jesus, announce the death of that champion of the cross, that friend of God and man, whose mortal remains now lie before us. This morning, about 7 o'clock he cast his eyes towards heaven; and, smiling, resigned his spirit to God. Without the least apparent pain or struggle, he fell asleep in the arms of Jesus.

The funeral exercises are to be attended the day after to-morrow, at 10 o'clock.

9. Many of the Cherokees, some from considerable distances, came to perform the last act of kindness to their friend and benefactor. We walked in procession to the grave, and consigned to its last rest, till the great rising day, the body of the dear deceased. We then repaired to the school-house, where a letter from brother Hicks to the Cherokees present, concerning Dr. Worcester, was read, and an appropriate sermon preached by Father Hoyt from Ps. cxii, 6. *The righteous shall be in everlasting remembrance.*

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#### MISSION AMONG THE CHOCTAWS.

EXTRACTS FROM THE JOURNAL KEPT AT  
ELLIOT.

(Continued from p. 290.)

*Wednesday, April 18, 1821.* A sermon was preached at the school house. There was apparently much solemnity of mind in the assembly. Dr. Pride arrived at this place from the Pigeon Roost, leaving Dr. Worcester in the care of Mr. and Mrs. Kingsbury. Father Hoyt was also there.

#### *Solemnity in the School.*

21. For a few days the brethren have observed, that the children were uncommonly solemn. Yesterday, brother Smith found a boy, named J. L. who appeared to be in great distress of mind, on account of his sins. He put many inquiries to the dear child, and learned by his answers, that before he



came here he knew not that he was a sinner, or that there was a God. When brother Smith proposed to pray with him, he dropped on his knees in an instant. To-day, as one of the brethren entered brother Smith's room, he saw a boy sitting with a sad countenance. "This," said Mrs. Smith "is J. L. and here is a letter which he brought." The following is a copy. "I feel that I am a sinner, and every thing that I do is displeasing to God: I wish that the missionaries would pray for me; else I die, and go to hell, and be tormented forever." A few words were addressed to him, and tears stole down his cheeks. Who, at the sight of a child born in this wilderness, and thus coming to intreat our prayers, could himself refrain from tears? Several other boys are affected much in the same way.

22. Sabbath. In the morning a sermon was delivered, designed to be appropriate to those providences of God, by which our dear brother and sister Smith have been bereaved of their eldest and youngest sons, while on their way to join us in our labors and cares, our hopes, sorrows and joys.

Several men arrived here last evening and this morning, from Ohio. Having come on foot from the Hills, they were weary and much exhausted. They were on board the flat boat, which in February left Marietta with a generous donation of provisions from the friends of the Redeemer's cause, for this mission. We had been long expecting their arrival. Two of them, Messrs. Charles Putnam, and Joshua Shipman, we were happy to embrace as brethren in Christ Jesus. There were with them four other men, who have come out to be employed as mechanics and laborers. Two of them are brick-makers; one of them is a blacksmith, and the other a shoe-maker, tanner, and currier.

23. Several of the boys are quite serious. Five or six appear to be much affected with a sense of their sins. The children appear to be quite ignorant. They may be deceived. They require much instruction, May the Lord carry forward a work of saving grace among them. While we hope for his presence, it is with trembling.

[Under date of April 25th, a particular description is given of the fire, which was mentioned in our number for July, p. 210. Two log dwelling houses were consumed, with some bedding, and other furniture. The loss is estimated at above \$400.]

May 6. Sabbath. Our exercises were as usual. In the evening, we had a prayer meeting for the scholars. Several of them attended. Among them was one, who was awakened during the day. It was affecting to see five or six of these heathen children sitting around the room, anxious to know the way of salvation.

### *Effect of Missionary Intelligence.*

7. Monthly concert. Our hearts were very much refreshed by the Missionary Herald for April. We are rejoiced by the glad news from our brethren at Owhyhee, and in Asia Minor. May God ever be with these beloved brethren, and cause one to chase a thousand, and two to put ten thousand to flight. Our hopes were revived by the account of the liberal donations made to the Treasury of the Board, as stated in the April Herald. We feel as if the cause of Christ will triumph, and that we must not faint nor be discouraged. Although the Board for want of funds can send to this mission but little money this year; although they are obliged to withhold our usual supply of necessary articles; although we are already in debt to a large amount, and have corn to buy and laborers to pay; although some of our dwellings are consumed, and our numbers reduced by sickness; yet will we rejoice in the God of our salvation. While he draws nigh, and is pouring out his Spirit upon our dear children, we cannot distrust him.

### *Applicant for admission to the School.*

This morning a request was made to us, that we would take a boy into our school. The boy was present. We made inquiries respecting him; and found that he was about 12 or 14 years of age, and had come 150 miles to join our school. He appeared to be a bright youth. Our situation was trying. We had taken all the boys in our power, and another had come here resolved to stay at all events, eat at our table, and attend our school. Our means would not allow of our taking any more. Our number was complete. We are obliged to stop at some point; and that point is the end of our resources. We were obliged to refuse the child the privilege of staying here. It pained us very much to send him



away, to go back to the haunts of ignorance and sin.

*Arrival of Mr. Bardwell.*

14. About noon, to our great surprise and joy, we saw brother Bardwell and his family, and Miss Frisselle draw near our dwelling. We received them with gladness. They were weary, having rode on horseback from the Hills through a wilderness of 145 miles, sleeping on the ground at night. The Lord God of Jacob be praised, that we may now see these dear friends, and welcome them to a share in our labors, cares, and blessings; and hope to live with them, or near them, till one after another of our little number shall cease from labor and be laid in the tomb; where we may rest till the trump of the archangel sounds. Miss Frisselle's health is feeble. Soon after they arrived, we met together and sang the hymn, "Kindred in Christ, for his dear sake," &c. and then kneeled down, and thanked the God of all our mercies for bringing our dear friends to this place. In the evening, we had a sweet and refreshing season of social prayer. Brother Bardwell informed us of the state of our property at the Hills, and that the keel boat was on its way to this place. It is good both to hope, and quietly to wait for the salvation of the Lord.

[Under date of May 15th, the journal mentions the fact, that a man, who had five children in the school, sent a sixth to be entered; but, because the mission family could not take the boy, the father was so enraged, that he immediately despatched a messenger for the other five. The missionaries were sorry for the children, thus snatched from the means of instruction, but could not retain them. About three weeks afterwards, the relatives and friends of the children, the father being absent, sent a humble petition that they might be received again, which has probably since been done.]

16. In the morning the family and school assembled in the school house, where an address was delivered to the children, a prayer offered, and the 82nd hymn of Dr. Worcester's selection was sung. We gave the children, who were taken from the school, some Bibles; all of us went and took them by the hand and bade them farewell; and it was affecting to see the children weeping and sobbing aloud, as they parted with each other. It was trying to see these children go away. One of them is the girl spoken of in our former journal, about

a year and a half since, who offered to sell her cow to purchase clothes, that she might come here to school.

19. In the afternoon, the members of the mission met for prayer and religious conversation. It was an interesting meeting. Many of us had never before met, in a similar manner.

20. Sabbath. Brother Kingsbury preached in the morning. Brothers Smith, Bardwell, Howes, and Dyer, and sisters Bardwell, Frisselle, and Thacher, were received into our church; and then seventeen of the professed followers of the Lord Jesus were allowed to sit down together around his table, in this great wilderness. This is the largest number, that ever came at once to the table which eternal mercy has spread in this place. It was a refreshing season. After many of us had been long wandering from our native land, it was interesting and refreshing to our hearts, here to hold fellowship with kindred in Christ, and here to meet the Redeemer at his own table. In the afternoon brother Wright preached.

22. We have heard that our keel boat is about 150 miles below us; that some of the hands are sick; and that there are but four men at the oars. Without more aid the boat cannot be got up to our landing. We shall send four men to their assistance. This is one of the many instances of our expensive disappointments. The Yazoo passes through an entire wilderness, after leaving the neighborhood of the Hills, so that no aid can be obtained short of Elliot.

27. Sabbath. Our exercises were this day as usual. Several neighbors and several of the parents of our scholars attended our meeting. The parents came to visit the school. They had heard various reports respecting the school, some of which were injurious to its character. Since they have been here, they have repeatedly declared themselves to be well pleased with the school. One man, who came about 70 miles, and who attended our Sabbath school, said, after meeting, in his own language, which was interpreted to us, "I have heard many reports respecting the school, some for it, and some against it; I now have seen with my own eyes, and am rejoiced at the sight; if it please the Lord to take me away, I shall die in peace."

[Under date of May 30th, the journal mentions, with expressions of gratitude, the arrival



of the keel boat with provisions, &c. from the Walnut Hills. The establishment began to be in want of several important articles.]

June 11. Brother Williams returned and brought very favorable news respecting the establishment of a local school. The people whom he saw, deeply feel the importance of a school, and are desirous to have one near them. He told them that our embarrassed situation would not allow us to advance a single dollar in money. And three men have proposed themselves to go forward, and erect the necessary buildings for a school, furnish provisions, &c. What course will be decided upon we cannot now say.

[The arrangement, which was made in regard to this school, is stated in our number for August, p. 271.]

5. Two waggons loaded with provisions, clothing, &c. set off for Mayhew.

10. Sabbath. The appearance of the children at the Sabbath school is quite promising.

14. Tusheamiubbee, an aged Indian chief, this day came to us from his home, which is 40 miles distant, bringing with him his grandson, a bright looking boy, of 12 or 14 years of age, to place him in the school. He gave him entirely up to our care, and wished us to govern him, and instruct him, till he shall finish his education. The chief at the same time, drove a cow and a calf to this place, which he gave to the mission.

#### LETTER OF DAVID FOLSOM.

THE following letter was written by a half breed Choctaw, a brother of two youths now in the Foreign Mission School. He is a chief, and much engaged, as the letter shows, for the civilization and evangelization of his countrymen. He never enjoyed any advantages of education, except what were derived from a six months' residence at a school in Tennessee. He would have staid longer, but could not defray the expense. The Choctaw language has always been his vernacular tongue; which, when his small opportunities of learning English are considered, sufficiently accounts for his mistakes in writing our language. We are persuaded our readers will be pleased with the simplicity and sincerity apparent in every part of the letter, and with the opportunity which is used in pleading the cause of his people.

Choctaw Nation, Pigeon Roost,  
June 20, 1821

My dear Friend,

I THANK you for your good admonition, instructing me, that by the blessing of Jesus Christ, we red people might be happy. But, my friend, in what way we poor Choctaws are to find this loving good Savior who has been so gracious and blessing to our white brethren and sisters? Dear friend, we poor Choctaws must have instructors to lead us in that good path, where we would walk in and find the Savior. You know we must, or at least we ought, to have more good instructor to talk to us for our good.

It is true we Choctaws ought to be a thankful, and we are thankful to our heavenly Father in sending his dear children the Missionaries among us to teach us for our good. And they are, I consider them, as my friends and brothers and sisters, and do love to be in their company, and love to hear them talk about the Savior.

But I have heard some distressing news from your country. I hear that there is no more money to be given; or the money way has give out, for the cause, and promotion of this good, blessed Savior, that you have told me of in your letter. And more distressing in my mind is that our dear good friend, Rev. Cyrus Kingsbury, few days since he has left the nation for the Lower Country, for the purpose of collecting money for the Mission among the Choctaws. It is painful to we Choctaws, why this good man cannot be furnished with means to carry on his glorious work, for the cause of that good and precious Savior, that you told me of him.

Now our friend are gone off from us for a short time to get little money to educate our poor perishing children. The Christian people in your country must not forsaken we poor Choctaws; for my poor nation are in a great distress for lacking of knowledge; and our whole depending is on the Christian benevolence. We want more minister who is well educated to go out among the red people and talk with them, and tell them about this Savior you mention. And we ought to have two more good female teacher, to instruct our young women.

The school at Elliot on the whole is promising. But those dear people whom you all, good people, have sent here to instruct us and show us, we



Choctaws, to how and what way we must do to find this good Savior, must be supported. But our minister is gone, and we are in the dark—we have no Sabbath, and none to instruct us way to heaven; only those dear Missionaries, and the father of all is gone from us.

I do suppose you good people at the north are all very happy indeed. Yes, you have a reason to be thankful and rejoice and be happy. There you are all blessed with the light from above—you have fine churches and cities, and there you are all blessed with the Gospel. But here we poor Indians, in this dark benighted land, are perishing and melting away, because we have not the knowledge you have.

Your good friend Dr. Worcester was with me about fourteen days, and during all this time, in low health. I was sorry to see him so feeble; but we could not help this. I endeavor to do all I can to make him comfortable while he was here; and had him in my arms several time, as he was not able to help himself. He was not able to say much. I did wanted to have a long talk with him, but his health was such that he was not able to say much. For the short conversation I had with him, between times when he was able to sit up, I like him much, and do think him to be a fine man.

Because I consider you to be my true friend, why I have undertake to write a few lines to you. Please to write to me, if it would be convenience for you to do so. If you should have a chance to hear from my brothers at Cornwall, I would like it much to hear from them, and of their improvement.

I am sorry to say to you, that I am not pious man. You will please to pray for me and my nation. From your unworthy red brother

DAVID FOLSOM.

21st. This morning before I seal this letter, Missionary at Mayhew have send me word, that they have just received a letter from Brainerd, inform them the death of our beloved friend and father to us all, we red people—Dr. Worcester. Our great friend is gone! God of mercy speedily fill his place.

#### JOURNAL OF MR. HOOPER.

The following passages are extracted from a journal kept by Mr. Hooper, one of the as-

sistant missionaries to the Choctaw nation. It commences at Pittsburgh, about the last of October, 1820.

DURING our stay we were treated kindly by Christian friends. Attended some interesting meetings. One was rendered peculiarly so, in consequence of the particular circumstances of the speaker; who, as it is hoped, has been redeemed from the bondage of sin, as well as from a state of slavery to man. He is about 40 years old—was held a slave in Tennessee till some few years since, when, giving evidence of a gracious change, and possessing more than ordinary powers of mind, he was ransomed by the professed friends of Christ, who afforded him the means necessary to a good education. He is now a minister in regular standing in the Presbyterian church. He delivered a methodical discourse, extemporaneously, much to the gratification of a vast audience. His appearance was peculiarly solemn and interesting. His wife with 4 children, are still in bondage. For their emancipation \$1,500 are demanded. To obtain this sum, he had visited the most considerable places in Pennsylvania and Ohio, and had received half the amount demanded.

Nov. 1. Having put our goods and 10 horses on board, we imagined ourselves ready to set off. But on examining our ark, it was found to leak so as to render it unsafe to proceed. All was to be taken out; the leak to be stopped; and we must load again. This detention was very trying, as it was apprehended the Ohio would freeze. Having succeeded in making the ark tight, we took our departure on the 4th, but the wind rising, were not able to proceed more than two miles.—This was Saturday. Mr. Byington mounted one of the horses and rode 40 miles to Georgetown, Ohio, and preached on the Sabbath. We remained and held a meeting in the ark.

Monday 6th. Got under way again. The river, although half a mile wide, was so shallow that a man might ford it. Besides the ark, we had a barge of three tons burden. This, in the afternoon, while running down a rapid current and crooked channel, ran upon a rock. At this time, none but four children and myself were in it. Owing to the velocity of the current, no assistance could be rendered us from the ark. Our situation became still more critical and dangerous, as another ark was floating toward us, which, in all proba-



bility, would have run against us, if we had remained there many minutes. Finding every other effort ineffectual, I sprang into the river; and, after several violent struggles, succeeded in getting the barge afloat. Thus God preserved me in the midst of danger, and perhaps too in answer to the prayers of my Christian friends, who, I trust, do not forget their unworthy brother, on these days of special prayer. When we came up with our ark, it was stuck fast upon a rock: it was soon however got afloat, and we all safely landed without sustaining any material injury, 12 miles from Pittsburg.

As our ark is different from any thing you have seen floating on the water, before I proceed any further, I will particularly describe its construction: It is 56 feet long 14 wide, 6 high;—bottom perfectly flat;—roof convex. On the margin of the roof hang three oars; two to row with, 30 feet long; another 40, by which the ark is guided. Its ends do not taper like other boats, but are square, and walled up perpendicularly like those of a house, the sides are walled up in the same way. The inside was parted off into three rooms. In one apartment we kept a cow, which supplied us with milk. In the centre was a large room, in which were a cooking stove, and a fire-place in the stern; in the other end was a small apartment, used for a school room. Here ten children were regularly taught three months. This is probably the first school that ever floated down those waters. Having these conveniences, and being richly loaded by our friends on the banks of the Ohio, we lived as comfortably as we could wish. But to return.

7. Proceeded slowly, the water being low;—in the afternoon it began to snow, which continued occasionally three or four days, and the snow remained on the ground 10 days. We were not a little surprised to see such weather in Ohio, at this season.

8. The people where brother Byington spent the Sabbath, hailed us, and brought a variety of vegetables amounting to \$40.

Arrived at Steubenville on the 10th. This is 70 miles from Pittsburgh; and here I will mention, once for all, that the distances of places are calculated from Pittsburgh. At Steubenville sold our horses. They were so uneasy the family could not rest, day nor night. There are four Christian societies, Pres-

byterian, Baptist, Methodist, and Episcopalian. The houses of worship are not at all elegant. This, as all the considerable towns, is handsomely laid out; the streets intersecting each other at right angles. Here are a large paper-mill, stone grist mill, and various other works forced by steam. Water mills in the western country are not frequently to be met with; the reason is, few falls are to be found. We became acquainted with some warm hearted friends of missions at S. A Mr. Jennings, a Presbyterian clergyman, was indefatigable in his exertions; as was also the Rev. Mr. McCurdy, on the Virginia side. The church under the charge of the latter, have for ten years met monthly to pray for the Redeemer's kingdom. Their sacred charities during the same period have accompanied their prayers. The people residing in the two last mentioned places gave to this mission \$320. But what most of all affected our hearts, was, that a poor African, who it is believed is a devout servant of God, came forward, and gave a coat obtained by making brooms after performing his task in the field. Mr. McCurdy informed us, that both that man and his wife are praying souls. They are slaves. O! is it not truly animating, is it not enough to touch the tenderest sensibilities of the soul, to see an Ethiopian in such circumstances, thus moved at hearing the Macedonian cry, and thus extending the hand of charity! Should every professed disciple of Christ make such sacrifices as did this poor African, at no far distant period, would the precious Gospel be preached to all nations.

About the 15th of Nov., having made ready to proceed, many of our Christian friends came on board to commend us to the gracious protection of Almighty God. A venerable Patriarch, originally from New England, addressed the family in a moving manner, then led in supplication to the Throne of Grace. On giving the parting hand to our dear Christian friends, the tears of mutual affection copiously flowed. The recollection of this scene tenderly touches the liveliest sensibilities of nature. But cease, O my soul—for, if washed in a Savior's blood, with these and all thy Christian benefactors thou wilt ultimately meet, not only no more to part, but to dwell together in the city of the living God, where pure friendship and love are ardent, uninterrupted, and everlasting.



After leaving Steubenville, made no stop till arriving at Marietta, 183 miles. When 60 miles above Marietta, Mr. B. wishing to spend the Sabbath here, set off in a little skiff and rowed it alone to M. Had some anxiety about him, but the Lord kept and supported him.

[Mr. Hooper then describes the place, the ancient fortifications in its neighborhood, and proceeds as follows:]

But to leave this, and mention something more interesting. The Lord has recently visited this place, and caused the "dry bones to live." Two young persons here will probably become missionaries among the Choctaw Indians. You are probably acquainted with the great exertions making here for our mission. An ark, similar to ours, will, it is expected, be loaded annually for us, and sent to the Walnut Hills.

After tarrying several days, we once more bid a final adieu, for time, to weeping Christian friends. May the Lord graciously reward them for their labors of love.

Gallipolis, our next port, was settled 25 years ago, by 100 families from France. Many of the inhabitants are now French; but the English language is generally spoken.

Although there has hitherto been in this place a neglect of Christian institutions, there is ground for hope that a better era has commenced. Here are some who love the Lord in sincerity, and remember his last commands to his disciples. Among these are to be seen some resplendent rays of that heavenly benevolence, which should ever characterize the "elect of God:"—a benevolence which seeks to meliorate the condition of the needy, whatever be their complexion or standing in society. These friends of Him "who came to seek and to save that which was lost," have come forward in the face of opposition, and established a Sabbath school for the degraded Africans, who, but for these indefatigable exertions, would have remained unable to read that precious volume, which "brings life and salvation to light."

Between Gallipolis and Maysville, Ken. our prospects wore a gloomy aspect. The snow fell to the depth of a foot and a half. The ice rapidly increasing; we expected soon to see the river closed, which, by the way, is the case, in some seasons, for a month or two together. But He who controls the ele-

ments, kindly interposed by sending copious showers; so that the snow, which seemed to be against us, became the means of floating us along with an accelerated velocity. Nor was the interposition of God less propitious and noticeable in delivering us from an unsuspected evil. At midnight brother Smith, being awaked from sleep by a troublesome dream, raised the curtain and discovered that the ark was on fire. But for this, we should probably soon have been enveloped in flames. Had we not reason to say, "Bless the Lord, O our souls, and forget not his benefits."

(To be continued.)

## MISSION IN CEYLON.

MR. MEIGS'S JOURNAL KEPT AT BATTICOTTA.

### *Liberality of Col. Penson.*

Sept. 17, 1819. This day received a present to our mission of 150 Rix Dollars, from Col. Thomas Penson of the Bengal military establishment, now at Point de Galle, on his way from the Cape of Good Hope, to Calcutta. At the Cape he became acquainted with brother Richards. His present was accompanied with a very pleasing letter to brother R. and contained a promise of an annual payment of 100 rix dollars, while he may continue in India, for the support of two heathen girls, to whom he will hereafter give names.

Oct. 4. Attended the monthly prayer meeting at Jaffnapatam, and preached on the occasion.

### *Admissions to the Church.*

Sabbath 10. Held the communion at this place. Mr. Mooyart from Jaffnapatam, and brother Poor, were present. My infant daughter Eliza was baptized, and Gabriel Tissera was admitted into our church. As I have so often spoken of the character of this young man, it is unnecessary to enlarge at this time. He was examined at some length the evening before, in presence of us all, as to his personal experience in religion, and his knowledge of the doctrines of Christianity; and by his appropriate and intelligent answers, he gave us great satisfaction.

31. The Sacrament of the Lord's Supper was observed to day at Tilli-



pally. Nicholas Permunder,\* an interesting young man, who lives with brother Poor, was admitted into the church.

#### *Violent Wind.*

Nov. 6. Had a violent westerly storm to day, which has done much injury to this district. We have no fences to be blown down, as our fields are all inclosed by living hedges; and the native houses, or rather huts, are so low as not to be much exposed to the blast. But the plantains, or bananas, and some other kinds of fruit trees, are easily broken. The cocoa-nut and palmyra trees are so firmly rooted, as not often to be overturned by the most violent winds. We usually have about two such storms in the year; but the storm, or hurricane, (as it may with propriety be called) does not commonly last more than one day.

#### *Security against the Small-pox.*

Dec. 10. As we have found by examination that many of the boys in our charity boarding school, and also in our day school at this place, have never been vaccinated, we have to day had the physician here from Jaffnapatam, to vaccinate them. The small pox has, for some months past, been making terrible ravages in Columbo, and other parts of the south of the island. It has made its appearance in this district, but, probably in consequence of the extent to which vaccination has been practised here, it has not spread. This and the spasmodic cholera, which prevailed last year, have swept many thousands into their graves. The ravages of the small pox in the Candyen country are said to have been dreadful. The late destructive war was followed by the spasmodic cholera, and this latter was succeeded by the small pox, so that the interior of the island is, in a great degree depopulated. When the judgments of God are abroad in the earth, may the people learn righteousness. And yet these stupid beings attribute the judgments to the anger of devils; and by sacrifices and various offerings, endeavor to appease their wrath. Many of the people believe and say, that the sickness and death of brother War-

ren was caused by the anger of their gods, as a punishment for his having burnt an image of their god Vyraven, in a lime kiln. Mr. Richards, also, they say, lost his voice and health, in consequence of his having highly offended their avenging goddess Patricaller, by going into her temple in the neighborhood, with his shoes on, while it was burnt down a few years ago, and discovering her images with their noses and ears burnt off. This temple has been since rebuilt of stone in a handsome manner, by order of the goddess, who, they say, appeared to a bramhun in a dream, and gave orders to that effect. This order was promptly obeyed by the people.

#### *Case of Philip Matthew and Sandera Sagaren.*

Dec. 27. As the following Sabbath will be the first Sabbath in the new year, and as we expect to have the communion at this place, we propose to have Philip Matthew and Sandera Sagaren\* come forward to unite with our church, and thus make a public profession of their faith in Christ. We have observed their conduct for a long time, and have conversed with them many times of late; and we find, that they give very satisfactory evidence, that they are indeed the children of God. Our Christian friends, who have conversed with them, are also of the same opinion. Philip Matthew having been educated a Protestant from the age of eight years, has no particular trial to encounter, in making this public profession of his faith in Christ. But the case is widely different with Sandera Sagaren. He was a heathen of high cast. His ancestors held an exalted rank among their countrymen, and his relations now living are accounted both rich and honorable. His father is dead; the property, which Sandera expected to receive from that estate, which is considerable, is in the hands of his brothers-in law, who are strong heathens. His relations, agreeable to the custom of the country, a few months ago, on his behalf, entered into a contract of marriage with the former Manigar, or head-man, of the village of Panditeripo, who is to give his daughter in

\* This name is spelled differently in different communications.

\* Spelt Sackaren in previous communications.



dowry 2,500 Rix Dollars. Now, by uniting with our church, he will, in all probability, lose the whole of his property. His own relations will cast him off, and refuse to have any intercourse with him; and his intended father-in-law will probably consider, that by becoming a Christian, he has forfeited the right of marrying his daughter. Thus he will be considered and treated by his relations and former friends as an outcast from society. I mention these circumstances, to show how great sacrifices he is called to endure in a temporal point of view, by making a public profession of Christianity. Would it not be considered by many young men in our own country, as a great barrier against their making a public profession of religion, if, by so doing, they would expose themselves to inevitable disgrace;—to be cast off by all their relations, and former friends, and lose all their property, to the amount of several thousand dollars? Very many, it is to be feared, would shrink from such a trial of their faith. Besides, it must be considered, that S. S. knows not how he is to be supported, after he shall be disowned by his relations; for as yet we have given him no intimations, that we will take care of him. It is not then to be wondered at, that, in view of all these circumstances, he feels at times greatly distressed, and knows not what to do. As his relations are much more violently opposed to his partaking of the Lord's Supper with us, than to his being baptised, he has proposed to have the latter ordinance administered to him, but to defer the former till he shall see his way clear to observe that also. With this proposal, however, we cannot comply.

Dec. 30. Last evening held a meeting with the young men abovementioned, with special reference to their uniting with the church on the approaching Sabbath. The relation which they gave of their religious experience, was very satisfactory. P. Matthew had seasons of seriousness before he came to Batticotta. But he says he had nearly lost all his former serious impressions, when he came here. After this event, he became gradually more and more attentive to the concerns of his soul, until the time that Gabriel Tissera became hopefully pious. At that time, his convictions became much more pungent, and he appeared determined to press into the kingdom of heaven. He does not, however, know,

with any certainty, the exact time of the commencement of this work, which he now perceives, and which is also very apparent to others. He is very desirous of enjoying the privilege of partaking of the Lord's Supper; but feels very strongly his great unworthiness, and expresses many fears, lest he should not hereafter walk worthy of his high and holy calling. His appearance is that of a humble penitent.

#### *Trials of a new Convert.*

Sandera Sagaren feels an equal desire to enjoy the privileges of a member of the family of Christ; but the circumstances abovementioned press very heavily upon his mind. His situation is peculiarly trying; and we sympathize with him in his sufferings. On the one hand he appears to be impelled forward by love to his Savior, and to his Christian friends; but, on the other, the trial of being deserted by all his relatives, losing all his property, and being cast upon the wide world for support, and not knowing from whence it is to be obtained, are trials which he feels very sensibly. I spent much time in endeavoring to make the path of duty plain; telling him, at the same time, that after the subject had been fairly laid before him, he must decide for himself; as I should urge no one to make a public profession of his faith in Christ, unless it should be his *decided choice*. By the help of Scott's marginal references, I read to him all those passages in the New Testament, which relate to the duty of making sacrifices for Christ, when we are called to it, briefly commenting on them as I proceeded. "If any man will come to me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." "So likewise, whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple." The promises, also, to those who thus forsake all things for Christ, are full of consolation. Before I had finished, he said, it is enough: I am satisfied. The path of duty is plain. I will forsake all for Christ. I will come forward, if you will permit me, to baptism and the Lord's supper, on the ensuing Sabbath, and leave the event with God. But you see that my situation is very trying. I have no father,—no mother,—and my relations will all cast me off, and despise me. *What shall I*



do?" Then with tears streaming down his cheeks, he asked, "Will you be my father?" "Yes," said I, in faltering accents, "I will."

Here conversation was suspended for a little time, and we all wept together. In observing the effects, which the abovementioned passages of Scripture, and other similar ones, had on his mind, I was, more than ever, forcibly impressed with this truth, that "the Word of God is quick and powerful, sharper than any two edged sword."

Sat. Jan. 1, 1820. To day Sandera Sagaren's uncle, who has had the care of him from his childhood, came here from Nellore, and accompanied him to his boarding house, about half a mile distant. After S. S. had finished his meal, he arose to return to the mission house, when his uncle took him by the arm, and told him not to go there, but to accompany him to Panditeripo to spend the Sabbath. S. remonstrated with his uncle, telling him, that he must return to speak with me, before he could go. But his uncle forbade him, and pulling him by the arm, compelled him to go to Panditeripo. Towards night, when we learned what had taken place, we sent Philip Matthew to go and spend the night with him, to comfort and encourage him; as his mind will undoubtedly need support in such trying circumstances. His uncle, it appears, had been made acquainted with his intention, and came here on purpose to prevent it, if possible.

[Mr. Meigs was at this time suffering under an inflammation of the lungs, which was happily removed by copious bleeding and other decisive measures.]

Sabb. Evening. 2. In the morning Philip returned with Sandera; but his relations would not permit him to come away, till they had extorted a promise from him, that he would not unite with the church at this time. After they had extorted this promise, they permitted him to come with one of his relations to watch him, and spend the day here. His relations did not offer any personal violence to him, yet by threats and promises they did all in their power to induce him not to unite himself with us. Philip's visit last night was a great comfort to Sandera's mind. They spent most of the night in conversation on religious subjects; and when interrupted by the presence of some of the family, as they often were, they

could converse in English, without being understood by those present. Once during the night, they found an opportunity for uniting in prayer. We feel it to be a severe trial, that S. S. is thus prevented from uniting with the church at present. But the Lord seeth not as man seeth; and possibly we shall hereafter, even in this world, see the reason of this dispensation of Providence.

### *Manner of conducting the Monthly Concert.*

The monthly concert of prayer was held at Batticotta to-day. These are very interesting and animating seasons to all the missionaries in this district. In addition to three or four prayers and singing as many times, one of our number, having been previously appointed for that purpose, delivers an address to us; after which we, in turn, make our observations, either upon the subject of the address, or on some branch of missionary duty. By these precious opportunities of meeting together, we derive, we think, very important benefits. We find our hearts more closely knit together in love. Our hands are strengthened, and our hearts encouraged to press forward with greater diligence in our missionary work.

### *Usefulness of Gabriel Tissera.*

Sab. Feb. 6. To day Mr. Woodward preached for the first time at this place. Since my sickness commenced till this time, public worship, on the Sabbath, has been conducted by Gabriel Tissera; who has read to the audience a sermon translated by himself during the week. He is able to pray extempore with freedom and propriety, and also to exhort the people, which he does with great earnestness. He is also able to assist very considerably in singing the praises of God. He can carry one part by himself, while I sing the other; and often does it, when we go out together to preach at our school bungalow.

### *Appearance of Elephants.*

21. To-day rather an uncommon occurrence has taken place in this district. Early in the morning five wild elephants were discovered about two miles from the town of Jaffna. In the course of the forenoon two of them were killed; three made their escape.



But during the affair, a very distressing event took place. A native captain of sepoys, contrary to advice, venturing too near, was killed by a blow from the proboscis of one of the elephants.

Dangerous wild beasts do not often make their appearance in this district. A tyger, however, during the last year, was shot within the town of Jaffna. Very providentially, it was killed before it had done much injury.

*March 6.* Yesterday and to-day have been very interesting days. Yesterday we united in celebrating the Lord's supper at Tillipally. It was a precious season. To-day, we have had another equally precious, viz. the monthly prayer meeting. We resolved to meet each other at the throne of grace, at 1 o'clock P. M. to pray for each other, and for the effusion of the Spirit of God upon this district; also, that we will observe the Friday preceding the first Monday in each month, as a special season of fasting and prayer for the same object.

We have concluded to repair the church buildings at Oodooville, for a station for our brethren Winslow and Spaulding. Oodooville is situated about half way from Jaffnapatam to Tillipally, and is a very good parish. The brethren will there be favorably situated to take care of Manepy also.

In consequence of my cough and feeble state of health, the brethren have advised me to take a voyage to the southern part of the island, with the hope, that a change of air, and freedom from business, may be the means of restoring me to health.

#### *Voyage to Columbo.*

*April 20.* Of my visit to Columbo, I need give only a brief outline. On the 10th of March, I left Batticotta; and, after a very pleasant voyage, reached Columbo on the 18th, and found my health and strength considerably restored. I was very kindly received and hospitably entertained by the different missionaries at Columbo. Since the departure of Mrs. Chater and children for England, Mr. Chater has removed from the fort, and taken up his residence about two miles from it, where he has more immediate intercourse with the natives. At this place, also, he has erected a very decent place for public worship, sufficiently spacious to accommodate a large number of hearers. Besides preaching in Cingalese,

Portuguese and English, he is also much engaged in translating the Scriptures into the first mentioned language.

The Wesleyan missionaries now in Columbo, are the Rev. Messrs. Fox, Clough, and Calloway. Mr. Gogerly, who is also a licensed preacher, has the care of their printing establishment. While in Columbo, I spent the greatest part of my time with the Wesleyan brethren. The preaching of the Gospel in three languages, superintending schools, translating the Scriptures, and especially the care of their printing establishment, which has now become large,—open a wide field of labor in which they are very diligently employed.

From the Hon. and Venerable the Archdeacon of Columbo I received every attention and kindness, which I could desire. The Rev. Mr. Bisset sailed for England in January last, in company with Gov. Brownrigg and suite. Since that time, the Rev. Mr. Lyon has arrived from England as chaplain, and is now stationed at Columbo. Sir Edward Barnes, the Lieutenant Governor, was absent from Columbo, most of the time that I remained there. It was my intention to go as far as Point de Galle, and I engaged a passage to that place; but a violent storm, which lasted several days, prevented my going.

After having been in Columbo nearly a month, finding my health considerably restored, and feeling an anxious desire to return to my family and friends, I embraced the first opportunity of going to Jaffna. Leaving C. on the 15th of April, I arrived at Batticotta on the 20th, after a very pleasant voyage. Neither in going or returning did I meet with any disaster. The Lord made my way prosperous and pleasant, and, in a very considerable degree, granted the object I had in view, viz. the restoration of my health. To him be all the praise.

BENJ. C. MFIGS.

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#### PALESTINE MISSION.

*Extracts from a letter of the Rev. Pliny Fisk, to the Rev. Sereno E. Dwight, of Boston.*

*Smyrna, May 4, 1821.*

Rev. and Dear Sir,  
HAVING lately returned from a tour to the ruins of Ephesus, I have thought it might possibly afford you some gratification to receive a detailed account of



this little excursion. I set out on Monday April 9th, in company with Mr. George Perkins of Smyrna, and Messrs. Thomas and Joseph Langdon of Boston. With four attendants, viz. a Turkish Janizary, an Armenian, and two Greeks, we left Smyrna at 4 o'clock P. M. went out by the Caravan Bridge, on the east side of the town, and then turned to the south, leaving Bujah on our left, and, a little while afterwards, Sediciu on our right. At 6 we passed a coffee house nearly east of Sediciu. At 7½, after travelling a short distance over a rough road, we came to another coffee house, where were several armed Turks. They came out and demanded money; whether as a sort of toll for passing the road, or on some other pretext, we did not stop to inquire. The value of ten or twelve cents satisfied them, and we went on. At 9 we put up for the night at another coffee house, standing on the south side of a rivulet; the place is called Trianda or Terrenda. About midnight, some Turks came after horses for a Pasha, who is now travelling through the country. One of our attendants heard them say, "These Franks have a Janizary with them, we cannot get their horses." Upon this, they went in pursuit of others.

The next morning at 5, we resumed our journey. At 7 we passed another coffee house, and near it we met the Pasha's men, who came after our horses. They had found six or eight horses, and were taking them, while several women, probably the wives of the men who owned the horses, were running and crying after them. This they continued to do for about an hour; but, finding it of no avail, they gave up the pursuit, and returned.

When a Pasha travels through the country, (an occurrence which is by no means rare,) he is usually accompanied by some hundred attendants, who receive from him no other compensation than the privilege of living on the people of the country through which they pass, or the city in which they may happen to be quartered. As they move, they take horses wherever they can find them, ride them a few days, until they find fresh ones, and then send the first ones back. The poor peasants, instead of expecting any reward for the use of their horses, or for the provisions, &c. which are taken from them, have only to be grateful that no more is taken.

At 9 o'clock, after having passed a large valley with hills at a great distance on both sides, and a pond of water on our left, we stopped for breakfast at a coffee house called *Jellet*. We had passed in sight of one small collection of huts on our left, and two on our right. Large flocks of cattle, sheep and goats, were seen in different directions. A little past ten we set forward towards *Ephesus*, and soon came to a branch of the Cayster and rode along the west side of a fertile valley at the foot of Mount *Gallesus*. On an elevated summit is an old castle called the castle of the goats; probably because so many of those animals are seen feeding in its vicinity. A little past one we crossed the Cayster, over a good stone bridge, in which were pieces of wrought marble, evidently taken from some ancient edifice. The passage of the bridge was rendered safe by firm side walls: a thing I do not recollect to have seen before in this country. There is a fall of water at the bridge, and the place is occupied for a mill. At two, we reached *Aiasaluck*, in 12 hours ride from Smyrna. Strabo says, that Ephesus was 320 stadia, i. e. 40 miles south of Smyrna. You will perceive that our journey corresponded well with this statement. We found at Aiasaluck three English gentlemen, who had been travelling in Egypt and Syria, and were now on their way to Smyrna. The only coffee house in the place furnished lodgings for us all. Its walls were of stone and mud; its roof was thatched with grass and straw, and almost filled with swallow's nests. The establishment consists of two apartments, one for travellers, the other for their horses; the only passage to the stable leads through the centre of the bar-room, or dining room, or whatever it may be called. Before the coffee house is a Sarcophagus with an inscription on it, now almost entirely illegible. Beyond the Sarcophagus is a mosque. The ruins of several Turkish baths are in sight. Around the coffee house are a few miserable huts, which constitute the village of Aiasaluck.

We went to the church of St. John, at the foot of the hill on the west. It was probably built by the Greek Christians who settled at Aiasaluck when Ephesus was destroyed. When the Mahomedans took possession of the country, this, like many other churches, was converted into a mosque. It is now entirely deserted, without doors, windows, roof, or floor. It is divided into four apartments.



One embraces half the building, and seems to have been the church yard. In this yard some large trees are standing. The other three apartments are nearly equal; and rank weeds are now growing undisturbed where Christians first, and afterwards Mahomedans, offered their prayers. In the church are some immensely large pillars of granite, said to have been taken from the temple of Diana, having thus served successively in a Pagan, a Christian and a Mahomedan place of worship.

At 7 o'clock on Wednesday morning we mounted our horses, and leaving the sarcophagus and the old mosque on our right, rode to Mount Prion, and then sent our horses back, and set out on foot to survey the ruins of Ephesus. The ground was covered with high grass or grain, and a very heavy dew rendered the walking rather unpleasant. On the east side of the hill we found nothing worthy of notice; no appearance of having been occupied for buildings. On the north side was the Circus or stadium. Its length from east to west is 40 rods, or one stadium. The north or lower side was supported by arches which still remain. The area where the races used to be performed is now a field of wheat. At the west end was the gate. The walls adjoining it are still standing, and of considerable height and strength. North of the stadium, and separated only by a street, is a large square inclosed with fallen walls and filled with the ruins of various edifices. A street running north and south divides this square in the centre. West of the stadium is an elevation of ground, level on the top, with an immense pedestal in the centre of it. What building stood there it is not easy to say. Between this and the stadium was a street passing from the great plain north of Ephesus into the midst of the city.

I found on the plains of Ephesus some Greek peasants, men and women, employed in pulling up tares and weeds from the wheat. It reminded me of Matt. xiii, 28. I addressed them in Romaic, but found they understood very little of it, as they usually answered me in Turkish. I ascertained, however, that they all belonged to villages at a distance, and came there to labor. Not one of them could read, but they said, there were priests and a schoolmaster in the village to which they belonged, who could read. I gave them some tracts, which they promised to give to

their priests and schoolmaster. Tournefort says, that when he was at Ephesus there were thirty or forty Greek families there. Chandler found only ten or twelve individuals. Now no human being lives in Ephesus; and in Aiasaluck, which may be considered as Ephesus under another name, though not on precisely the same spot of ground, there are merely a few miserable Turkish huts. "The candlestick is removed out of his place." "How doth the city sit solitary that was full of people."

While wandering among the ruins, it was impossible not to think, with deep interest, of the events which have transpired on this spot. Here has been displayed, from time to time, all the skill of the architect, the musician, the tragedian and the orator. Here some of the most splendid works of man have been seen in all their glory, and here the event has shown their transitory nature. How interesting would it be to stand among these walls, and have before the mind a full view of the history of Ephesus from its first foundation till now! We might observe the idolatrous and impure rites, and the cruel and bloody sports of Pagans succeeded by the preaching, the prayers, the holy and peaceable lives of the first Christians—these Christians martyred, but their religion still triumphing—pagan rites and pagan sports abolished, and the simple worship of Christ instituted in their room. We might see the city conquered and reconquered, destroyed and rebuilt, till finally Christianity, arts, learning and prosperity, all vanish before the pestiferous breath of "the only people whose sole occupation has been to destroy."

The plain of Ephesus is now very unhealthy, owing to the fogs and mist which almost continually rest upon it. The land, however, is rich, and the surrounding country is both fertile and healthy. The adjacent hills would furnish many delightful situations for villages, if the difficulties were removed which are thrown in the way by a despotic government, oppressive Agas, and wandering banditti.

At 2 o'clock, P. M. we set out for Smyrna. At 10 we put up for the night at the same coffee house where we slept on our way down. The English travellers, having left Ephesus in the morning, had also put up there. Both companies, with all our attendants, and some Turks, who also lodged there, made a total of between 20 and 30 men.



The tavern consisted of but one room, with no floor but mats spread on the ground, no bed, table, or chair. Such are the accommodations usually afforded at the country taverns in Asia Minor. As to food and drink, the only article furnished is coffee made in the Turkish style, very thick, without sugar or milk.

At 6 o'clock on Thursday morning we resumed our journey, in company with the English gentlemen, and about 10 we entered Smyrna from the south, by the way of the Jewish burying ground. We had left town, on our departure, with some apprehensions that a disturbance might take place, as there were accounts of a rebellion in Moldavia; and as a difficulty already existed, in consequence of the Turkish guard having insulted and abused the officers of a French ship of war now in port. We therefore approached Smyrna with solicitude. But before entering town we met Mr. Vanlennep, who told us all was quiet. We had, however, scarcely entered the part of the town where the Turks reside, when, on a sudden, we saw the people around us in motion, and in a very few minutes the street was filled with armed Turks. It was impossible to learn the cause of this sudden movement. In answer to our inquiries, one Turk told us, that the Greeks had rebelled, and were all in arms. Another said the Franks, (i. e. the Europeans) had taken arms against the Turks. A third said, they were going to attack the French ship of war. We could not learn the truth, and were not a little alarmed. Flight was impossible, and resistance would be utterly in vain, in case of danger. We were entirely in the hands of the Turks, and if there had been in fact any rebellion or war, it is impossible to say what might have befallen us. Mustapha, our Janizary, took us immediately to the head quarters of the regiment of Janizaries to which he belonged, and we remained there under the guard of several Janizaries till all became quiet, and we then pursued our way to Frank street. On reaching our lodgings, we learned that a report reached town this morning from Constantinople, that a large army of Moldavians, under the prince Ipsilante, was marching against the Turks. Soon after this report was circulated, a man very innocently fired off a gun on his terrace. This was believed an alarm gun, and the Turks instantly flew to arms without knowing why, and the

Greeks, panic struck, betook themselves as fast as possible to the boats and vessels in the harbor. Happily no blood was shed.

I carried with me the word of God in Turkish and in Greek, but found nobody to receive the precious treasure. Possibly the tracts which I gave to the peasants on the plains of Ephesus may not be wholly lost.

The present rebellion on the part of the Greeks, will probably prevent my doing much among them for some time. I should not think it prudent to travel much, or to circulate books among the Greeks, very extensively, till these troubles are over. Mean time I shall be employed; and I trust, not unprofitably. As to the printing press, &c. I shall write more fully to Mr. Evarts and Mr. Tappan. I hope God designs to make us a blessing to western Asia.

My health is good, and I love my work more and more.

I am your affectionate brother,  
PLINY FISK.

#### AMERICAN EDUCATION SOCIETY.

##### Extracts of Correspondence.

LETTER FROM THE REV. MILES P. SQUIER,  
TO THE AGENT OF THE A. E. SOCIETY.

*Buffalo, N. Y. Aug. 14, 1821.*

Dear Sir,—I hope some laborers can be furnished next fall, for this part of the vineyard of our Lord. It has pleased the great Lord of the harvest to cast my lot where the laborers are few indeed. The harvest is plenteous; the fields are already white with it; but alas, there are few to gather it in. Our infant Presbytery comprises about forty churches, extending over a country about one hundred miles by forty. To supply these churches and this territory we have four settled pastors, one evangelist and one missionary. More than thirty of our churches are unsupplied, and are now struggling for existence, till the Lord shall send them help from his sanctuary. In many towns within our border, churches are yet to be formed. Some of our churches are languishing for want of help—two have virtually become extinct, because there were none to break to them the bread of life, and keep up the fire of the Lord on his altar. One, within ten miles of this place, has not received the ordinance of the supper, nor the privilege of presenting a child to God in baptism, for about fifteen months; nor has it heard a



sermon in that time, from a minister in our connexion. A missionary of the General Assembly, a licentiate, turned aside for the Sabbath to this church, a few weeks past, on his way to his field of labor at the west—and my people have given me leave of absence from them for a small portion of time the year or two past, which I have devoted to three churches in this neighborhood, preaching about one Sabbath in three months, in each congregation, and administering the supper; which has been nearly all the supply they have had for 18 months past. The country to the east of us, as far as Genessee river, is nearly in the same condition; the counties of Allegany and Steuben, on the south east, I suspect are no better supplied than we are; while on the west of us lies the moral wilderness of Upper Canada; in the whole extent of which, bordering upon us, I know of not one minister in good standing of our connexion, and but two or three of any. There are, I believe, a Mr. Eastman and one or two of the Dutch Reformed Church, somewhere in the interior of the province. But where shall we look for help?

No fatal errors are prevalent, to much extent. The land only remains to be possessed. The Macedonian cry is heard from almost every quarter, "Come over and help us." Our churches are looking first to God, and next to our Seminaries and Education Societies at the east. Our little Presbytery cannot do much. We are attempting to carry one beneficiary through his preparatory course of study, who is now fitting for college; the females in this place have given fifty dollars to the Western Education Society, and my church, as such, are endeavoring to assist another beneficiary through his preparatory course. But this gives no present relief—it forms no future dependence. *We want Missionaries.* Some of the churches could support Pastors, were they to be had—others could by uniting together; but many could not. We must have *Missionaries*. Forty are this moment wanted in this state, west of Genessee river, and twice that number in Upper Canada. As yet, we have not had one Minister from Andover or Princeton, or from any quarter, who was licensed to preach, since 1814, except a few short missions. Our Education Societies, with the American Education Society at their head, I am sensible are doing much; but their exertions must

be increased an hundred fold, or children's children will weep over the desolations of Zion. Our wants are pressing. More than four-fifths of our churches have none to guide them. Hundreds, if not thousands of those who have sat beneath the shade of your own sanctuaries in New England, and have been baptised into Christ under the labors of your ministers, now wander like sheep upon the mountains, without a shepherd. Send us help—and let the friends of Education Societies feel, that as much as they have done already, they have but begun in the good work of raising up Ministers for the destitute.—My heart almost desponds as I look over the immense districts of our country on the west and the south, fast peopling with the children of the church from the east. The work of educating Ministers must not languish in its present stage; an hundred fold more must be done, or Christians will find the blood of souls in their skirts at the last day.

Yours, &c. MILES P. SQUIER.

LETTER FROM THE REV. HENRY AXTELL, TO  
THE AGENT OF THE AMERICAN EDUCATION  
SOCIETY.

*Geneva, N. Y. August 6, 1821.*

DEAR SIR—I had intended to give you a general view of the number of inhabitants in the western district, in this state, compared with the number of ministers of the Gospel within the same territory. But I have not been able to obtain the late census, except that of the county of Ontario, which is better supplied with the Gospel than most of the other counties. In this county there are 88,267 (in 1810 there were 42,000) inhabitants, and there are, in the same 18 or 19 Presbyterian ministers, beside some Methodist, Episcopalian and Baptist ministers. Say the whole number of ministers, (educated and *uneducated*) is 30.—We have then, one minister for every 2,942 inhabitants: and of course, allowing one minister for every 800 inhabitants, there are 64,267 inhabitants destitute of preaching, and consequently a want of at least 80 ministers to supply the inhabitants of the single county of Ontario with the preaching of the Gospel.

The number of inhabitants in this western district of N. Y. is very rapidly increasing (at the rate it is said, of at least 50 per cent for the last 10 years).—Should the increase during the ensuing 10 years be in same ratio, the number



of inhabitants 10 years hereafter will be immense. There are in this district 20 or 21 counties—some of them nearly as populous as Ontario; and many of them *almost*, and some (I believe) *entirely* destitute of the stated preaching of the Gospel.

How these immortal beings are to be supplied with the administration of the word and ordinances of God, we, who live here, cannot conceive, unless our brethren in older counties, can be induced still to continue that aid, which they have so generously afforded us in times past.

Though this *is* indeed, "*a growing country*," and has already considerable wealth in it; yet, as the property of the inhabitants is chiefly in lands, and these lands only partially paid for, it is extremely difficult to obtain the means of defraying the expense of educating young men for the gospel ministry.—True our "Western Education Society" is doing *something*, and, with the aid of our brethren in the east, (rendered efficacious by the blessing of God) we hope to see the light of divine truth shining through all this dark wilderness. But, without this aid, we can see no prospect of success. Without this aid, indeed, it seems to us that much of the ground already rescued from the enemy must be given up to him again.

The good which missionaries (chiefly from New-England,) have done in this country, in times past, is immense. Thousands and tens of thousands, we have no doubt, will praise God eternally for the exertions of Missionary Societies, directed towards this once howling wilderness.—Perhaps there never was a time, when missionaries were more useful than they might be *now*. There are many neighborhoods and societies, in some of which churches are already organized, which are entirely destitute of preaching, and are relapsing fast into a state of infidel barbarity.

They are unable wholly to support a pastor; but would *now* cheerfully do something toward the support of a Missionary; and with his assistance in building them up in the order of the Gospel, would soon be able and willing to support him, or some other man entirely.—But where shall we find a sufficient number of Missionaries? I mean *good* Missionaries—men, not only of piety, but of respectable talents and good education? Our Theological Seminaries cannot furnish them—not be-

cause we have not Seminaries enough, but because these Seminaries are not furnished with *students* enough; and they never will be thus furnished, unless our *Education Societies* are better supported. Among human means for building up the church, these Societies hold a very distinguished rank. The good they have already done; and the need, even the *increased* need which the church still has, of their exertions, ought to encourage and stimulate all the friends of Zion to continue and augment the support hitherto afforded them.—It grieves me much, and it must grieve every one, who desires the prosperity of the church, to learn, that the *American Education Society* is languishing for want of support. I hope and pray most sincerely, that it may never be suffered to sink. The Church has been looking, and is still looking to it for the means of her future support and edification. God forbid that her expectations should be disappointed. With respect, your affectionate brother,

HENRY AXTELL.

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#### COLONIZATION SOCIETY.

##### INTELLIGENCE FROM THE COLONY.

Norfolk, Aug. 14, 1821.

MR. BACON, who arrived here this morning (by way of the West Indies) from Sierra Leone, which he left on the 16th of July last, brings very pleasing accounts of the state and prospects of our little colony in that country.

According to our last advices by the Nautilus, it will be remembered, Mr. Bacon, and Mr. Andrus, had gone down the coast, to purchase a place of settlement for the people left at Gaura Bay. They proceeded accordingly, to the country of Grand Bassa, (recommended to them by the English missionaries who had visited it some time before, and designed to make it one of their stations;) taking with them two captured Africans from Regent's Town, for interpreters. They arrived there about the first of April, and went ashore with their presents for the king, Jack Ben, who received them graciously, and called a palaver of the chiefs. The meeting was held, with intervals, for five days, from Monday till Friday inclusive, during which time, the debates were lively and interesting. On the last day, the king announced to them, that the chiefs had yielded to the wishes of the society, and would grant the land



according to their request. The agents in return stipulated to make them an annual present of rum, manufactured tobacco, pipes, knives, and a few other articles, worth about three hundred dollars. The deed of gift was thereupon drawn up in form, and signed by the agents, and the chiefs, the last making their marks.

The land thus obtained, is a part of the territory called Grand Bassa, supposed to be from 30 to 40 miles square, and lies about three hundred miles to the leeward of Sierra Leone, between 5 and 6 degrees of north latitude. It is situated on a fine bay about five miles wide, and three or four deep, between St. John's and Grand Bassa rivers, which fall into the bay. On the east, it is high and level, and furnishes a good site for a city. The water in the bay is deep enough to take a ship of war within two or three miles, and a vessel of 100 tons within less than half a mile of the shore. The St. John's river too, is navigable for small vessels for about twenty miles from its mouth to the falls, where there is a fine seat for mills. The country back is hilly and mountainous. The whole is well provided with good water, and very fertile. It produces rice of an excellent quality, corn, and all kinds of tropical vegetables and fruits. It yields also camwood, ivory, palm-oil, and wine, in any quantity, and is stocked with sheep, goats, and herds of cattle and swine. The river furnishes the best fish and oysters in great abundance.

The free people of color were to be removed to this place of settlement, as soon as the rainy season was over. In the mean time, they were well accommodated at Goura Bay. The emigrants who went out in the Nautilus, had been joined by those of the first colony, more than fifty in number, making about a hundred in all. They were all in good health and spirits, and pleased with the country, and their prospects in it. The agents, with the exception of Mr. Bacon himself, had suffered little or no indisposition, and were in good health when he came away.

Mr. Bacon speaks very favorably of the country. The climate, he says, is much more agreeable than he had hoped to find it, perfectly suited to the blacks, and by no means so bad for the whites as he was led to believe.

The natives are mild, friendly, and well disposed. They seem too, to have good natural parts, are clever at mak-

ing mats, and other things; and appear to be quite eloquent in their palavers. Those of Grand Bassa in particular, are frank and good natured, and not yet corrupted by the arts of trade. They are all, however, as might be expected, very ignorant and superstitious. At the same time, experience has proved that they may be civilized, and taught religion, with great advantage. About fifteen hundred of them, who had been captured by British cruisers, from the slave traders, have been placed under the care of the Rev. Mr. Johnson of the Church Missionary Society, at Regent's Town, and are very docile and well behaved. About three or four hundred of them are communicants in his church.

The government and people of Sierra Leone are friendly to our settlers; and well disposed to favor the plantation.

Mr. and Mrs. Bacon will return to Africa, in the first vessel that goes out.

#### DONATIONS

##### TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

From Aug. 18, to Aug. 31, inclusive, 1821.

<i>Abington</i> , Ms. First par. Fem. Be- nev. So. by Mrs. Mary Howe, Tr.	\$21 00
<i>Alexandrina</i> , N. C. Dan Alexander, by the Rev. Sam. C. Caldwell,	3 50
<i>Ashford</i> , Ct. Eastford par. A friend to Miss. by the Rev. Reuben Torrey,	10 00
<i>Bath</i> , Steuben co. N. Y. Catharine McClure, a little girl, the fruit of self denial, by Doct. Noah Niles,	50
<i>Bellows's Falls</i> , Vt. Mr. Hall, by Miss B.	10 00
<i>Billerica</i> , Ms. Female Reading Cir- cle, by Miss Martha Bowers, for NATHANIEL WHITMAN, 2nd payt.	12 00
<i>Boston</i> , Ms. Sale of 12 specimens of Owhyhean cloth, by Miss Bat- telle,	3 00
Sale of Jay's remarks,	10 50
A little girl,	12
A mission box kept by Miss E. B. W. \$32 48, of which, for the Pal- Miss.	23 48
for the mission at Mayhew,	9 00
A female friend,	50 00
A charity box, at Mon. Con.	42
<i>Boydton</i> , Mecklenburg co. Va. Mon. con. by Alex. Mc Cowan, remitted by D. J. Burr, Esq.	13 00
<i>Cazenovia</i> , N. Y. Juv. Retrenchment So. by Mrs. Bula Burnell,	6 00
Mrs. Bula Burnell, a donation of \$20, the effect of personal labor, of which, for the support of Jewish children in the school at Bombay,	10 00
for the support of the Missiona- ries at Ceylon,	10 00
<i>Concord</i> , N. H. Ch. box in Miss Cook's school.	1 29



Mon. Concert	6 87	Winslow's family, to be named	
Cuba, W. Indies. A friend, by Miss		METHUEN,	12 00
Battelle,	3 00	Middletown Point, Monmouth co. N.	
Detroit, Mic. Ter. Mon. Con. by Mr.		J. The Benev. So. Chil. belong-	
Lemuel Shattuck,	4 25	ing to the Sabb. school of the first	
A discharged soldier,	1 00	Presb. cong. for a hea. ch. in In-	
East Windsor, Ct. North par. Fem.		dia to be named ELI FIELD COOLEY,	
So. by Miss Margaret Bartlett, for		and placed under Doct. John Scud-	
the For. Miss. School,	15 00	der's care, by Eli F. Cooley,	14 00
Farmington, Ct. Young Men's Aux.		Monson, Ms. Mon. con. by the Rev.	
For. Miss. So. by Henry Hud-		A. Ely,	6 56
son, Esq.,	22 00	Nantucket, Ms. Young Ladies' Read-	
The same for the Brainerd miss.	12 00	ing So. towards ed. a hea. ch. in	
Goshen, Ct. A lady by Miss Battelle,	1 00	the Rev. Mr. Bingham's family,	
Mrs. Buell,	2 00	Sand. Isl. to be named HENRY MAR-	
Granby, Ct. Rev. E. Goodman, by H.		TYN, by Miss Adeline Coffin, Sec.	10 00
Hudson, Esq.,	20 00	New Haven, Ct. Part of the avails of	
Fem. Benev. So. (Turkey Hills,) for		a miss. garden in Yale College,	
the For. Miss. School,	14 00	by Mr. John Todd,	14 00
Fem. So. of Relief, by Mrs. Harriet		Part of collec. in the mon. con. in do.	8 00
Lewis, Sec.	22 00	New Haven, Oswego co. N. Y. Mon.	
Granville, N. Y. Miss Steele, by Miss		con. by the Rev. Wm. Williams,	3 25
Battelle,	1 50	New York, N. Y. Miss Murray, by	
Agricul. Miss. So. for Western miss,	41 25	Miss Battelle,	3 00
Fem. Cent So.	15 76	Northford, Ct. Ladies' Benev. So. by	
Halifax, Ms. Fem. Miss. So. by Har-		Miss Juliana Maltby,	12 00
riet Fuller, Tr.	1 58	Norway, N. Y. Fem. Cent So. by	
Hamilton, Ms. Fem. So. to educate a		the Rev. Saml. Swezey,	16 50
child at Brainerd, called MANASSEH		Mon. con.	13 50
CUTLER, by Mrs. Faulkner, Direc-		Norwich, Ct. and vicinity For. Miss.	
tress,	30 00	So. a donation of \$145 62, by	
Hartford, Vt. Miss Percy Marsh, by		Hez. Perkins, Esq. Tr. of which	
Miss Battelle,	50	for translations,	58 00
Miss Susan Hazen,	1 00	Missions to the East,	23 00
Hartford, Ct. A friend, by H. Hudson,		do. to Amer. Heathen,	7 00
Esq.,	20 00	General purposes,	57 62
Hartford, N. Y. Capt. Wm. Towne, by		Oswego village, N. Y. Mon. con. by	
Miss Battelle,	1 00	the Rev. Wm. Williams,	1 25
Hartland, Ct. Saml. E. Woodbridge,		Pelham, N. H. Mr. Daniel Hardy, Jun.	3 00
by H. Hudson, Esq.,	5 00	Plainfield, Ct. Mon. con. remitted by	
Jerusha Woodbridge,	20 00	the Rev. Orrin Fowler, by Maj. Geo.	
Hebron, Ct. Fem. Benev. So. by H.		Middleton,	17 00
Hudson, Esq.,	10 57	Prattsburgh, Steub. co. N. Y. Mrs.	
Kingston, Ms. Mon. con. in the con-		Rebecca Hotchkin, the avails of a	
gregational church, by Maj. Geo.		string of gold beads, by Doct.	
Russell,	10 39	Noah Niles,	3 25
Lenox, Mad. co. N. Y. A coll. by Mr.		Mon. con.	2 75
Goodell,	13 44	Quincy, Ms. Fem. Evan. So. for wes-	
Mon. con.	7 35	tern miss. by Lucy Savil,	12 00
Longmeadow, Ms. William White,		Rehoboth, Ms. Asahel Bliss,	4 00
for ed. hea. youth at Bombay or		Roxbury, Ms. A friend, avails of an	
Ceylon,	3 00	unnecessary article,	1 40
Madison, Mad. co. N. Y. Fem. Cent		Salem, Ms. A female friend,	50 00
So. remitted by Mrs. Susan Wood-		Miss Fogg, \$1, Miss Stoddard and	
worth, Tr. by Henry Mc Neil,		Miss Frye, \$1 31,	2 31
Esq.,	25 00	A coll. at a quarterly fast of the	
Mansfield, Ct. North parish, Mrs.		Tab. church,	6 56
Abigail Freeman by H. Hudson, Esq.	5 00	A small circle of praying females in	
John Gilbert,	5 00	the Tab. society, for the Choc.	
Marietta, O. Gen. Rufus Putman,		miss,	1 50
by Mr. W. Slocomb, for the mis.		Salisbury, Ct. Col. Joshua Porter, by	
at Elliot,	100 00	the Rev. L. Hyde, for the Foreign	
Medway, Ms. West parish, Fem. Ch.		Miss. School,	5 00
So. for the mission under the		Saratoga Springs, N. Y. A clergy-	
care of the Rev. Mr. Kingsbury,		man, by Miss Battelle,	50
by Mrs. Mary E. Ide,	45 10	Savannah, Geo. Miss. So. for Mr.	
Fem. Juv. So. to educate a child in		Fisk's salary, six months in ad-	
Mr. Kingsbury's family, to be call-		vance from Nov. 1, 1821, by Mr.	
ed JACOB IDE,	30 00	L. Mason, Sec.	222 00
Mr. Calvin Plympton, for the Choc.		Sabb. Sch. Children for ed. hea. chil.	25 50
miss.	1 00	Troy, N. Y. Mr. Bessu, by Miss	
Methuen, Ms. From the Rev. Mr.		Battelle,	50
Eastman's So. for a child in Mr.		A gentleman,	3 00



Mary Thompson, a woman of color, 25	United mon. concert, 54 50
Utica, N. Y. Mr. Adams, by Miss Battelle, 2 00	A ch. box kept by Jane Carruthers, aged 12, 1 26
Vermont, Miss. box kept by five small children in indigent circumstances, by a friend of missions, 1 25	A friend of miss. (who forwarded a small donation from Reading,) 3 00
Vernon, Oneida co. N. Y. a coll. in the Rev. Orange Lyman's cong. by Mr. Goodell, 47 98	Bozrah, Ct. Mr. D. L. Dodge, by Mr. Bird, 1 00
Mon. con. 7 23	Boxboro', Ms. A friend of miss. by Mr. Joseph Stone, for the Sand. Isl. miss. 6 00
Coll. in the Rev. C. Bushnell's cong. Mon. con. in do. 21 31	Bridgewater, Ms. Dorcas So. by Mr. Bela Curtis, two remittances, 7 50
Mrs. Williams and three of her chil. the fruits of self denial in the use of sugar for six months, 20 00	Brookfield, Ms. W. par. A collec. by Mr. Temple, 31 98
Rev. C. Bushnell, 4 07	A ch. box kept by Mr. T. Thwing, N. par. A collection 1 12 30 00
G. C. Bronson, Esq. 2 50	Brooksville, Me. Mite So. Nancy Watson, Directress, by the Rev. Jona. Fisher, 3 40
C. Dutton, avails of a miss. field, 1 50	Canterbury, Ct. Newell Miss. So. by Mrs. Hannah Payne, Tr. 16 00
Josiah Patten, a small fee, 2 54	Canton, Ms. Fem. Miss. So. by Miss Frances Crane, 22 35
Verona, N. Y. Jedediah Minkler, for the mission at Elliot, 1 00	A lady, a friend of miss. 6 00
Warren, Trumbull co. O. Mon. con. by the Rev. J. W. Curtis, 12 00	Caughnawaga [Johnstown,] N. Y. Fem. So. Mrs. Jane Van Horne, Tr. by the Rev. Elisha Yale, 12 00
Fem. Char. So. by Mrs. Betsey Fitch, Tr. 12 00	Cazenovia, N. Y. A coll. by Mr. Goodell, 21 60
Westboro', Ms. Andrew Peters, Esq. 9 00	Moses Barrett, Jun. \$12, Luther Burnell, \$8, 20 00
West Hartland, Ct. Fem. Cent So. by Henry Hudson, Esq. 20 00	Miss Helen A. L. Lincklaen, 3 00
West Springfield, Ms. Young Men's Benev. So. for miss. to the western Indians, by Mr. Chauncy Colton, Tr. 20 00	Zadock Sweetland, \$2, a ch. box, 97cts. 2 97
Whitesborough, Oneida co. N. Y. Avails of jewelry devoted by Miss Cornelia Platt, and redeemed by her friends since her decease, by Mr. Goodell, 4 00	Charleston, S. C. Ladies in the Rev. Dr. Palmer's church for B. M. PALMER, ann. payment, by the Rev. Dr. Palmer, 30 00
White Hall, N. Y. Mrs. Myers, by Miss Battelle, 93	Mrs. Beach, one of the above ladies, for the same, towards the next ann. payment, 15 00
From places unknown, or purposely concealed by the donors.	Ladies in the Rev. Dr. Palmer's church, for I. S. KEITH, ann. payment, 30 00
Aug. 21. A widow now deceased, 2 00	A lady through John Dickson, 5 00
"Philemon," by Mr. N. Willis, 10 00	Mr. Dickson, 15 00
A lady, a fee refused by her surgeon, 5 00	Charlestown, Ms. Mrs. Sarah Carnes, by the Rev. Mr. Fay, 1 00
31. A friend to miss. for ed. hea. children, 2 00	Cherry Valley, N. Y. Mon. con. by the Rev. J. O. Morse, 6 31
Amount of Donations from Aug. 18, to 31, \$1,553 58.	Dorcas So. Miss A. Mather, Tr. 6 00

## DONATIONS

*Received from Sept. 1, to 17, inclusive.*

Auburn, N. Y. Mon. con. in the Presb. church, by H. Hale, Esq. 5 00	Clinton, Oneida co. N. Y. Mr. P. Taylor's family toward purchasing table furniture for the miss. at Elliot, by Mr. Goodell, 2 07
Augusta, Oneida, co. N. Y. A coll. by Mr. Goodell, 53 69	A little boy, do. 11
Mon. con. \$7. Mr. J. Fish, \$1 8 00	Colchester, Ct. A coll. after sermon, by Mr. Bird, 24 32
Miss J. Moss, \$2. Miss M. Moss, \$1 3 00	Cherokee Miss. So. by Mr. Saml. H. Fox, Tr. for miss. to the Cher. Ind. 42 00
Ballstown, N. Y. Fem. Hea. Sch. So. by Sarah M. Wakeman, viz. for the education of a heathen child at Ceylon, 15 00	Cummington, Ms. Mary Warner, Hea. Sch. So. by Mr. William Packard, Tr. 22 00
for the Brainerd miss. 15 00	Christian Knowledge So. 12 00
Belcherstown, Ms. Young Gentlemen's Benev. So. by Tertius Walker, Tr. 30 00	Dedham, Ms. A ch. box, by the Rev. Mr. Cogswell, 50
Berlin, Ct. Individuals, by Mr. Danl. Hitchcock, Jun. 8 00	Dunbarton, N. H. Mr. Deane, 2 00
Boscawen, N. H. A part of the legacy of Mrs. Judith Pearson, decd. by Isaac Pearson, 200 00	Geneva, N. Y. A coll. in the Rev. Mr. Axtell's cong. by Mr. Goodell, 24 00
Boston, Ms. Children in Miss Perry's school, 2 00	Rampshire County, Ms. Fem. Asso. through the Chr. Depos. by Miss Electa May, 12 00



<i>Hardwick</i> , Ms. A coll. for the Pal. miss. by Mr. Temple,	54 54	Females, for the For. Miss. School, through do.	13 00
<i>Hartford</i> , Ct. A donation for books and medicine, by Mr. Danl. Hitchcock, Jr.	9 50	<i>North Bridgewater</i> , Ms. Third and Fourth Juv. Circles of industry, for ed. hea. chil. by the Rev. Mr. Huntington,	9 00
<i>Hubbardston</i> , Ms. a coll. by Mr. Temple,	28 00	<i>North Killingworth</i> , Ct. Youth's Macedonian So. by Mr. Reuben K. Hinckley, Tr.	15 00
<i>Jefferson co.</i> Va. Fem. Benev. So. by W. C. Walton, towards educating an Indian boy at Elliot to be named WILLIAM WALTON,	15 00	<i>North Yarmouth</i> , Me. Mr. Jacob Mitchell, Junr. decd. aged 22, son of the Hon. Ammi R. Mitchell, given on his death bed, by the Rev. Asa Cummings,	20 00
<i>Keene</i> , N. H. Mon. con. by the Rev. Z. S. Barstow,	8 50	Mon. con. first par. for the benefit of the Jews,	20 00
<i>Kingsboro'</i> [Johnstown,] N. Y. Mon. con. by the Rev. Elisha Yale, Dea. Saml. Giles, Tr.	14 00	For. Miss So. of N. Yar. and Vicinity, Dea. Jacob Mitchell, Tr.	30 00
<i>Lansingburgh</i> , N. Y. Fem. Miss. So. by Mrs. Eliza Stewart, Sec.	45 00	<i>Palatine</i> , village of Ephrata, N. Y. A coll. made by Doct. S. Cumming, and remitted by the Rev. E. Yale,	2 00
<i>Lebanon</i> , Essex. Ct. A coll. after sermon, by Mr. Bird,	13 00	<i>Pompey</i> , N. Y. East Hallow. A few individuals in the Rev. Mr. Baldwin's cong. by Mr. Goodell,	4 31
Individuals, for the Pal. miss.	32	Mon. con.	5 00
<i>Goshen</i> , a coll. after a sermon,	8 56	<i>Princeton</i> , N. J. M. a friend of miss. for the Choc. miss.	5 00
<i>First Baptist Society</i> a coll. after sermon,	2 62	The Rev. Dr. Miller,	30 00
<i>Lenox</i> , Mad. co. N. Y. A young lady, by Mr. Goodell,	1 00	<i>Reading</i> , Ms. N. par. a ch. box kept by a female member of the Rev. Mr. Pierce's church,	67
<i>Lisbon</i> , Ct. Fem. Char. So. by Mrs. Mary Hale, sec.	12 00	<i>Royalston and Athol</i> , Ms. So. for the support of a child in the family of Mr. Thurston, Sand. Isl. by Wm. K. Talbot,	12 00
<i>Lyne</i> , Ct. North quarter, a coll. after sermon. by Mr. Bird,	14 83	<i>Salem</i> , Ms. A friend to miss. for the Choc. miss.	100 00
Town, do.	14 93	A friend to the children of Abraham, for the benefit of the Jews, Mrs. Hamlet, for the Choc. and Brainerd miss.	5 00
<i>Niantu</i> , Mr. B. Green,	2 00	Mon. con. south meeting house,	14 20
<i>Manlius</i> , N. Y. A few individuals, by Mr. Temple,	6 37	<i>Salem</i> , Ct. A coll. after sermon, by Mr. Bird,	4 98
<i>Mendham</i> , N. J. Ladies, by the Rev. P. C. Hay, for the Choc. miss.	12 50	<i>Saratoga Springs and Troy</i> , N. Y. by Miss L. Battelle, viz. sale of miss. sermons,	57
Wm. Findley, a blind man, for do.	1 00	a friend of miss. a lady of Boston,	3 00
<i>Middletown</i> , Ct. A legacy from Nancy Pitchford, a colored woman, deceased, originally a slave, by Matthew Russell, Saml. Gill, and Thos. Hubbard, Esq's, legatees in trust,	300 00	Sale of church miss. papers,	1 00
<i>Middletown Point</i> , L. I. A cong. coll. by E. K.	5 43	Seven copies of the View of Missions,	50
Avails of wheat sold from a miss. field,	3 57	Five copies of Jay's Remarks,	2 50
Saved in the trimmings of female apparel,	50	Collected by a missionary card,	2 25
Four children, 12 1-2 cents each,	50	A clergyman, 50cts. Mr. J. D. Mann, 50 ets.	1 00
Fem. Ch. So. Brook-Haven,	12 00	Mrs. C. a washerwoman, 25cts. N. H. 6,	31
<i>Millbury</i> , Ms. Individuals, by Mr. Temple,	1 00	Mr. R. Putnam, one copy Jay's Remarks,	1 00
<i>Monson</i> , Ms. Mon. con. by Mr. Dan'l. Hitchcock, Jr.	11 26	Rev. N. H.— Fairfield, a balance,	71
<i>Montville</i> , Ct. A coll. after sermon, by Mr. Bird,	7 50	Mr. Pearson, N. Y. one copy of the View of Miss. and one of Jay's Remarks,	1 25
<i>Newark</i> , N. J. Mon. con. for five months, by the Rev. Dr. Richards,	46 52	Mrs. Shipperd, Granville,	2 00
A special subscription, for the May-hew miss.	81 50	Picked up in the street, 6cts. A friend, Rome, 12	18
Mrs. Hannah Congar, \$10, Mrs. Sarah Beach, \$2,	12 00	Children of Judge Mc Crea, Ballston,	65
<i>New Braintree</i> , Ms. a friend of miss. by Mr. Temple,	50	Miss Mary Twiner, 50cts, three ladies 38,	88
<i>New London</i> , Ct. A coll. after sermon, by Mr. Bird,	21 77	Mr. James Wood 25cts. Miss Wendall, 25	50
Charity box,	3 00	Mr. Armstrong, St. Croix,	50
<i>New York city</i> , A friend of miss. Anson G. Phelps, Esq.	100 00	Miss Hitchcock, Armenia, Jay's Remarks,	2 00
<i>Northampton</i> , From the people, for the Choc. miss. through the Hamp. Chr. Depos. by Mr. D. S. Whitney,	58 16		



Mr. Shippard,	1 75
Mrs. M. Hawley and Mrs. S. Ormsbee, Troy, Owh. cloth	50
S. D. do.	25
Miss Sarah Stone, Jay's Remarks, View of Miss. and Owh. cloth,	1 00
For the same, Mr. D. Buell, \$3, Dr. Robbins, 1 62,	4 62
Miss L. 50cts. Cato Barber, a colored man, 56,	1 06
Miss J. H. Douglas, Waterford,	2 25
Mrs. Douglas, and for miss. papers,	1 50
Mrs. Van Schoonhoven, \$2 44,	
Mrs. Cramer, \$1 20	3 64
Mrs. Gallispy, \$1, Mrs. Haswell, \$1 09	2 09
Mrs. Mandeville, 38cts, Mr. Rockwell, Troy, \$1 50	1 88
Four specimens of Owhyhean cloth,	1 00
Mrs. Reed, Lansingburgh,	50
The children of Mr. R. Reed,	1 25
Skeneateles, N. Y. Col. Bellamy, by Mr. Goodell,	5 00
Dr. Porter, and D. Kellogg, Esq. \$2 each,	4 00
Mrs. Porter, and Mrs. Hiccox, \$1 each,	2 00
Other individuals,	15 40
Mon. con.	4 66
Sparta, Geo. The widow's mite, after paying for the Herald, by Cyprian Wilcox,	1 50
Stoningtonboro' Ct. W. R. Rodman, by Mr. B. Green,	5 00
Stoughton, Ms. Mr. Janus Litchfield,	20 00
Templeton, Ms. Madam Naomi Sparhawk, by the Rev. C. Wellington,	5 00
Mrs. Mary P. Cutting,	1 00
Tinmouth, Vt. A friend of miss. by D. Fitch, Esq.	1 00
Vermont, A friend of miss. by O. Brewster,	5 00
Ward, Ms. A coll. by Mr. Temple,	20 26
Several Females,	5 53
Ware, Ms. A coll. by Mr. Temple,	14 00
Weathersfield, Vt. Young Men's So. Mr. John Fellows, Tr. by Dea. Nathan Coolidge, for ed. hea. ch.	7 50
Fem. Cent So. Mrs. Sylvia Bowen, Tr. for do.	10 01
Mon. con.	1 62
Worcester, Ms. Mr. Stephen Salisbury, by Mr. Temple,	40 00
A friend of miss.	37

From places unknown or purposely concealed by the donors.

Sept. 1, 1821. A donation for the support of FREDERIC HALL and FANNY HALL, in Mr. Winslow's family, for a child in Mr. Winslow's family to be named EDWARD HALL,	24 00
	12 00

Amount of Donations from Sept. 1, to 17, inclusive, \$2,411 66.

DONATIONS IN ARTICLES OF CLOTHING, &c.

For the mission at Brainerd.  
Winchendon, Ms. From ladies, a box valued at \$18.

For the mission at Elliot.

Bradford, Ms. Fem. Char. and mite Societies, and individuals, by Miss Sarah Kimball, Sec. two boxes valued at \$65 06.	
Charlestown and South Reading, Ms. Members of the First Cong. So. by Mrs. Fay, various articles, including bedding, crockery, &c. valued at \$248 98.	
Greenwich, A Society by Ruth Sheldon, Sec. a box valued at \$50.	
Monson, Ms. Individuals, by the Rev. Alfred Ely, a box valued at \$102, 94.	
Newburyport, Ms. A small bag of coffee, for Mr. Byington.	
New Haven, Ct. From the students in Yale College by J. Todd, Tr. A set of sacramentals valued at \$20 00	
A box of 40 hats,	75 00
Books of various kinds,	10 00
A box containing 135 articles of clothing,	197 06—302 06
Northwood, N. H. A box of clothing from females.	
Oakham, Ms. Individuals, females, by the Rev. Daniel Tomlinson, a box.	
Rindge, N. H. Fem. So. by Mersilva Scollap, a box containing various articles of clothing, Bibles, Testaments, tracts, &c. all valued at \$107 16.	
West Newbury, Ms. From ladies, a box, by Capt. Griffin.	

For the Mission at Mayhew.

Charlestown and South Reading, Ms. Members of the Baptist So. by Mr. Joseph Carter and Dea. Farwell of Cambridgeport, articles valued at \$121 14.	
Rowley, Ms. First parish, a box containing various articles,* including bedding, cloth, shoes, books and stationary, valued at \$135.	
Windsor, Ms. Fem. So. Mary Dorrance, Tr. by Mr. Amasa Monk, a box valued at \$66.	

For Indian missions generally.

Conway, Ms. A small box of shoes and other clothing, forwarded by Mr. Joseph Avery, in May last.	
Dublin, N. H. From females, a box, by C. Fisk.	
Nelson, N. H. Fem. Char. So. by the Rev. Gad Newell, a box valued at \$40 91.	

For the Foreign Mission School.

Canton, Ms. From a few ladies, a package valued at \$24.	
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For the Mission at the Sandwich Islands.

Boston, Assist. So. by Miss Bryant a package.	
Salem, N. Y. Thirty six copies of the Rev. Dr. Proudfit's Lectures, presented by the Author, by Miss Battelle.	

\* This box is said to contain \$21 in cash, including \$6 50 from members of the Rev. Mr. Jewett's church, Sandy Bay, Gloucester.



## LETTER FROM A DONOR.

*Massachusetts, Aug. 3, 1821.*

Dear Sir,

THERE are many plans devised, in order to raise money for charitable purposes. They all doubtless, have their use. Some are beneficial to one contributor, and some to another; but to satisfy my conscience, they are not in general sufficiently comprehensive. If I rightly understand my Bible, all the property, that is in my hand, is God's; and is committed to my care as a steward; and I am bound to use not only a part, but the whole, every cent, so as will most honor and please him. And, in his word, I am fully taught what will be most acceptable to him. Here I am instructed to "love my neighbor as myself." Now, if I would govern myself by this rule, I cannot see how I am to satisfy myself with giving in charity but a tenth or fifth, or even a third of my annual income, after I am provided with the necessaries of life. When my fellow men are suffering around me, either in body or mind, whether from poverty, sickness, or any other cause; especially when my fellow men around me are perishing through an ignorance or rejection of the Gospel of Christ, and contributing of my property, can afford any prospect of giving them relief, I cannot doubt but that, if I love them as myself, I shall give to supply their wants; and not merely a *small fiart* of my income, after deducting what may be considered necessary to support a style of living equal to that of my wealthy neighbors; but I shall give *all*, after making reasonable provision for myself and family. And I shall deny myself such things as are not absolutely necessary to the health and comfort of the body, but serve only to please the taste, or gratify a desire for show.

Having just received \$10, of which I am not in absolute want for the support of my family, I hasten to inclose it to you, requesting you to apply it, where there is the strongest prospect of relieving the greatest human misery.

Yours respectfully, A. J.

## FOREIGN INTELLIGENCE.

## MISSION TO THE SOCIETY ISLANDS.

THE following brief sketch of the missions to the islands of the Southern Pacific, has been published by the Directors of the London

Missionary Society. We presume it will be useful to most of our readers; as all will feel a particular interest in it, at this time, when we have just heard of the settlement of the missionaries in the Sandwich islands.

A MISSION to the Islands of the South Seas was the first object which engaged the attention of the Missionary Society. On the 28th of July 1796, *thirty* missionaries were solemnly set apart for that object. Of these, *twenty-nine* embarked on the 10th of August in the ship *Duff*, (which had been purchased by the Society,) commanded by Capt. James Wilson, and manned by seamen professing godliness. The *Duff* was favored with a remarkably safe, healthy, and prosperous voyage. In March, 1797, *eighteen* of the missionaries were settled at Otaheite, ten at Tongataboo, and one at Santa Christina.\* The mission at Christina terminated in 1798, and that of Tongataboo in 1800.

Captain Wilson and the missionaries were received by the chiefs and people at Otaheite with the greatest demonstrations of joy. By means of two Swedish sailors, who had lived some time on the island, the captain was enabled to make known his errand to king Pomare, (father of the present king,) who gave a house which had been built for Capt. Bligh, for the use of the mission, as well as the district of Matavai, in which it was situated. Captain Wilson, having fulfilled his commission, returned by way of Canton, at which place he took in a cargo of teas, and arrived in England in July 1798.

In December, 1798, the *Duff* was again sent out, commanded by Capt. Thomas Robson, with *twenty-nine* missionaries, under the superintendence of the Rev. Mr. Howell, of Knaresborough, in order to visit the several stations, and to reinforce the missions. It however pleased Divine Providence to frustrate this attempt, the *Duff* being captured by a French privateer, under the command of Capt. Carbonelle, off the coast of South America, on the 19th of Feb. 1799.

Soon after the news of this afflictive event, intelligence arrived that alarming disturbances had broken out at Otaheite, and that *eleven* of the missionaries had fled for safety to New South Wales. Upon which the Royal Admiral was sent out under the command of Capt. Wm. Wilson, with *twelve* missionaries, in May, 1800, and arrived at Otaheite in July 1801. They were cordially received by the chiefs and people, as well as by the missionaries, and found that during the years 1800—1, the island had been in peace. The brethren, who remained, had endeavored to make themselves useful to the natives, and their prospects were encouraging. Of the missionaries who sailed in the Royal Admiral, *eight* now joined their brethren at Otaheite.

In the year 1802, an insurrection broke out in consequence of the seizure by Ottoo† of a billet of wood belonging to the people of the district of Atahooroo, and which they worshipped as their supreme divinity! This event was

\* One of the *Marquesas*.

† The present Pomare.



overruled to the advantage of the natives, many of them, by this means, having an opportunity of hearing the Gospel, who had never heard it before. The missionaries during this year made a preaching circuit round the island.

In 1803, tranquillity was perfectly restored. The missionaries made another circuit, and preached to thousands of the natives. Some heard with attention, but the greater part treated their message with disregard. In September, the Dart, English brig, touched at Otaheite, when Pomare, who, with two of his people, was proceeding to the vessel in a canoe, was suddenly seized with a violent pain, dropped the paddle from his hand, fell down on his face in the canoe, and never uttered another word: the canoe returned to the shore, and Pomare shortly expired. Otoo now became king, and assumed the name of Pomare. He was enabled to maintain his authority without any opposition from the chiefs, and behaved with kindness towards the missionaries.

During the year 1804—5, the brethren, under many discouragements, continued to preach the Gospel in different parts of the island. They also formed a regular vocabulary of the language, a copy of which was sent to England, together with an essay towards a Tahitian grammar.

In 1806, having adopted some new plans for the instruction of the native children, with success, the brethren were encouraged to compile a catechism which they translated into the Tahitian language. Several of their scholars this year made considerable progress in the knowledge of the Christian religion.

In 1807, Pomare having learned to write, sent a letter to the Directors, of which a copy will perhaps be given in a future sketch. The mission, the state of which had varied little for some time, was this year deprived of the labors of Mr. Jefferson, an excellent missionary, who died the 25th of September. The year did not close without war, but happily it was of short duration.

In 1808, war broke out again between Pomare and a part of his subjects, who aimed to deprive him of his authority, in consequence of which three of the missionaries removed to the island of Huaheine—the remaining four continued with Pomare, who, in consequence of his defeat by the insurgents, was obliged to fly to Eimeo. The rebels, on this occasion, burnt the houses of the missionaries, destroyed their gardens and plantations, and seized all their property. Three more of the brethren afterwards removed to Huaheine, leaving only Mr. Nott with Pomare. The people at Huaheine gave the missionaries a very friendly reception, and Messrs. Davies and Henry made a tour round it, preaching on every favorable opportunity.

In 1809, two merchant vessels arrived at Huaheine, which brought intelligence that there was no prospect of Pomare regaining the sovereignty; upon which the brethren, Messrs. Hayward and Nott excepted, engaged a passage to New South Wales, where they arrived in Feb. 1810.

In 1811, five of the brethren returned from New South Wales to the Islands, and rejoined

ed the two brethren in Eimeo. Pomare had been very anxious that they should return, and on their arrival gave them the most cordial welcome; and seemed never happy except when in their company.

In the summer of 1812, Pomare declared to the brethren his full conviction of the truth of the Gospel, and his determination to worship Jehovah as the only living and true God. As evidence of this declaration, he cast away his idols, observed the Sabbath, expressed deep repentance for the former course of his life, labored to persuade his relations to embrace Christianity, and proposed to the missionaries to build a place for the worship of God.

During the years 1813-14, the number of the natives, (including some of the chiefs,) who renounced idolatry, and desired to be considered, as worshippers of Jehovah, amounted to fifty, and from their strict attention to religious duties, obtained the name of *Bure Atua*, or praying people.

In the year 1815, the number of the natives, who had their names written down as having renounced idolatry, and embraced Christianity, amounted to upwards of 200; the congregation at Eimeo to about 300; and the number in the missionary school to about 260. Besides those at Eimeo, there were many of the natives of Otaheite and other islands who had renounced idolatry, and obtained the name of *Bure Atua*—the number who had embraced Christianity amounting, in the whole, to about 500. In February, this year, Mr. Scott, a very valuable missionary, died.

In 1816, the brethren received a supply of books from New South Wales, in the Tahitian language, viz. 400 copies of a New Testament History, 900 catechisms, and 1,000 copies of hymns, composed for the use of the natives. This year was distinguished by many favorable events. The school prospered greatly. The congregations were large. The number who renounced idolatry for the worship of the true God increased rapidly. A heathen priest, who lived near the missionary station in Eimeo, *having publicly committed his god to the flames, his example was followed throughout that island and Otaheite.* The idols were cast into the fire, the *morais* and altars were demolished, and the wood of which they were composed used to dress food.

These events, however, gave much offence to some of the chiefs in Otaheite, who formed a conspiracy to cut off the *Bure Atua* root and branch; but the latter, having received secret information of this horrid design, just about the time appointed for its execution, fled to their canoes, and escaped in safety to Eimeo. The conspirators, disappointed of their prey, quarrelled among themselves, and fought, after which, the victorious party proceeded through a great part of the island, spreading terror and desolation wherever they went.

The people who had fled from Otaheite to Eimeo were at length invited to return and resume their possessions. They went, accompanied by Pomare. On approaching the shores of Otaheite, the idolaters fired on them. The king commanded that the fire should not



be returned, and messages were exchanged, which led to apparent reconciliation. After this, Pomare and his people landed, and several of them were reinstated in their possessions; but jealousies and alarms still existed. On the 19th of November, which was the Sabbath, while assembled at public worship, the *Bure Atua* were furiously assaulted by the idolaters, who expected by this manoeuvre easily to accomplish their destruction. Providentially, before they left Eimeo, the missionaries had warned them of the probability of this stratagem, and they had accordingly assembled under arms. A warm and obstinate engagement followed, and many fell on both sides. At length the chief of Papara, a principal man on the side of the idolaters, was slain. This event threw them into the utmost confusion, and Pomare soon obtained a complete victory. He immediately gave orders that the vanquished party should not be pursued, that their wives and children should be kindly treated, that no plunder should take place; and, contrary to former custom, that the bodies of those who had fallen should be decently interred.—These proceedings produced the happiest effect on the minds of the idolaters, who unanimously declared, that they had been deceived by their gods, that they would trust them no longer, that they would cast them away entirely, and embrace the new religion, so distinguished by its benevolence, mildness, and clemency. After this Pomare, who was by universal consent restored to his government, proceeded to appoint chiefs in the several districts of the islands, some of whom had for a long time made a public profession of Christianity.

In consequence of these events, as appears from subsequent accounts, idolatry had been entirely abolished, and Christianity professedly embraced by the inhabitants of Otaheite, Eimeo, and seven other islands. The murder of infants, with many other cruel practices, had ceased. A reformation of manners had been effected; honesty was become almost universal; their indecent amusements were laid aside; and the sexes ate together, contrary to former custom. The Sabbath day is universally observed. About ninety places of worship have been erected in the islands of Otaheite and Eimeo alone. Large congregations assemble. Family worship and private prayer are general. A considerable number of the converts appear to possess real piety. A written language has been given to the natives. About 5000 have been taught to read. A printing press has been set up. The Gospel by Luke, of which 3000 copies have been printed at Eimeo, has been extensively circulated; 2600 copies of the Tahitian Spelling-book, and 2300 *ditto* of the Tahitian Catechism, had also been printed at the mission press. The chiefs and people of the Society Islands were calling out for missionaries, and were anxious to be instructed in the knowledge of Christianity; and we are happy to add, that by the safe arrival of the eight brethren, who were sent out by the Society in 1816, as well as of Mr. Crook from Port Jackson, the want of Christian teachers in those islands would in part be supplied.

Since this sketch was prepared, intelligence has been received of the baptism of the king, the opening of large places of public worship, the promulgation of Christian laws and institutions, the formation of Missionary Societies, &c. The principal events here referred to took place in May 1819. The whole profession of the islands is now Christian, and many of the natives adorn their profession by religious and exemplary lives.

On a perusal of this review, may praise arise from the heart of every reader, for what God has wrought! and new resolutions to promote, with greater zeal than ever, the cause of *Christian Missions* throughout the heathen world.

#### MISSION TO MADAGASCAR.

It will be recollected by the members of this Society,\* that in the year 1818, Mr. Jones and Mr. Bevan, (with their wives) were sent as Missionaries to Madagascar. After having resided for some time at the Mauritius, they landed at Tamatave in Madagascar, where they were soon taken ill. Mr. Bevan and his wife died. Mrs. Jones also died, and Mr. Jones was so much reduced by illness that he was obliged to return to the Mauritius in hopes of regaining his health. This was, after a long time, effected in such a degree as enabled him again to visit Madagascar. He left the Mauritius Sept. 4, 1820, with Mr. Hastie, a Government agent, employed by Governor Farquhar, to complete a treaty previously proposed between the King and the British Government, by which the slave trade, which had been carried on to a prodigious extent, might be totally abolished.

Mr. J. reached Tamatave on the 9th of September. On the 16th they commenced their journey to Tananarive, nearly 300 miles inland, and pursued it seventeen days, over a great variety of country. One of the woods through which they passed was nearly 40 miles in extent. Some of the rivers which they crossed were so deep that they were obliged to swim their horses. Several of the mountains over which they travelled were prodigiously lofty, and sometimes exceedingly steep. Mr. Jones says, "I never saw in North Wales, mountains and roads so difficult to pass as some of these."

In the course of their journey, they met groupes of the natives, who were on their way to Tamatave to be sold to the Slave dealers, many of whom reside there, and from whence they are exported. They met at one time 100 of those unfortunate people; at another time 200, and near a town called *Am-pasimfoots* about 1000. "It was dreadful (he says) to see such a number of human beings old and young, in chains, driven from their native country to be sold like sheep in a market—some were children between six and eight years of age, separated from their parents forever. My heart ached, to witness

\* The London Missionary Society.



the inhuman scene. If such a number of slaves were to be driven through the streets of London, in irons, carrying loads on their heads, to be sold like the beasts in Smithfield, doubtless the sight would fill the eyes of all with tears, and stimulate them to greater exertions than ever to suppress such a traffic."

On Tuesday, October 3, they arrived about noon at the foot of the lofty hill on which Tananarive, the residence of the king, is situated, where they waited to know the pleasure of the king. They were soon informed, by two persons dressed as field officers, that the king would receive them at four in the afternoon. After this the two princes, who had been at the Mauritius for education, came to them, to visit their tutor, Mr. Hastie. The king's secretary then advanced, and informed them that his majesty rejoiced at their arrival. On beginning to ascend the hill, a cannon was fired at the top. They then passed between two lines of soldiers who presented arms. On reaching the court-yard of the palace, the drums beat, and the king came forward to receive them. The room into which they were introduced was beautifully ornamented with silver. The king desired them to be seated, Mr. Hastie on his right hand; and Mr. Jones on his left. They then partook of the dinner prepared for them, the king expressing an excess of joy on receiving Mr. Hastie. In the evening they were conducted to a large well-built house, near the king's, where they slept that night. The king came to see them the next day, and was greatly pleased with some of the presents sent to him, particularly the work on some silver plates and dishes, and among the horses that were sent, the Arabian.

In several conferences held with Mr. Hastie, &c. the proposed treaty was fully considered, and it appeared that the great difficulty in the way of its accomplishment was the advantage obtained by his principal subjects, who procured almost all foreign articles by their traffic in slaves. Mr. H. stated fully and forcibly the evils of the slave trade, and the real advantages which his subjects would obtain by its abolition. The king afterwards consulted his ministers on the subject, who appeared to be very averse to the measure proposed. At length, however, the king resolved, at all events, to sign the treaty, on this special condition, that twenty of his subjects should be instructed in the most useful arts, ten at the Mauritius, and ten in England. Mr. Jones expressed his belief that the London Missionary Society would take some of them under their care, for education; a translation was also shown to him of our report concerning Madagascar. What had been effected in Otaheite, and the other islands in the South Sea, was also related to him; and the Missionary sketch was shown him, exhibiting the destruction of the idols, and building a chapel.

The moment arrived which was to decide the welfare of millions. A Kabar was held; the proclamation, abolishing the slave trade, was published, and freedom was hailed by thousands with transports of joy—freedom as the gift of the British nation. Thus was a wide door opened, both for christianizing and civilizing four millions of Madagascars, and the

door of slavery, it is hoped, bolted forever. The cannons were fired, and the people were dancing and singing for joy, hailing their king and the British nation with incessant shouts. Never was such a day before known in Madagascar! "While I was looking," says Mr. Jones, "at the Union flag of Great Britain and Madagascar flying high in the court yard, and all the people around me smiling in my face, my eyes flowed with tears of inexpressible joy."

Mr. Jones had an opportunity afterwards of conversing fully with the king's secretary, on the subject of missions, informing him that the Missionary Society sent out not only persons to instruct people in religion, but various artificers, as in Africa and the South Sea islands. This was explained to the king, who said, he was perfectly willing that Mr. J. should write to the society for as many Missionaries as he pleased, and that he would give them liberty, protection, and every encouragement, provided the number be mixed with good artificers, so that his people may be instructed in Christianity, and also in the different arts and trades—such as goldsmiths, weavers, including silk weavers (for there is much silk there) carpenters, miners, tanners, shoemakers, and particularly those of the finest arts and trades. "I think [says Mr. J.] that the greatest number of Missionaries sent here should be good artificers; and a few ought to be well instructed in the knowledge of languages, medicine, agriculture, &c. Females will also be protected and encouraged, to teach sewing, embroidery, &c."

So intent was the king on the improvement of his subjects, that in the course of conversation, he said, "*If your government will instruct my people I am theirs for ever.*"

[Mr. Jeffries, educated at Blackburn, under the Rev. Mr. Fletcher, is expected to go out as a Missionary to Madagascar, to join Mr. Jones and Mr. Griffith. He is expected to sail with the Prince early in the month of July. Several artificers will follow shortly after.]

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#### NOTICES RESPECTING THE JEWS.

We collect from Dr. Steinkopff's Letters, a few notices relative to this people:—

Many Jews in *Darmstadt*, pay a remarkable attention to the New Testament. I conversed with several who were persons of property, and who appear truly concerned for the salvation of their souls.

The Hebrew Testament is eagerly read by *Frankfort* Jews. Many are favorable to Christianity. Some have been baptised. I conversed with several gentlemen, respecting the New Testament in the Hebrew-German: they all agree in the propriety of its circulation, and expect much good from it.

Having been informed that many Jews at *Leipsic*, had anxiously inquired after the Hebrew New Testament, I promised to apply to the Parent Committee in London for a supply of them.

The number of Jewish Converts, and inquirers into the merits of Christianity is increasing.



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STATE OF RELIGION IN GERMANY AND  
PRUSSIA.

Mr. Blumhardt gives the following results of the observations of Dr. Steinkopff and himself, in reference to the parts which they visited together:—

Within these few years, the Bible cause appears to have taken deep root in the hearts of our German brethren. The circle of its influence has been greatly extended; and more firmly established than it was on my accompanying Dr. Pinkerton on his tour, two years ago.

In many places, this improvement is very visible; and, by the blessing of God, such fruits have appeared, as have filled our hearts with joy and gratitude; and we trust that the Continental Bible Societies will be the means of raising up many friends to the Scriptures; and of opening new channels for the communication of the Gospel of God our Savior to the hearts of those among our brethren, who have a name to live but are dead.

No less obvious and alarming are the rapid strides of Infidelity toward its final object. The lovers of light and darkness have arrived much nearer that crisis of the contest, which shall separate the adherents of the one from those of the other. The effects of the prevailing spirit of the times, unbelief and superstition, have increased in equal proportion with those of the humble exertions of the followers of Jesus Christ, who love His appearing; and join hand in hand to promote the coming of His kingdom.

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TENDENCY OF MISSIONS.

THERE is no fact more fully established, than that efforts to promote the salvation of the heathen tend most powerfully to promote the cause of piety among Christians at home. The following illustration of this most interesting general fact, is contained in a speech of the Rev. Mr. Brown, delivered at the last annual meeting of the Lon. Miss. Society.

LIVING as I do, in a remote country town, I am little in the habit of making speeches at public meetings, and I had much rather preach a sermon than make a speech here. I am, however, very willing to do any thing in my power to serve this cause, either by speaking or preaching, or, as I believe must be the case to-day, by both. I feel peculiarly elevated in addressing this meeting, after the scenes they have witnessed; and I would just lay before this meeting the feelings of gratitude from the nation to which I belong, of the church of which I am a member, and of myself as an humble individual. I am fully sensible of the many advantages which my countrymen have derived from this Society. Before this Society began, there was a large body of able and faithful ministers in the pulpits of our Scottish establishment; and almost all the dissenters were preachers of the truth. Nor

was it that their ministry was not successful, for there were many who, like Zacharias and Elizabeth, "were righteous before God, walking in all the commandments and ordinances of the Lord blameless;" yet still the church in Scotland was rather in a disjointed state, the members of the different denominations did not know one another, they did not like one another very well; there was but little of an evangelizing spirit, and some of the finest fields for the labor of love were completely unoccupied: but the establishment of this Society in 1795, gave a different tone to religious feelings: good men met and consulted together for the propagation of the Gospel in the world; and from that period the consequences have been delightful; and I hope Scotland will never be ungrateful to this institution. She has indeed shewn her gratitude to you in the various contributions which she has willingly if not largely made to it, and which have been so kindly acknowledged. They were considered by the people there as the payment of a debt of gratitude, which had been so long owing. But Scotland has done something more than this—she has given you a tutor, of whom I can say no less, and will say no more, than that no country could have given you a better. She has given you a Campbell, a Morrison, and a Milne, and many of her hardy sons are among your most active Missionaries; but Scotland has not yet paid her debt, she acknowledges she has not, and she only regrets that she has not a person here to-day to express it in a more grateful manner. In the name of the Scottish church of the secession, I have to express my most grateful thanks to this Society. The union of the two connexions is to be attributed to Missionary Societies, and in a great measure to this Society: meeting together in circumstances which brought the points of *union* rather than the points of *disunion* into prominence, the members of the too long estranged bodies began to think that the points of union were greater and more numerous than they had thought; and the points of disunion were fewer and more trifling than they had thought; and when brought to this state, they were precisely in the proper state for a union; which by a little inquiry they might have found out before. Before this period, they were like two companies of travellers, travelling over the same country, but divided by a thick fog; each supposing the other company had lost their way: but the wind arose, and the fog dispersed, and then they found their mistake, and they saw, for the first time, how small a distance there was between them! Good men are only divided because they are in the dark, through these fogs which have been emitted from the bottomless pit, but which are now dispersing by the Sun of righteousness; and they will now embrace as brethren, and the church will look forth on the astonished world, which will soon be her inheritance, "fair as the moon, and terrible as an army with banners."

Rev. Dr. STEINKOPFF.—You will allow one, who has lately returned from the Continent, to state a few facts which have fallen under his notice. It has already been mentioned, that even in France, attention has been excited to the Missionary cause. I can confirm this



statement by what my own eyes have seen. In a French village, I met with a venerable man, 80 years of age, who has long proved a blessing to his extensive parish: in his cottage I met a number of pious persons, and I found they were not unacquainted with Missionary proceedings; they said to me, "We remember our British fellow-Christians; we pray for them and we bless them." When I got to Switzerland, at Basle I was present at the consecration of the Missionary House, and there I saw 19 young men, all of whom we had full reason to think were animated with the genuine spirit of Christianity, and I cannot express what a solemn feeling, I may truly say, of the presence of the Almighty, prevailed at that season—all the Clergy, Magistrates, Merchants, and most of the principal inhabitants were present; many a tear flowed, and many prayers and thanksgivings ascended to the throne of grace; and you, Sir, and this congregation, were not forgotten by our Swiss brethren.

It affords me great satisfaction to state, that there exists now on the Continent an extensive Missionary Society; its centre is at Basle, but it comprehends the whole of Switzerland, and France, and Holland, and Prussia; and some of those friends are likewise liberal, for they have lately sent a gift of 3,000 florins, (about 300*l.*) to that Society. When I came to Gard, the capital of my native land, there I was present at one of the Missionary Prayer Meetings, which are held in the Cathedral every month: at this Cathedral they regularly meet, and on that occasion I saw the Cathedral (a more spacious building than this) crowded from one end to the other, and there was such an interest excited by the communication of the accounts of what was doing in England, as I cannot describe. After the service, I saw the plates filled with gold and silver, the free-will offering of high and low, rich and poor. I will only mention two other facts. At Berlin there still lives that venerable good man, Mr. Joenicke; if this excellent man could behold a sight like this, he would be ready to say with Simeon, "Lord now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Sir, this good man lived at Berlin at the time when religion was despised: when the Bible was, as it were, trampled under foot; when the old King of Prussia avowed himself publicly the friend of Voltaire; this good man was then despised; he was considered as a good sort of man, but weak and feeble minded; but now the King is his friend, and has lately written him a letter, engaging to become an annual contributor to the Basle Missionary Society. I saw at Berlin about 20 young officers in the army, who meet together every week, and feel deeply interested in the Missionary cause. So that if I consider what has been done on the Continent, as well as in England, I can only gratefully exclaim, "What hath God wrought!" The last fact I shall mention is, when I was at Dresden, the capital of Saxony, there was a Missionary meeting held there in a small room, for it is only the beginning of the Missionary work there; but it was delightful to see the Minister of the King of Saxony, and the first Chaplain of the Court, present.

All these things proved as a cordial to my own mind. I will not detain you longer.

## LONDON MISSIONARY SOCIETY.

TWENTY SEVENTH GENERAL MEETING.

*Held in London on the 9, 10, and 11 days of May, 1821.*

A numerous meeting of the Directors was held at the Society's Rooms on Tuesday, May 8th, when the subjects of general concern to the Society were considered.

On Wednesday, May 9, the first public service was held, as usual, at *Surrey Chapel*, which was filled more than an hour before the time of commencing the service. The Rev. Rowland Hill, minister of the Chapel, read the morning service of the Established Church.

The Rev. George Clayton of Walworth preached, from Eph. ii, part of the 11th, and 12 verses.

Prayers were offered by the Rev. Messrs. John Hunt, of Chichester, and the Rev. John Townsend.

The Rev. Mr. Burder announced the arrival of the Rev. John Campbell from his second visit to Africa.

At the *Tabernacle* a great congregation assembled on Wednesday evening, and the service commenced at an early hour.

Sermon by the Rev. Thomas Craig, of Rocking in Essex, from Acts xx, 24.

Prayers were presented by the Rev. Messrs. William Chaplin, of Bishop Stortford, and B. Kent, of Trowbridge.

At *Queen Street Chapel* the service was held on Thursday morning. This spacious place of worship (lent to the use of the Society by the Wesleyan Methodists,) was filled at an early hour, and crowded to excess. The Treasurer, William Alers Hankey, Esq. was called to the chair, and prayers were offered by the Rev. W. Roby of Manchester. The Rev. Mr. Burder then read the Report, or rather a brief abstract from it, and the Treasurer made a statement of the funds.

Whilst Dr. Bogue was addressing the meeting, the assembly was honored by the visit of *Ratafe*, a prince of Madagascar, brother-in-law of *Radama*, the king of that island. He came to this country lately, in consequence of a treaty which had been made by Governor Farquhar, of the Mauritius, on behalf of the British Government, with the king of Madagascar, in order to put a period to the horrible traffic in slaves, which had been carried on there to a prodigious extent. One condition of the treaty was, that twenty youths of that country should be sent, ten to the Mauritius, and ten to England, to be instructed in useful arts for the advancement of civilization in that island—an object near the heart of the king.

The prince, whose aspect is remarkably benign, was attended by his Secretary, his Interpreter, and Mr. Harrison, the gentleman who accompanied him from Mauritius, together with four of the boys who are come to England for instruction. The address was delivered to him by the Chairman in French, and a vote of thanks passed to him for the



honor of this visit, which was delivered to him by the Rev. Rowland Hill, and explained by his interpreter, as was also the prince's answer. The vast assembly present was highly gratified by this spectacle. After the prince had been present about half an hour, he withdrew. It may be proper to observe, that he had been presented to his majesty a few days before at the drawing-room.

It afforded a degree of pleasure, not easily to be described, when Mr. Campbell, who had reached London on Wednesday morning, having travelled all night from Portsmouth, where he landed on Tuesday, appeared in the pulpit, greeted with the acclamations of the audience, which, though not altogether decorous in a place of worship, could not be suppressed.

Mr. Campbell gratified the audience by a brief account of his journey beyond Lattakoo, giving glory to God, who had preserved his life and health, and made his way prosperous.

This service, one of the most interesting the Society ever witnessed, closed at three o'clock.

Such were the overflowing numbers who flocked to the Chapel, that, about ten o'clock several hundreds of persons, at the suggestion of friends, repaired to Gate street Chapel, in the neighborhood. They were accompanied by Mr. John Clayton, jun. who, at the solicitation of the Secretary, &c. offered to the suddenly collected congregation, a short discourse on missionary subjects, and read part of the Report, until the arrival of the Rev. J. Campbell, who gave a brief detail of his late journey into the interior of South Africa, which appeared greatly to interest the audience. The conclusion of the Report was then read by the Rev. Mr. Castleden of Woburn, and the meeting concluded with prayer by the Rev. Mr. M'All.

At *Tottenham Court Chapel*, the prayers of the Established Church were read by the Rev. Mr. Gerry the curate. The service commencing long before the appointed time, the Rev. Mr. Tidman prayed. The Rev. John Brown of Biggar, in Scotland (a grandson of the Rev. John Brown, of Haddington,) preached from 1 Chron. xxix, 5. The Rev. Charles Hyatt of London, concluded with prayer.

At *St. Bride's Church* (the use of which was granted by the Rev. Mr. Clare the Vicar, and the church wardens,) prayers were read by the Rev. Mr. Jones, curate of the parish, and the sermon was preached by the Rev. Dr. Williams of Stroud, in Gloucestershire, from Matt. ix, 36.

#### WELSH SERMONS.

The Christian brethren residing in the Principality, have long shown a most liberal spirit in the support of this institution; but those who speak the Welsh language, and reside in London and its vicinity, have not, hitherto, been indulged with missionary sermons in their own impressive language. It was therefore judged desirable, that two discourses should be delivered in Welsh; and the Rev. Mr. Hill, with his accustomed kindness, readily granted the use of Surrey Chapel for that purpose.

On Tuesday evening, May 15, the service commenced at six o'clock. The Rev. D. Da-

vies of London prayed, after which, the Rev. David Peter, Theological Tutor of the seminary at Carmarthen, preached from Psal. lxxxvi, 9, 10. The principal heads of his sermon were repeated in English at the close of the Welsh discourse.

After a short hymn was sung, the Rev. John Elias, of Llanfechel, in Anglesea, preached a sermon in Welsh, from Isa. xlii, 9. Hymns were sung in the Welsh language.

#### Sacramental Communion.

To prevent the pressure, which had been complained of in some places assigned to the sacramental services last year, the Lord's Supper was administered at the four following Chapels: viz. at Sion Chapel, Silver street Chapel, Tonbridge Chapel, and Orange street Chapel. At these places, the Rev. Dr. Bogue, Rev. Dr. Collyer, Rev. Geo. Burder, and Rev. Rowland Hill presided.

Remarking on the events of this General Meeting, the Directors observe:—"Never do we remember any anniversary more generally gratifying. On no former occasion, we believe, were the congregations more numerous, the public discourses more animating, or the effect produced, more lively and useful. The missionary cause is evidently increasing; a greater number of Christians feel interested, and the liberality of the religious public, notwithstanding the pressure of the times, was more extensive than ever, as will appear from the collections."

The collections at the several chapels above-mentioned, on these occasions, amounted to 1,476*l.* 17*s.* equal to \$6,563.77.

## CHURCH MISSIONARY SOCIETY.

### TWENTY FIRST ANNIVERSARY.

ON Monday evening April 30th, the Annual Sermon was preached at St. Bride's church Fleet Street by the Rev. William Jowett, M. A. late fellow of St John's college, Cambridge, and one of the Society's representatives in the Mediterranean, from Rev. iii, 22. *He that hath an ear, let him hear what the Spirit saith unto the churches.* The preacher considered, 1. With what degree of attention or neglect the voice of the Spirit has hitherto been received. 2. What the Spirit yet saith unto the Church of Christ, at large; whether to the reformed part of it, or to that which is yet enveloped in the darkness of past times—inferring, from these views, the plain line of duty which lies before the Society, and the strong appeal which may be justly grounded thereon to the Members of the Church and to the Christian world. In illustrating his subject, Mr. Jowett naturally directed the thoughts of his hearers to that which lies nearest his own heart—the Mediterranean Mission of the Society. We shall only say of this sermon, that we trust it will serve as a guide and stimulus to other missionaries to return home, should the Providence of God call them to do so, fraught with enlarged and intelligent views of the scene of their labors, and with tenderness of heart toward those who may have been the objects of their attention and toil.



At the Annual Meeting, which was held on Tuesday, May 1st, at Freemasons' Hall, the Noble President of the Society, Lord Gambier, took the chair, at twelve o'clock, and opened the Meeting in that spirit of piety and devotion, which has so great a tendency to give a right direction and tone to the proceedings on these occasions.

From the Report, an abstract of which was read by the Secretary, it appeared that there had been an increase of about 1000*l.* in both the Receipts and Expenditure of the year.—the Receipts of the Twentieth year having been about 30,000*l.*, and its Expenditure 31,000*l.*; while the Receipts of the Twenty-first year had been rather more than 31,000*l.*, and its Expenditure 32,000*l.* The Hibernian Auxiliary had contributed 1,615*l.* 15*s.* 10*d.*, and the Bristol Association 2,141*l.* 9*s.* 3*d.* Two Legacies, one of 500*l.* and the other of 1,000*l.* were announced as bequeathed by benefactors who had become acquainted with the Society through the Bristol Association. County Associations, and those of several Congregations in the Metropolis and of some larger Towns, had respectively contributed sums, varying from 300*l.* to nearly 1,000*l.*; that for the town and county of Leicester having reached 976*l.* 18*s.* 11*d.*

Mr. Dealtry, in the course of his Address, referred very feelingly to the views of the Missionary cause with which Christians should be impressed as life draws toward its close:—

I rejoice (he said) my Lord, at the Catholic spirit which prevails through this report, it speaks so honorably of the labors of other similar Institutions. Dearly as I love my own Church and this Society, I sincerely rejoice that there are so many other institutions established for the same purpose, and prospering under the Divine Blessing; and I am persuaded, that, in that hour when all the things of this world shall appear in their real character—when vanity is inscribed on all earthly possessions—we shall feel most emphatically the importance of this great cause. The account in the Report of some Legacies left to the Society, seems to shew the propriety of the observation which I have just advanced. It brought to my recollection what I heard of an excellent lady who is now no more, when near death, she desired by signs, to have a book read to her: several were brought, which did not appear to be what she meant: at length the one was found to which she alluded, and from the reading of which, she appeared to feel great pleasure. That book, my Lord, was the Missionary Register, and, whether it might be from hearing of the extension of the glorious Gospel, or from a contemplation of the depth of the riches of the wisdom and power of God which that Gospel reveals, that she derived so much joy, I would ask, Where is the individual who would not wish to possess the same feelings under the same circumstances? These, indeed, are the subjects on which we shall delight to dwell, if we are permitted to look down hereafter from the heights of heaven on this lower world.

Mr. Thomson, after assuring the Society that, notwithstanding all difficulties, the work of God is prospering in India, stated the following affecting facts:—

But the wants of India are still the same. The destruction of infants and the burning of widows still continue, and the wheels of the car of Juggernaut still crush many of its deluded victims.

On the subject of burning widows, I would remark, in opposition to what has been so often affirmed, that this practice is confined to the more wealthy class, and to those who are voluntary victims; that the instances which I have seen have proved the contrary. The first I ever saw in India was in contradiction of the first of these assertions; and it was a scene, the recital of which must make any sober man shudder: it was the burning of a widow in deep poverty: so poor were the relations, that they could not afford a sufficient quantity of fuel to cover the body; I saw her and the body of her deceased husband, partly covered with fuel, and partly exposed; and, in this dreadful state, she was slowly consumed. The next instance which I saw was in direct opposition to the other assertion, that they are all perfectly voluntary: it was that of a poor woman who was dragged to the pile, making all the resistance in her power, and fainting under the thought of what she was going to suffer: she was then taken in the arms of two men, to be carried round the pile the appointed number of times; but when, from her fainting and the resistance which she made at intervals, they could not succeed in this, she was laid on the pile in a state of insensibility; but coming to herself for a few moments, she struggled so violently as nearly to throw down the pile: a Bramhun seeing this, immediately ran to a little child about four years of age, the eldest son of the widow, took the child in his arms, put a torch in his hand, ran with him to the pile, held out his little arm, and made him set it on fire; and, in a few moments, the struggling mother was in flames!

In reference to some touching narratives of the influence of religion on the liberated Negroes of Sierra Leone, Lord Calthorpe, after regretting that his Honourable relative (Mr. Wilberforce), to whom such instances of the power of religion would yield very peculiar delight, was withheld from attending the present anniversaries by the state of his health, said—

I cannot but express the cordial pleasure with which I have heard of the growing success of this Institution in those climes, of the natural beauty of which we have often heard; but whose natural beauty is likely soon to be surpassed by the growing triumphs of Religion which they exhibit. Where the voice of desolation was lately heard, some of the Songs of Zion are now sung; and these places resound with such hallelujahs of praise, (though they come not from the lips of those who can speak the language of educated feeling,) that they



strike into our hearts with a delightful force, because they are the indisputable evidences of that spirit, to which the best blessings of Christianity are promised. It is indeed one of the most remarkable triumphs of Christianity, that its effects should be illustrated by a class of individuals, who so lately hardly obtained the name of a people—that they should not only be free from human bondage, but should aspire to the best of all liberties; and prove that the greatest spiritual blessings may be enjoyed by those, who have by some been considered as the basest and meanest of the human race.

### LINES

ADDRESSED TO GEORGE BENNETT, ESQ.  
OF SHEFFIELD, ON HIS INTENDED  
VISIT TO OTAHEITE.

BY MR. MONTGOMERY.

Go, take the wings of morn,  
And fly beyond the utmost sea,  
Thou shalt not feel thyself forlorn,  
Thy God is still with thee;  
And where his Spirit bids thee dwell,  
There, and there only, thou art well.

Forsake thy father-land,  
Kindred, and friends, and pleasant home.  
O'er many a rude barbarian strand,  
In exile though thou roam,  
Walk there with God, and thou shalt find  
Double for all thy faith resign'd.

Launch boldly on the surge,  
And in a light and fragile bark  
Thy path through flood and tempest urge,  
Like Noah in the ark—  
Then tread, like him, a new world's shore,  
Thine altar build, and God adore.

Leave our Jerusalem,  
Jehovah's temple and his rest;  
Go, where no Sabbath brake on them,  
Whom pagan gloom oppress'd,  
Till bright, though late, around their isles  
The gospel-dawn awoke in smiles:

Amidst that dawn from far,  
Be thine expected presence shown,  
Rise on them like the morning star,  
In glory—not thine own,  
And tell them, while they hail the sight,  
*Who turn'd thy darkness into light.*

Tell them, his hovering rays,  
Already gild their ocean's brim,  
Ere long o'er heaven and earth to blaze:  
Direct all eyes to Him,  
The Sun of righteousness, who brings  
Mercy and healing on his wings.

Nor thou disdain to teach  
To savage hordes, celestial truth—  
To infant tongues, thy mother's speech—  
Ennobling arts to youth;  
Till warriors fling their arms aside,  
O'er bloodless fields the plough to guide.

Train them, by patient toil,  
To rule the waves, subdue the ground,  
Enrich themselves with nature's spoil,  
With harvest trophies crown'd;  
Till coral-reefs 'midst desert seas  
Become the true Hesperides.

Thus then in peace depart,  
And angels guide thy footsteps;—No:  
There is a feeling in the heart  
That will not let thee go:  
Yet, go,—thy spirit stays with me;  
Yet, go,—my spirit goes with thee!

Though the wide world between  
Our feet conglobes its solid mass;  
Though lands and waters intervene,  
Which I must never pass:  
Though day and night to thee be chang'd,  
Seasons revers'd, and clime estrang'd—

Yet one in soul—and one  
In faith, and hope, and purpose yet,  
God's witness in the heav'ns—yon sun,  
Forbid thee to forget  
Those from whose eyes his orb retires,  
When thine his morning beauty fires!

When tropic gloom returns,  
Mark what new stars their vigils keep;  
How glares the Wolf, the Phoenix burns,  
And on a stormless deep  
The Ship of heav'n—the patriarch's Dove;  
The emblem of redeeming love.\*

While these enchant thine eye,  
O think how often we have walk'd,  
Gaz'd on the glories of our sky—  
Of higher glories talk'd,  
Till our hearts caught a kindling ray,  
And burn'd within us by the way.

Those hours, those walks are past!  
We part—and ne'er again may meet;  
Why are the joys that will not last,  
So perishingly sweet?  
Farewell! we surely meet again  
In life or death: farewell till then! J. M.

\* The constellation called *Crux* (or the *Crosiers*.)



# MISSIONARY HERALD.

VOL. XVII.

NOVEMBER, 1821.

No. 11.

## MISSION AMONG THE CHEROKEES.

EXTRACTS FROM THE JOURNAL KEPT AT  
BRAINERD.

(Continued from p. 307.)

### *Story prejudicial to the School.*

June 13, 1821. A Cherokee man and his wife came to the school with five children, two sons and three daughters. They took these children home at the beginning of vacation, and state, as the reason why they did not return them at the proper time, that four of the children and the father have been sick;—that they wished to bring them, and the children were very anxious to get back as soon as they could. They say, they met a man on the road, who told them it would do no good to send their daughters to school;—it would be well for their sons to have learning, and would be a great benefit to the nation; but it was not good to send their sons to this school;—that Mr. Hicks spoke well of it because he got money for every thing that was done here; that the boys would be sent away among the white people, and never be returned; and that Mr. Hicks had a sum of money for every boy that was thus sent away. He further said, that he had once thought well of these schools, and had sent some of his children to the school at Taloney; but had taken them away, and would send them there no more. He advised them to keep their girls at home; and to send their boys where they would not be stolen.

They said they would believe the missionaries, and keep their children at school. They knew we loved them; and treated them as our own children; and both they, and their children, would do just as we told them.

We have repeatedly heard of a story, for substance the same as the above, and many equally foolish and wicked, all put in circulation by men, whose knowledge would have engaged them sincerely in the mission cause, had

their hearts been moulded according to the spirit of the Gospel.

[We break the narration here merely to observe, that the report above described may be safely taken as a sample of the stories, which are circulated in different parts of the country, by persons unfriendly to the cause of missions. Mr. Hicks, it seems, must be actuated by selfish motives in speaking well of the missions and schools in the Cherokee nation. So far is he from receiving money, however, either directly or indirectly, from the schools, the missions, or the government, that he has made repeated and very liberal donations to the schools, from his moderate property, without any other prospect of recompense, except that which may be entertained by every benefactor of his species. It is to be lamented, that there are persons in almost every community, who will invent or propagate injurious reports, without the least evidence to support them. To contradict every such report would be an endless task. Let it be a maxim, then, with all the friends of missions, not to be disturbed by any rumors, unsupported by the testimony of some person of known character.]

Two other children returned to day, who have been absent since the vacation. They bring various excuses for not coming at the time, when they were expected; chiefly that they have been sick. Two small girls say they could get no one to come with them; and to-day they came alone, a distance of more than 40 miles. There are still some, who left the school at the vacation, and have not yet returned.

16. Mr. Butrick went out to-day with brother Reace as interpreter, with the expectation of preaching tomorrow at a place where we formerly had regular appointments, but to which we have, for some time past, been unable to attend.

Sabbath, 17. In the forenoon, the Rev. Mr. Wood, of Powelton, Georgia, —formerly of Massachusetts,—preached from Isa. xlv, 22. In the afternoon our services were adapted more particularly to the instruction of those, who understand only the Cherokee language; the whole of the discourse being interpreted as spoken, and the



singing being in Cherokee. It is our intention to continue these exercises every Sabbath, brother John Arch being interpreter.

Mr. Butrick and brother Reece returned this evening. They held their meeting about 11 miles distant from Brainerd, where the Cherokees have lately built a court house, which makes a very convenient place for public worship, particularly in the warm season. Nearly or quite all the people in that vicinity were present, and gave very good attention. More than a year ago, Mr. Butrick taught some of them a Cherokee hymn. These placed themselves on a seat together, and delighted the ears and hearts of our brethren by singing that hymn with great accuracy and melody.

18. Mr. Wood continued with us, visited the school, surveyed the premises, &c. We are sorry to hear him say, that an appointment to preach in Georgia renders it necessary that he should leave us tomorrow morning.

19. Mr. Wood left us early this morning on his return. His visit has been very pleasant and edifying to us, and we hope beneficial to our precious charge.

Two sisters, from the church of the United Brethren at Oogh-ge-lo-gy, came to make us a visit. One of them was formerly a member of this church, but removing into the neighborhood of our brethren, was dismissed from our particular care, and received under the care of Mr. Gambold. They appear to be growing in knowledge and grace, and bring a pleasing account of the peace and prosperity of the little flock there. The number of communicants in the Moravian church, at Oogh-ge-lo-gy and Spring place, so far as we have been informed, is 12 besides the missionaries. Several others are considered as hopeful converts, but have not yet been admitted to the communion.

#### *Donation from Kentucky.*

23. Received a letter from the Rev. E. Smith of Frankfort, Ken. containing \$100, a donation from Gen. M. D. Hardin, a member of his congregation. This liberal donation from an individual unknown to us, calls for our gratitude not only to the donor, but to the God of all grace, who has given him a heart to feel for the poor perishing heathen; especially at a time like this, when, with-

out such aid, we should be under the necessity of curtailing our operations, while the disposition of the natives calls loudly for their enlargement. We are under great obligations to Mr. Smith, to many of his congregation, and many other friends of missions in Kentucky, for the repeated and seasonable aid, which they have given to this mission. While the alms and prayers of God's people continue thus to ascend as a memorial before him, we trust he will not suffer their labor of love to be in vain.

July 2. Last fall we sowed about four acres, on the margin of the Chickamaugah creek, with Timothy seed, and are now well satisfied, that fine meadows may be formed on the low land near this stream. We have gathered a fine quantity of hay from this little piece; the grass was waist high, and very thick. But unless we can have more help as assistant missionaries, we despair of ever extending this agricultural business to much profit, any farther than labor can be performed by the boys of the school. These do exceedingly well for boys of their age and opportunities; but we greatly need one or two pious men to labor with them, and direct this important branch of their education. We find it quite too much for one man to teach the school, and labor with, and instruct, such a number of boys out of school. Mr. Chamberlain has taken most of this labor upon himself, until his health has so entirely failed, that he is scarcely able to teach the school; and the other brethren are necessarily so much engaged in their several departments, that it is impossible for them so to attend to the labor of the boys, as to do them justice, or to render their labor as profitable as it otherwise might be. We are, therefore, extremely sorry to hear from the Treasurer, that the funds of the society are too low to admit of sending more help at present. We are often obliged to send this large company of boys into the field, without any one to teach or direct them. Two or three able, faithful, devoted young men, having health and strength of body, and taking each fifteen or twenty of these boys under his direction, while out of school, might, with their assistance, perform much labor in clearing and improving land; and, at the same time, render most essential service in training them to habits of industry and good management. While the boys were in school, such young men might be



very usefully employed in putting tools in repair, or by pursuing their other labor, as health and strength should permit. If we are not greatly deceived, we do not desire this help for the sake of lessening our labors or cares, but because we think it would tend to the more rapid improvement of the children; and, ultimately, with the divine blessing, prove a saving of expense to the mission.

[It is proper to state, in this place, that two assistant missionaries are now on their way to strengthen the Cherokee mission; one of whom will probably reside at Brainerd, and the other at Taloney.]

14. Mr. Butrick went out with brother Reece for the purpose of preaching tomorrow at the new court-house.

#### *Effects of preaching to the Natives.*

15. Mr. B. returned this evening. Most of the people were present and gave good attention. The principal chief of that district told Mr. B. that his people had got whiskey among them. He told them they must leave their drinking, and be prepared to attend preaching on the Sabbath. It appears that some of them had done so; but as some of them did not attend meeting, it was feared that the effects of the whiskey had detained them. The chief said he thought it good to keep the Sabbath; and when he could have no preaching, he invited the people to meet at his house, and sing the hymns the missionaries had brought them. It is supposed that not a person in the assembly, except the preacher and the interpreter, could understand English.

#### *Excursion of Dr. Butler.*

[A particular account is given, under date of the 19th, of an excursion made by Dr. Butler on various business of the mission. One object was, to call upon Mr. Hicks, and comfort him in the present ill state of his health. The journal, speaking of Dr. B. proceeds as follows:]

On his return, he visited brother Hicks, who seems sensible that his complaints are such, that it would be presumption to flatter himself with the hope of ever enjoying sound health again in this world. He says he is in the hands of a just God, who will do perfectly right, and would at all times be perfectly submissive to the dear Savior. When we are riding in differ-

ent parts of the nation, we often think how it would animate and encourage thousands of Christians, to see the pleasant families we pass and visit, to behold the marks of their industry within doors and without, their fields of corn and droves of cattle and swine; and, above all, to hear these dear people converse on the subject of redeeming love, some of them giving delightful evidence of growth in grace, and others desiring to be instructed in the way of eternal life.

#### *Visit of Mr. M'Farland.*

27. This evening the Rev. Francis M'Farland arrived to make us a short visit. He has been on a missionary tour through the western states, under the direction of the General Assembly, and was up the Missouri about 200 miles from St. Louis, which place he left on the 7th of June. It was expected the Osages of the Missouri would join the Osages of the Arkansas, in war against the Cherokees of that country.

Mr. Butrick went again to preach at the court-house.

*Sabbath, 29.* Mr. M'Farland preached to our little flock, from Isa. lv, 6.

Mr. B. returned this evening. Nearly or quite every person in the vicinity attended preaching, and the people appear desirous to have it continued.

#### *Visit to Mr. Hicks.*

Aug. 2. Father Hoyt and Mr. M'Farland returned from a visit to Mr. Hicks. His lameness confines him at home entirely; and at times he is afflicted with much pain. It is a grief to him that he cannot attend councils, and ride about among his people to guide them in the right way. But he bears it with the patience and resignation of a Christian. He has great difficulty in counteracting the influence of a certain class of white men, who are persuading the more ignorant class of natives, that the missionaries are about to take large tracts of land, as pay for teaching the children. It appears that a very considerable number have been led to believe, that heavy charges are made against the nation for the expenses of these schools, and that soon the President will compel payment in land. Mr. Hicks thinks it necessary to proceed with great caution, and that all persons, who come in as missionaries or assistants, should be named to the council, and the reasons of their coming partic-



ularly stated. If this could be done before their arrival, it would be well. Single men excite these jealousies far less than families.

Notwithstanding these jealousies, Mr. H. advises to obtain, if possible, as many assistant missionaries, as will be necessary to perform all the labor without hiring. The council will be glad to receive them; and the consideration of laborers being hired, will not obviate any objection. A blacksmith all would be glad to have stationed at Brainerd. Men also to tend the mills, work on the farm; and men and women to assist in the family and schools—as many as are needed, he says, will readily be permitted to come. And as to these groundless jealousies, persevering prudence, with the divine blessing, will soon do them all away.

#### *Brief view of the Mission and School.*

Perhaps it will be some satisfaction to the Prudential Committee, to have, in this place, a brief view of the present state of the mission family and school; of the attention paid by the scholars and others to religious instruction; and of our temporal concerns.

We have 57 Cherokee boys, and three boys belonging to the mission family, in the boys' school. Eight Cherokee boys belonging to the school are absent, not having returned since the vacation. Of girls we have 30 Cherokees, and three belonging to the mission, now in the school, and seven absent since vacation; making in the whole 87 Cherokee children now in school, and 102 belonging to it. Among the absent scholars, are *Samuel Spring, Ann Porter, Mary Mason, and Betsey Parker*, who are supported by benefactors in our country, and have received English names. The parents of these children, having no permanent residence, it was sometime before we could hear from any of them. We have lately heard, that the parents of the three girls have gone with them back to the mountains, about 100 miles from us. We know no cause for this, as both parents and children appeared always well pleased with the arrangement made. We hope to get them again, as they are very fine children, and as their patrons must feel a particular interest in them.

The scholars have in general been healthy, and no disease has extensively prevailed in the mission family. Yet our efficient strength, on which the va-

rious labors depend, has been greatly weakened by sickness and constitutional debility, particularly among the females at the station; so that, of the six sisters residing at the mission house, we have seldom had more than three, and often not more than two, that have been able to attend to the school, or the labors of the family, excepting where the work was very light. This has rendered it very difficult, and at times utterly impossible, to do justice to the female school and the domestic concerns of the family. The boys, also, have suffered very materially, for want of suitable persons to direct them during their working hours. We find it impossible to hire help in this part of the country to make up these deficiencies. In other respects, the prospects of the mission were perhaps never more flattering than at the present time. Several of our oldest boys appear to be under very serious religious impressions; and more of the natives attend to religious instruction than formerly. We have hope for at least two of them, that they have recently been born of the Spirit.

#### *A Cherokee Inquirer.*

4. A Cherokee man, one of the two natives mentioned in the last sentence, came to spend a few days with us, in order to be further instructed in the things of religion. He has two boys in the school, one of them named after a friend at the north. Having no English name, the man himself is known by us as the father of this boy, and as such has been mentioned several times in our journal. As it is probable, from his appearance, that we may have occasion to speak more frequently of him, we shall for the present, call him the Inquirer. He brought his wife and mother with him.

*Sabbath, 5.* Mr. M'Farland preached, and the sacrament of the Lord's supper was administered. A number of the communicants, both in the mission family and out, were absent from ill health. Those, who were able to attend, we trust found it a season of refreshing from the presence of the Lord. Our smallhouse was not sufficient to contain the congregation; numbers stood about the doors and windows. The afternoon service, which is now in Cherokee, excepting the prayers, was attended by a number who cannot understand our language. After the usual discourse, by brother John Arch, as interpreter,



brother Reece made a short address, and the congregation was dismissed in the usual form; when the Inquirer, whose countenance had indicated the most serious and solemn attention through the whole exercise, immediately addressed his people, and spoke at considerable length with great apparent ease and animation. All who could understand his language, appeared to pay very serious and solemn attention.

6. Mr. M'Farland, having tarried with us longer than he at first expected, took an affectionate leave of the children and mission family, and left us early this morning to pursue his journey to the north, by way of Knoxville. We have been edified, both by his preaching and conversation. May the divine blessing attend him and his labors through life, and at last may we meet in our Father's kingdom above.

The Inquirer expressed a great desire to receive further instruction, and intends to stay with us, and with Christians in this neighborhood; till after the next Sabbath.

*Sabbath, 12.* More attended meeting to day, who cannot understand English, than perhaps on any former occasion, excepting the funeral of Dr. Worcester.

### *Experience of the Inquirer.*

After the public exercises, the members of the church remained for conversation with the Inquirer, and to decide on the expediency of admitting him as a candidate for baptism. Most of the members had become well satisfied with him from former conversation, particularly during the week past. In relating his experience at this time he observed, that what was told him here some time since, (supposed to be about 18 months,) sunk down into his heart; he carried it always with him, and it had appeared to be growing ever since; that he had from that time found himself to be a great sinner, and been determined to seek further instruction concerning the things, which had been told him; that he had found he could do nothing to make himself any better, but Jesus would take away his sins, and give him a heart to do right; that he believed all he had heard from the good book about the Savior, and felt that the Savior was able to keep him in the right way, and bring him to heaven at last; that it was his desire to obey all the commandments of Christ, and to

live with the people of God; that he felt a great love for Christians, was happy in their company and conversation, and that it gave him great pleasure to hear such things as were told him by us. Brother Reece observed, that, judging from conversations during the week past, he believed the Inquirer had got before him in religion, for he found him able to answer in every thing correctly, as far as himself knew. The Inquirer was, by unanimous vote, admitted as a candidate for baptism, as was also brother M'Pherson's wife, who is the mother of brother Reece.

The wife and mother of the Inquirer, who have been with him during the present visit, appear to possess none of his feelings; yet they pay decent attention to instruction when spoken to, and manifest no disposition to ridicule or oppose.

14. The Inquirer expressed an earnest desire to remain longer with the Christians here, but said he had much work to do at home, and must return. After receiving some further instruction, and leading in prayer in his own language, he took a most affectionate leave of us, and departed.

### *Visit from other Inquirers.*

15. A grey headed man and his wife, who had one son in the school, arrived last evening, from a distance of about 60 miles. They had never been here before, and we thought they might have come for the sole purpose of seeing their son. As neither of them understand English, we instructed brother John to tell them we would have a talk with them this morning, if they desired it. They said, that was what they came for; they had not come to see their son, but to get religious instruction. Some of their relatives, they said, had become pious, and were always talking to them about these things. They believed they were very good things, and wanted to learn more about them. The man is an uncle of the Inquirer, who left us yesterday, and the woman has a sister belonging to the church at Spring-place. They appear to have received considerable instruction from their pious relatives, and to be somewhat alarmed about their situation. As is common for persons in an unrenewed state, they appear inclined to place some dependence on their own works, and to think they have not been so bad as some others; but from the



great change, which is apparent in their relatives who have professed religion; they appear convinced of the absolute necessity of a change in themselves beyond what is in their own power to effect. They listened with solemn attention to what was said to them, and the moistened eye manifested they were not without some feeling on the subject. They expressed a determination to make religion the great object of their inquiry and care.

We feel it an unspeakable blessing to have a pious interpreter to assist in teaching this people, and especially to have one, who is able of himself to teach them many things; and we consider it no small token of good designed for this people, that God is graciously and wonderfully raising up teachers from among themselves, not only here, but in many other parts of the nation.

17. Brother John Brown and his wife came up from Creek-path. Having been for some time in a feeble state of health, and continually declining, he has come, by advice of his friends, to spend a little time in this neighborhood, that he may be under the immediate care of brother Butler. Both he and his wife appear to be lively, growing Christians. The professors of religion at Creek path are walking in the love and fellowship of the Spirit.

20. The man and woman mentioned on the 15th, left us this morning to return home. The five days past they have spent either with us, or in visiting Christians of the neighborhood. Religion seems to be almost the sole object of their attention. Seriousness and solemnity are visible in all their deportment; and, before they departed, they expressed great satisfaction in the things which they had heard, and declared their determination to walk in the light which now shone upon them, and to seek for further instruction by all the means in their power.

[The journal, so far as received, closes with the month of August. The missionaries had received a letter from their brethren on the Arkansaw, which informed them of the death of the little Osage captive, Lydia Carter.]

## MISSION AMONG THE CHOCTAWS.

EXTRACTS FROM THE JOURNAL KEPT AT ELLIOT.

(Continued from p. 310.)

June 17, 1821. Sabbath. We attended our usual exercises. About

noon Mr. Wisner, who expects to be an assistant missionary, arrived from the Walnut Hills, and was most gladly welcomed to our cares and joys. He is quite feeble with the fever and ague. Having company, who would travel on the Sabbath, and being himself sick, he thought it was not his duty to remain alone in the wilderness, and therefore find his way to us as he could. He therefore travelled several miles on the Sabbath.

18. Mr. Wisner brought us intelligence, that our keel boat left the Hills a week before he reached this place, and that all our goods were put on board, except 36 barrels of flour and three of wheat from Ohio, and that three boxes arrived at the Hills from Natchez, just after the keel-boat commenced the voyage. Two of these boxes contain our medicine, which we were obliged to send for to Natchez. We must now send a man with a pack horse, and have this medicine repacked and brought 150 miles through the wilderness.

26. Brother Jewell left us to visit the six towns, and make inquiries relative to the establishment of a local school there.

28. This morning, one of the boatmen arrived here from the boat, with the news that the captain and three of the hands were sick. The boat is delayed about 90 miles by water below our landing. It is necessary to send one of our number, six hands, and three horses, to aid in getting up the boat. Brother Dyer, with the men, left us as soon as they could be prepared.

30. Brother Dyer returned from the keel boat, leaving the sick men a few miles behind him. They are much better than they were.

July 1. An Indian man was with us to day in our little sanctuary. In the evening he appeared desirous of instruction. He was asked if he knew any thing about God. He replied, that he learnt some things respecting God from the missionaries, but before they came he knew nothing about God. He knew nothing about a future state, and wished we would tell him about it, which we attempted to do.

2. Monthly concert, a joyful day to the missionary in the bosom of this great wilderness. We were much refreshed by intelligence in the Herald for May.

7. Five men returned from the keel boat. They were unable to get it up



to our landing, on account of trees, which lie across the channel, the water being very low,

12. Brother Pride arrived here from Mayhew. He brought us very afflicting intelligence. We had fondly hoped and often prayed, that our father and friend, Dr. Worcester, might pursue his way to his native land, and to the bosom of his family. But we now learn, that he has taken his departure from this vale of tears; that he is no longer a stranger and weary pilgrim in this great wilderness; but, as we humbly hope, become a fellow-citizen of the saints in light. On this subject we know not what to say. To our hearts, tried as they are, the Lord says, "Be still, and know that I am God." Though we may no more receive the paternal counsel of our departed friend, or feel the influence of his fostering arm, or be the subject of his prayers;—though never again shall we meet him on earth; may we be prepared to meet him at the tribunal of God; and, like righteous Abel, though dead, may he still speak, and continue to speak, by that system of benevolent operation, which he has aided to bring into wide and powerful action, till the work of mercy shall be accomplished.

16. The Yalo Busha having been raised by a rain, which a kind Providence sent us, we have this day got the keel-boat up to its landing.

[It was mentioned in the journal, under date of May 27th, that the boat had arrived with various articles. In both instances it was deeply freighted with the liberalities of distant friends of missions. By the arrival of these articles, some pressing wants of the mission family were relieved, and the business of the station went on, without experiencing so great embarrassments as had been apprehended.

A list of the boxes, &c. received, with their numbers, and the names of places whence they were sent, was entered in the journal. Our limits do not permit the publication of this list at large, with a specification of the contents of each box, and the names of donors. There is the less need of this, as the donations have been acknowledged in the Herald, in most instances, and whenever a notice of them has reached the Treasurer. Mr. Byington has also written to most of the donors, acknowledging the safe arrival of their sacred charity. It will be sufficient, in this place, to mention the names of towns, from which articles were received at Elliot, in May and July last. The number of towns, however, is no criterion of the number and value of the articles sent. From some towns only one article was given; from others a very few, while from others still the donations were numerous and valuable. The documents be-

fore us prove the safe arrival of all the boxes, &c. shipped for Elliot, from Boston. Several boxes were received, which contained no indications, either by marks, numbers, or any thing else, of the places from which they were sent; and probably some, described as from particular towns, may have contained articles from other towns also.

With these explanations, we proceed to enumerate the places, from which articles are known to have been received, at the times now referred to; viz. the following towns in *Massachusetts*: Abington, Andover, Attleboro', Beverly, Boston, Boylston, Brookfield, Byfield, Charlestown, Chester, Concord, Conway, Cummington, Fitchburgh, Framingham, Gardner, Granby, Hadley, Hawley, Hingham, Holden, Hopkinton, Holliston, Lee, Medway, Millbury, Newbury, Palmer, Peru, Pittsfield, Plainfield, Rowley, Salem, Shelburne, Shrewsbury, Southbridge, Stockbridge, Sturbridge, Wendell, Westborough, Westfield, Weston, Williamsburgh, Winchendon, Worcester, Worthington.

In *Connecticut*: Bolton, Bridgeport, Columbia, Coventry, Farmington, Gilead, Greenwich, Hartford, Hebron, Huntington, Plymouth, Pomfret, Torrington, Trumbull, Washington, Watertown, Wethersfield.

In *Vermont*: Bakersfield, Brattleborough, Cambridge, Cornwall, Danville, Essex, Montpelier, Shoreham, St. Johnsbury, Tinmouth, Weathersfield, Wilmington.

In *New Hampshire*: Alstead, Boscawen, Concord, Cornish, Croyden, Manover, Henniker, Keene, Lebanon, Littleton, Loudon, Newport, Pelham.

In *Maine*: Portland.

In *New-York*: Amenia, Bridgewater, Cairo, Cambridge, Catskill, Cazenovia, Chatham, Columbus, Glen's Falls, Hebron, Kingsborough, Mayfield, New-Berlin, New-Concord, Pompey, Schoharie, Sherburne, Smithfield, Windham.

In *Ohio*: Granville, Marietta, Putnam, Ripley, Zanesville.

In *S. Carolina*: Camden, Charleston.

In *Mississippi*: Natchez, Washington.

In *Louisiana*: New Orleans.

A box was received from Durham; of what state is unknown.

In regard to the articles from Ohio, it is to be observed, that as they were packed, and put on board of boats, at Marietta, Mr. Byington had no means of learning all the places whence they were received. By reference to our number for July it will be seen, that donations were sent from several places in Ohio not here mentioned.

The journal contains the following remarks on the subject of this species of Christian liberality.]

To receive, open, and register these boxes, and, to witness all the proofs of love, which they contained, has been and still is deeply affecting to our hearts. The hand of God is to be seen in every article. Well may we exclaim, "The Lord hath done great things for us, whereof we are glad;" and we are laid



under obligations never to be forgotten to be grateful to him, and to those kind benefactors, whom he has raised up in our behalf. Many of these articles have come from our female friends, who have given abundant testimony of their love to the cause of benevolence. In some boxes we have found letters; in others a schedule of the articles and a letter; sometimes only a schedule. In other boxes, neither schedule, letter, nor names of donors, have we been able to find. The cloth and clothing were well packed. Some of the boxes were very strong, which we deem of importance. It would be well to have all the boxes hooped with wood or iron. They should be made of dry materials, and the articles of clothing should be well aired before they are packed, and then packed very close. It is desirable that all the superscriptions be made with a brush and paint or blacking, on the lid of the box. Directions on cards or paper are generally lost before the boxes reach us; and we often, from this circumstance, may be unable to learn by whom the articles are sent.

We are called upon, as by a voice from heaven, to bless our gracious Redeemer, and to implore his blessing upon our kind benefactors. May he reward them a thousand fold. In this distant heathen land, while thus surrounded and loaded with the fruits of Christian benevolence, our souls are filled with joy; and, for a while, we forget our separation from the friends of our early years.

*Sabbath, 22.* In the morning, at our prayer meeting, we attempted to consecrate our late benefactions to God, and to implore his blessing on our benefactors, and his guidance in the use and disposal of this property, which belongs to Him.

JOURNAL OF THE MISSION KEPT AT  
MAYHEW.

(Continued from p. 292.)

*June 1, 1821.* Raised the frame of a building intended for a dining-room and kitchen. This building is 64 feet long, and 23 wide; with a piazza of 10 feet on each side. It is consecrated to the Lord. Under its roof we hope to see ere long many of the tawny children of the forest comfortably fed, and taught morning and evening to listen to the holy word of God, and to bend the

knee to the great author of their being and mercies.

11. Our two waggons with supplies arrived from Elliot. They also brought several boxes of clothing. This sacred treasure has been presented to the Choctaw mission by societies of pious females, in different parts of our country.

16. The season is unusually wet. Heavy showers of rain fall almost daily. As a consequence, but little has been done in the cornfield and brickyard, for some time past. A part of the field, which is low bottom land, could not be ploughed at all. Some parts of it, which have been ploughed and planted, are so wet, that either the corn has rotted in the ground, or been killed by the water after it had sprouted and sprung up. But though "the field shall yield no meat," yet this is our consolation, "the Lord reigneth;" and we know that every change of weather is under the direction and control of his infinite wisdom. And he is now, in his holy and all-wise Providence, teaching us our entire dependence on him for every temporal blessing.

[Under date of the 21st, mention is made of the intelligence of Dr. Worcester's death having reached Mayhew. After an affectionate lamentation, the journal thus notices the closing labors of that distinguished agent of the missionary cause.]

The last counsels of his wisdom, were employed in making some important regulations, for the Indian Missions, for the prosperity of which he ever manifested the deepest interest. The last public act, in which he was engaged, was on the first Sabbath in May, when he assisted in organizing the church in Mayhew. His exercises, on this occasion, were peculiarly appropriate, solemn and impressive. His holy animation, his pure and elevated devotion, can never be forgotten by those, who witnessed them. He seemed to be at the threshold of Heaven's gate, and to be warmed and animated by the holy fervor of the celestial hosts.

30. Brother Jewell arrived from Elliot.

*July 1. Sabbath.* "How amiable are thy tabernacles, O Lord of hosts!" We were permitted once more to sit down at the table of our Lord. He that instituted the feast and said, "Do this in remembrance of me," was present at his table, and his banner over us was love. Whilst we feasted on living bread, we



remembered, that one, who was with us at the last communion, has since finished his course, and entered into the joy of his Lord.

3. Brother Jewell left Mayhew for the Six Towns. He goes to make arrangements for establishing, if found practicable, a local school in that part of the nation.

6. A day of deep affliction to our dear brother and sister Cushman. Their sick child, after a day of great pain and distress, expired in the evening.

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JOURNAL OF MR. HOOPER.

(Continued from p. 313.)

[In giving an account of Maysville, Mr. H. mentions the fact, that a recent revival of religion had materially improved the character of the place.]

Tarried in Cincinnati nearly a week, during which time we became acquainted with many interesting Christians. Much is done here for religious institutions at home and abroad. Two ladies, not long since, resolved to visit all the African families in the city, and ascertain whether they would attend a Sabbath school. Finding them desirous of such an institution, the ladies next proceeded to lay the African cause before their friends, many of whom entered into their views. A large school soon commenced, consisting of young and old. They then established a weekly prayer meeting at the houses of the blacks. Ten of these are now able to lead in prayer in their turn. I visited the school, and heard some, forty years old, read the Bible, who at this place began with the alphabet. Here I saw a mother in Israel, who had been chiefly instrumental in establishing the school, seated by an aged black woman, who was reading in the spelling-book. Few things more interesting than this institution, have fallen under my observation during our journey.

On the morning of our departure, many of our benefactors came on board\* and affectionately commended us to the gracious protection of Almighty God. We then sung the "Pilgrim's Farewell," and took our leave.

[The falls of the Ohio, which are the only serious impediment to navigation between Pittsburgh and New Orleans, are thus described by Mr. Hooper.]

The rapids are somewhat dangerous to descend; especially when the water is low, as the channel is scarcely wide enough for one boat. The water falls 22 feet, in a mile and three quarters. The bottom is one complete ledge, and boats are sometimes dashed in pieces, and the boatmen drowned. This would more frequently happen, had not the courts of Louisville and Jeffersonville (a large village opposite L.) appointed skilful pilots, by whom the boats are conducted over the falls for \$3 each. The danger might be avoided by cutting a canal round the rapids. This has been contemplated, and will probably soon be executed. The Ohio will then be one of the most safe and pleasant rivers in the United States. So many disasters have taken place in passing these rapids, that some of our family felt apprehensive we might sustain harm. The ark, however, passed in safety. It fell to my lot to aid the pilot and a boy in getting our small boat over. Just as we came to the most difficult place, the steering apparatus gave way. However the lad and myself succeeded in keeping it in the channel, till the pilot fixed a temporary helm. This he could not have done, had not a trunnel been providentially left.

We tarried two days at Shipping-Port, a small town at the foot of the falls. Thirteen steam boats were lying here at the time. They sometimes ascend the falls; but generally do not. There are, however, four or five constantly passing to the different places between Pittsburg and Louisville. About 100 boats, propelled by steam, are employed in carrying goods and passengers to and from the various places situated on the Ohio, Mississippi, and their tributary streams. Previous to the existence of these on the western waters, all, or nearly all, the imported goods, were brought from the Atlantic States over the mountains. Now, the mercantile houses are supplied, to a very considerable extent, from New Orleans. But the produce of the country is still carried to market in arks and keel-boats. During the autumn and winter, perhaps not less than 200 or 300 a month, enter the Mississippi loaded with all kinds of produce. The arks will carry on an average, 50 tons, or 500 barrels

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\* Donations to the amount of \$350 were received at Cincinnati. These donations, as well as those mentioned in our last number, were partly in money, and partly in various articles.



of flour. Keel-boats carry about the same. Arks cost \$100 each, and being unmanageable against the current, they are sold for a mere trifle at New Orleans, and the men return in steam-boats, or by land. Keel-boats, or barges, are forced against the current by means of poles, being kept near the shore. In this way hundreds are made to pass the distance of 2100 miles, from New Orleans to Pittsburg. They descend in six weeks, but retrace the distance in not less than five months.

[The writer communicates several other geographical notices, which we have not room to insert, and mentions several instances of liberality to the mission from individuals in different places on each side of the river. The company entered the Mississippi on the 4th of January.]

We had many precious and interesting seasons, while floating down the Mississippi. Some events occurred peculiarly so. One Saturday afternoon, several arks were detained by adverse winds, one of whose pilots came on board. I inquired of him, if his men were accustomed to use profane language. He replied, this was universally the case with boatmen. I then interrogated him as to the probability of his men's reading a tract. He supposed they would not. I however gave him several, among which was the "Swearer's Prayer;" saying to him, I hoped the perusal might be everlasting y beneficial to him and his companions. The next day being the Sabbath, we remained; the other boats proceeded. We however overtook them in 3 or 4 days, and again landed in company. The same pilot observed to our pilot, that his men had agreed and resolved to quit profane swearing, and that he had not heard any thing of the kind among them since; and added, that it was the request of his men to attend meeting in our ark that evening. This request was joyfully complied with; and the crews of 7 or 8 arks came and conducted with the greatest propriety. The next evening was spent in the same way. Mr. Byington preached to them in a very solemn manner. We could not but hope some good might be done. But as we were soon separated, what the result was, I know not. At the day of judgment, O may we recognize these among God's chosen.

Not long after this, we landed in another group of boats. The brethren divided, and visited all the boats, in order to have religious conversation with

the crews, and invite them to come and attend an evening lecture with us. They, also, came on this, and a succeeding evening.

Out of this grew another very interesting event. A man, who lived at Illechen, a small village on the west bank of the Mississippi, coming on board one of these boats, was informed of our object. He immediately came to us, and with tears gushing from his eyes, intreated us to land at the village, and have a meeting at his house. He said, some, who have grown to mature age, never heard a sermon. We thought such a Macedonian call as this, must be attended to. After landing, we dispersed ourselves among the inhabitants, and conversed with the people individually, recommending to them the religion of Him, who came to seek and to save that which was lost. In the evening Mr. B. preached, and the other brethren exhorted. The people promised us, they would meet every Sabbath and read the Scriptures. They all appeared solemn, and seemed much interested; particularly a young man about my age who is blind. He was much affected; and the next morning, while it was yet dark, he, with several others, came to the ark to hear more of these things, and unite with us in prayer before our departure. No one in whose heart are found any feelings of compassion, could have witnessed these scenes, and not have his bowels yearn towards these people.—We often visited families scattered on the west bank of the Mississippi, in order to converse with them. On the eastern bank are no inhabitants for several hundred miles.

Arrived at the long wished for Yazoo, on the 27th of January. The sun was about half an hour high, and shone as pleasant as in May. The robin and other songsters of the forest filled the air with the melody of their notes. I trust our hearts felt disposed to sing a song of thanksgiving to Him, who had graciously protected us amid seen and unseen dangers.

#### EXTRACTS OF LETTERS FROM MR. KINGSBURY.

[The letter, from which the following extracts are taken, was written at Mayhew, July 16th.]

"My last letter to you was dated at Natchez, about the 27th of June. Since that time, we have received the deeply affecting intelligence of the



death of our dear friend and father, Dr. Worcester. He was indeed a *father* to all in the missionary field, whom his office called him to counsel and direct.

"How mysterious are the dispensations of Providence in removing, *at this critical moment*; so distinguished an instrument—one who had been so successfully and laboriously employed in getting into operation the grand system of missionary enterprise, and whose piety, and energy, and skill, seemed so necessary to carry forward this system to a successful termination. How very unlike any thing that we should have supposed best. But we know it *is* best. Happy man! He has finished his course. He has entered into his rest. He has received his crown. His death is a loss to the world; but especially to the church, and to the cause of missions.

When Mr. Kingsbury was at Natchez, the season of the year was unfavorable for making pecuniary collections in aid of the schools and missions. He was able, however, to accomplish some valuable purposes by his visit, and to make preparations for the success of a future agent. Many persons, in that part of the country, are kindly disposed toward the benevolent operations of the Board.

Mr. and Mrs. Cushman had been called to mourning, by the death of their eldest son; and, in a short time afterwards, by the death of their youngest son also. These two promising children died of the bilious fever, which is the common disease of that country, in the summer months.

The season had been so remarkably wet, that not more than one fourth of the expected crop of corn would be gathered; and many of the labors of the mission had been seriously impeded. It was very different at Elliot, where the crops looked finely.

Under the date of July 23d, Mr. Kingsbury writes, that he had just received a very satisfactory letter from the Secretary of War. The government allows an additional sum of a thousand dollars towards the expenses of the buildings at Elliot. The plan of the buildings at Mayhew is also approved, and a stipulated sum is allowed towards erecting them.

Col. M'Kenney had forwarded, by direction of the Secretary of War, a copy of "No Fiction," to be presented to the children of each school, as a token of the good will, which the government cherishes for their welfare. Col. M'Kenney requested, that a suitable time might be selected for reading the work by

portions to the children, and that the effect might be observed and reported to him.

The following incident will show in what light the school at Elliot is viewed by the natives. A half-breed Choctaw, whose name is M'Curtin, had five children at school, and sent a sixth. The school was then full, and the sixth could not be received. The missionaries had repeatedly been obliged to decline receiving children. On the return of his child, the father fell into a passion, sent for his other five children, and took them from the school. Not long afterwards, the father being absent, an uncle of the children, called Capt. Cole, hearing that Mr. Kingsbury was at Elliot, repaired thither with a petition that the children might be received again. It is a custom of the Choctaws, that an uncle is a sort of guardian to children, even during the life of the father.

The following is a copy of Capt. Cole's petition:

"*A'-e-ate-up-in-bogue, June 6, 1821.*

Friend and brother,

I reflect that my nephews and neices have been taken from your care, and the loss of education gives me a great dissatisfaction of mind. I wish to return the boys to your care again. Your sanction to my request will give me much pleasure. The girls, I leave that to your own breast, whether you wish to call them to your care once more.

When they were taken from you, it gave me dissatisfaction of mind—but I give way to the father as I thought it my duty.

Should you be willing to take them, you will please to answer me by the first opportunity, and you will much oblige

Your Friend and Brother,  
ROBERT COLE."

WE the undersigned humbly request that Mr. Kingsbury should sanction Capt. Cole's request, and receive his nephews in the school again, as we feel sorry for his nephews—the loss of their education, which appears much to affect him.

Capt. Levi Perry, his X mark,

*Tus-cam-i-ub-by,* X

*Tag-le-on-tub-by,* X

*A-no-a-ga,* X

*Hi-a-ca-gey,* X

*Na-ho-le-ub-by,* X

*Che-co-an-chub-by,* X

*Neth-la-hom-a-chub-by* X

What can more clearly show the value, which the natives set on education, than the fact, that nine chiefs of a large district should unite in a humble request, that children, who had been rashly taken away, might be re-



stored again to the school? The missionaries agreed to receive the children again; but they had not returned at the last intelligence. Capt. Cole is the chief speaker of the district, in which he resides, and may succeed *Puck-sha-nub-bee*, in the government of that district.

In a subsequent letter, dated at Elliot, Mr. Kingsbury gives an account of the distressing sickness, which the mission family had endured. He had been sent for, in consequence of the dangerous illness of Mrs. A. V. Williams. On his arrival, Aug. 20th, he found her somewhat better. She had been brought low by arduous service, in the various labors of the station, till at last she was seized with a violent fever. While she was recovering, several other members of the family were seized with a fever; and, for several days, they had watchers constantly in four rooms. Among the sick were Mr. L. S. Williams, his wife and one child, Mr. Smith, his wife and two children, (and subsequently his three other children,) Mrs. Wood, Mr. Dyer, Mr. Bardwell's youngest child, and subsequently Mr. Bardwell himself, Miss Thacher, and two hired men.

Speaking of this sickness at Elliot, Mr. Kingsbury says:

"Surely the hand of the Lord has been heavily upon us. But under all our afflictions, the Lord has sustained us, and been better to us than our fears, and infinitely better than our deserts. No one has been removed by death. Several are nearly recovered, and there is a prospect that all will be restored to health. Though we have had the aid of no physician, yet the means employed have generally been attended with the happiest effects.

"It will not be supposed, that during this season of uncommon affliction, much labor has been performed. Yet nothing has been lost for want of attention.

"It was our design to have enjoyed a communion season the first Sabbath in September. But several of the family were not as well as usual, and it was found impracticable. Two black women, and Mrs. Perry, wife of the head man in this part of the nation, were examined, and voted to be considered as candidates for admission to the church at the next communion. We hope these instances will be the first droppings of a more plentiful shower.

They are comforting to our souls, in this season of darkness and rebuke."

"Dr. Worcester was with us in much weakness of body—was unable to visit Elliot—and could only attend in part to the situation of the mission. Yet, it is much to be regretted, so far as Indian missions are concerned, that he did not live to communicate to the Committee and to the Board, the result of his observations. But, for wise reasons, this was not permitted; and it becomes us to bow with entire submission."

Mr. Kingsbury returned to Mayhew, on the 6th of September. The weather had become very fine, and he was desirous of pushing the various labors of the station as fast as possible. The mission continued to be much embarrassed for want of funds; though it was in some measure relieved by authority to draw on the Treasury at regular intervals, and to a limited amount.

With respect to donations in clothing, &c. Mr. Kingsbury remarks:

"I cannot forbear noticing the very great advantage we have derived from the boxes of clothing and the supplies from Ohio. Without them we could not have proceeded. Since the arrival of our boat, our debt has increased but slowly. This business, however, will soon require very serious consideration. How far will it do for us to become merchants? I have some fears that donations in clothing may be pushed to an extreme. To have more than we need, or can conveniently dispose of, will subject us to much labor, and not a little embarrassment. With so much of the world to attend to, it is almost impossible to avoid the appearance of the world."

These remarks are founded in good sense, and deserve to be very deliberately weighed. On this subject we shall make some observations, in the course of the following pages.

Several letters have been received from Mr. Byington, containing much interesting intelligence; particularly one written to Dr. Worcester, before the news of his decease had reached Elliot. This letter contains a full account of the school, the farming business, and the domestic arrangements. Such details are introduced from it into the annual report of the Prudential Committee, as it will be convenient to publish.

Mr. Byington is very much engaged that the number of assistant missionaries should be



increased at Elliot. He is equally anxious, as every friend of the cause must be, that all persons employed in this work should be suited to their employment, and pleased with it. On this subject he says. "It is peculiarly desirable, that all, who come out to labor on mission ground, should be ready for every good work, and to make every sacrifice of taste, habits, or feelings, which the cause of the Lord Jesus may require. The trials of a missionary occur daily, and need to be met with the spirit of our Lord, when he washed the feet of his disciples."

With respect to the care of the mission, Mr. Byington says: "Mr. Kingsbury has an immense burden of care and labor. I pray God to sustain and bless him. I had no conception of the endless succession of labor and care, till I came here, and had joined my brethren, and wrought with them for some time."

#### STORY WITH RESPECT TO DONATIONS IN CLOTHING, &c.

A STORY has recently gone the rounds of the newspapers, which tends to damp the zeal of friends of missions, in regard to one important branch of their charities, and to prejudice others, who have as yet taken no part in these charities, against all attempts to improve the condition of Indians on our continent. The article referred to is in the following words:

*"From the Charleston Courier, Aug. 16.  
Communication.*

Mr. Editor—A traveller from the westward asserts "that a suit of clothes can be bought among the Indians for one dollar. That the clothes sent on by the societies for clothing the Indians have been sold for whiskey to the store-keepers in the nation." From the known habits of our red brethren, I cannot doubt the statement. Too often has charity been bestowed without reflection, and the inquiry necessary to know whether it has been properly applied. With what zeal have I seen some ladies, almost to the neglect of their domestic concerns, employed making up clothes for the 'poor heathen Indians.' "

On this story a few remarks will be made; and then a statement will be given of the uses, to which donations in clothing are applied, and of the good purposes which they answer.

As to the story itself, it rests upon the authority of a "traveller from the westward," of whose name, character, disposition, habits,

and means of information, the public are entirely ignorant. This unknown traveller does not assert that he *saw* clothes sold in the manner above stated. With the best disposition, he may have been imposed upon himself; with a disposition of a different kind, he may have been willing to impose on others; or, from mere love of talking, he may have repeated any floating rumor, which reached his ears.

Without stopping to dissect this story, and to point out what is asserted, and what implied, the evident design of the paragraph is to make the following impression; viz. That clothes are sent by charitable societies into the Indian country in so abundant quantities, and are distributed in so lavish and injudicious a manner, that store-keepers purchase them of the natives, for whiskey, and are able to sell them again for the low price of a dollar a suit. We are not told whether the suits of clothes kept for sale in this manner were made of woolen, for full-grown men, and were in fact worth ten dollars each suit; or whether they were designed for little children, and made of factory gingham, the cost of the whole materials being less than fifty cents. Let it be observed here, however, that the design undoubtedly was, to represent the clothes as sold for a price much below their real value; and the story would not be supported, even if a single suit could be proved to have been sold in this manner. When a person asserts that wheat can be bought in Illinois for twenty-five cents a bushel, his meaning is, that it can be bought in large quantities for that price, and not that a single bushel, owing to peculiar circumstances, was thus sold.

The correspondent, who communicates the traveller's story to the editor of the newspaper, "cannot doubt the statement." His ground of confidence does not appear to be the veracity of the traveller, but the "known habits of our red brethren." By *known habits*, we presume the writer intends the fondness of the natives for whiskey. But how their fondness for whiskey could be an independent proof, that they got possession of great quantities of clothing, which they would sell for whiskey, does not appear very manifest. As to the probability of their getting possession of clothing, so as to sell articles to the traders, the public will have some means of judging, in the course of these remarks. The traders among the Indians sell all the common articles of clothing, to the amount of many thousand dollars annually, at an advance of 50 or 100 per cent, on the cost of the articles in the Atlantic



states. Is it probable that these very traders would sell ready made clothes, however obtained, at a price far below their real value?

Such is the story in regard to its want of authority, and its improbability.

We will now advert to the history, design, and utility of articles of clothing, sent to the different missionary stations among the Indians.

In the spring of 1818, the Rev. Mr. Patterson, and a brother missionary now gone to his rest, visited Brainerd, on their way to the Missouri Territory. They felt much interested in the Indian children of the mission school, and saw that the comfort of these children might be much promoted by such articles of clothing as would be cheerfully furnished, were the ease known to the Christian public. Mr. Patterson wrote, therefore, to his friends in Philadelphia on the subject, and assured the missionaries, that he had no doubt their wants of this kind would be supplied. He was not disappointed. A number of ladies formed themselves into an association, denominated the Brainerd Society, and soon forwarded, through the benevolent agency of Robert Ralston, Esq. a trunk, containing ready made clothes for children, and many other articles necessary in the domestic economy of a large family. Other females imitated this example. The donations were acknowledged by the Rev. Mr. Hoyt in a suitable manner, and the acknowledgment was extensively published. This plan was also approved by the directors of all the missions among the Indians. The number and value of the donations have been continually increasing, till the missions are adequately supplied, and there is reason to believe that more donations of this sort will be given, than can be judiciously disposed of, unless the charities of many excellent friends of Indian improvement are diverted into other channels. The uses to which articles of clothing, &c. are applied, are the following:

1. They are given to Indian children, who belong to the mission schools. It is but recently that the natives have begun to imitate the dress and manners of the whites. Cloth is dear among them; and living remote from a market, they possess but few articles, which they can exchange for it. Hence, a large proportion of the parents, are entirely unable to furnish their children with decent clothing. Some, however, provide very well, in this respect.

It is desirable that all, who attend school, should be decently clad. For this purpose

many benevolent persons are willing to contribute, and do actually contribute, greatly to the comfort of these destitute children of the forest. Articles thus given answer the double purpose of relieving necessity, and rewarding proficiency and good conduct.

2. Articles of clothing sent as donations are used by the various members of the mission families. It will be remembered, that the missionaries receive no regular stipend for their services. Coarse food and plain clothing are all they expect or desire; though they have left an old country to take up their residence in the wilderness, and many of them were in circumstances of comparative wealth before they devoted themselves to this self-denying labor. No person would be so hard-hearted, as to refuse them food and raiment. But their clothing must be purchased with money, unless it be furnished in the manner now described. In this manner it is furnished much cheaper, than in any other; and the sacrifice is less felt by donors than any other sacrifice of equal value.

The missionaries forward an account of articles taken for their personal use, at stated intervals; and no man of judgment would pronounce their expenses of this sort to be either wasteful or extravagant. On the contrary, they evince a very commendable economy, and a high sense of responsibility, in disposing of these donations.

So far as the feelings of donors themselves are concerned, we presume it is exceedingly gratifying, that the labors of their wheels, and looms, and work-shops, are applied directly to the necessary uses, and personal wants of the missionaries. In several instances, donors have sent particular articles to individuals by name. Mr. Hoyt has received repeated tokens of affection in this way; and lately worthy clergyman of Massachusetts, and a veteran soldier in Ohio, have each sent to Mr. Kingsbury cloth for a good coat.

3. Articles of clothing are sold to the Indians and others. As it is important that this subject be well understood, we must request the attention of our readers to an explanation of it.

The missionaries are obliged to purchase considerable quantities of corn and meat, for consumption in their large families. The Indians sometimes have these articles to sell, and wish to obtain clothes for them. In such cases, as we have repeatedly stated, clothes are better for the missionaries than money. They are better, because the purchaser is not



likely to sell them; whereas, if he received money for his corn or meat, he would be much more likely to spend it for whiskey.

They are better than money, because both the purchase of them, and the use of them, promote the civilization of the natives. These articles are sold to hired men also, and to whites occasionally at the mission stations. It is obvious that such a disposition of them is very useful to all parties concerned. They are given, to a great extent, by those, who could not so conveniently give money; they are sold at a fair and moderate price, and are beneficial to the buyers; and they answer every purpose of money to the mission, so far as actually disposed of in this manner.

There is a limit, however, to this kind of barter. It is not the desire of the missionaries, or their employers, to receive more donations of this sort than will be sufficient to answer the purposes above described; viz. clothe the needy children of the mission schools, and furnish them with school books, implements, &c.; supply the mission families with clothing for their own consumption; procure from the Indians and others the products of the country, for daily use; and obtain the services of hired men. All these purposes have been answered, in a considerable degree. It is not to be supposed, however, that hired men will receive all, or even the greater part of their wages, in any thing but money.

After these statements the public will judge how probable it is, that the Indians should be so well supplied with clothing, in the manner above described, as to squander away the articles for whiskey. We have no reason to think that articles are ever given to adult Indians; or that parents ever rob their children of clothes given them at school. If a few cases should occur in which Indians should make a bad use of articles, which they had bought of the missionaries at a fair price, how does this prove any thing against selling them these articles? Would they make a better use of money? If they have corn to sell must they not sell it, or withhold it as they please? And if they sell it for good cloth, is not the presumption very fair, generally speaking, that they will make a good use of what they have bought. Before it is admitted, however, that any of the clothing, sent as donations, has been sold for whiskey, we must have better evidence of the fact, than that of an unknown "traveller from the westward," who, to say the least, might have been imposed upon by a rumor, totally destitute of foundation.

## DOMESTIC INTELLIGENCE.

### MEETING OF THE BOARD OF FOREIGN MISSIONS.

The twelfth annual meeting of the American Board of Commissioners for Foreign Missions, was held in Springfield, Mass. at Masons' Hall, Sept 19th, and 20th, 1821.

Present,

The Hon. JOHN TREADWELL, L. L. D.  
Rev. JOSEPH LYMAN, D. D.  
Hon. JOHN HOOKER,  
Hon. JOHN C. SMITH,  
Rev. JEDIDIAH MORSE, D. D.  
Rev. ALEXANDER PROUDFIT, D. D.  
Hon. WILLIAM REED,  
Rev. LEONARD WOODS, D. D.  
Rev. JEREMIAH DAY, D. D. L. L. D.  
Rev. HENRY DAVIS, D. D.  
JEREMIAH EVARTS, Esq.  
Rev. WILLIAM ALLEN, D. D.

The session was opened with prayer by the Vice President; and, on the second day, by the Rev. Dr. Woods.

A letter was communicated from the Rev. Dr. Miller, of Princeton, N. J. expressing his regret, that he was unable to attend the meeting; and, also letters from the Rev. Josiah Pratt, of London, the Rev. Dr. Carey, of Serampore, and the Rev. T. Thomason, of Calcutta, expressing an acceptance of their appointment as Corresponding Members.

The Recording Secretary being absent, Mr. Hooker, was chosen Recording Secretary, *pro tem*.

The report of the Treasurer, for the last year, was exhibited.

At 2 o'clock P. M. the Board attended public worship, when a sermon was delivered to a numerous and highly respectable audience, by the Rev. Dr. Morse, from Ps. ii, 8. *Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.* The first prayer was offered by President Allen, and the concluding prayer by the Rev. Dr. Woods.

The Rev. Dr. Lyman, Mr. Reed, and President Allen, were appointed a committee to present the thanks of the Board to the Rev. Dr. Morse, for his sermon delivered this day, and to request a copy for the press.

President Day, Gov. Smith, and Mr. Evarts were appointed a committee to consider what measures ought to be taken to testify the respect of the



Board for the memory of the Rev. Dr. Worcester, late Corresponding Secretary.

The Rev. Dr. Woods, the Rev. Dr. Lyman, President Davis, President Day, and Mr. Hooker, were appointed a committee upon the subject of the vacancy in the office of Corresponding Secretary.

The reading of the Annual Report of the Prudential Committee occupied the greater part of the first day.

On the second day, the committee on the subject of Corresponding Secretary reported: Whereupon,

*Resolved,*

That it is not expedient, at present, to elect any man as Corresponding Secretary of this Board, with a view to his being employed permanently in that office; and that it be recommended that the Treasurer be chosen Corresponding Secretary for the present year, and that he be authorized, under the direction of the Prudential Committee, and at the expense of the Board, to engage such assistance in the offices of Secretary and Treasurer, as shall be found necessary.

The Annual Report being completed,

*Resolved,*

That the report of the Prudential Committee be accepted and approved.

Whereas the Missionary Herald is published at the expense of the Board, and the profits are to be disposed of in such a manner as will most promote the interests of the Board, and of the Missionary cause: And whereas it seems proper, that a suitable compensation should be made from these profits for the labor bestowed upon the work by that officer of the Board, under whose superintendence it is prepared and published: Therefore,

*Resolved,*

That Samuel H. Walley, Esq. Henry Gray, Esq. the Rev. Sereno E. Dwight, William Ropes, Esq. and Thomas Vose, Esq. be a committee to determine what sum shall be allowed from said profits as a just and reasonable compensation for the labor above mentioned; taking into view any allowances made to the same officer of the Board for his other services, so that he shall receive, in all, no more than a fair compensation for his whole time devoted to the various concerns of the Board.

*Resolved,*

That whatever profits of the Herald shall remain, after the allowance de-

scribed in the preceding resolution shall have been paid, be vested under the direction of the Prudential Committee, as part of the permanent fund for the support of the Corresponding Secretary.

The Rev. JOSHUA BATES, D. D. President of Middlebury College, Vermont, SAMUEL HUBBARD, Esq. Boston, and the Rev. WARREN FAY, of Charlestown, Mass. were unanimously by ballot, elected members of the Board.

The Rev. Dr. Morse having given up his charge at Charlestown, Mass. and removed to New Haven, Conn. requested not to be considered as a candidate for re-election as a member of the Prudential Committee.

The Board then proceeded to the choice of the following officers by ballot:—

The Hon. JOHN TREADWELL, LL. D.	<i>Pres.</i>
The Rev. JOSEPH LYMAN, D. D.	<i>V. Pres.</i>
The Hon. WILLIAM REED,	} <i>Prud. Com.</i>
The Rev. LEONARD WOODS, D. D.	
JEREMIAH EVARTS, Esq.	
SAMUEL HUBBARD, Esq. and	
The Rev. WARREN FAY,	
JEREMIAH EVARTS, Esq.	<i>Cor. Sec.</i>
The Rev. CALVIN CHAPIN, D. D.	<i>Rec. Sec.</i>
JEREMIAH EVARTS, Esq.	<i>Treasurer,</i> and
ASHUR ADAMS, Esq.	<i>Auditor.</i>

*Resolved,*

That any clergyman, on paying Fifty Dollars, and any layman, on paying One Hundred Dollars, at any one time, shall have the privilege of attending the meetings of the Board, and of assisting in its deliberations as honorary members, but without the privilege of voting; this latter privilege being restricted by the Act of Incorporation to members elected by ballot.

The Rev. Dr. Proudfit being, by previous appointment, the preacher at the next annual meeting, the Rev. Dr. Moore, was chosen to preach in case of his failure.

The vouchers of the Treasurer's report were presented as complete, with the certificate of the Auditor, and the report was accepted.

The committee appointed to consider what measures ought to be taken to testify the respect of the Board for the memory of the Rev. Dr. Worcester, their late Corresponding Secretary, made report: Whereupon,

*Resolved,*

That the members of this Board deeply feel the afflicting bereavement, which they have recently experienced in the removal of their beloved friend and associate, the Rev. Dr. Worcester,



who, from the origin of the Board, took an active and very useful part in its deliberations, and, during a period of eleven years, devoted his best powers to its interests. They desire to enter on their records an affectionate testimony to the patience, disinterestedness, zeal, and fidelity, with which he discharged the duties of Corresponding Secretary of the Board, and a member of the Prudential Committee. They would mingle their tears with those of the bereaved family on this mournful occasion; and would offer their tender condolence, while they point to those sources of consolation, which the Gospel affords, and by which the soul of their departed friend was sustained in his last hours.

*Resolved,*

That the Prudential Committee be requested to erect, in the burying ground of the mission at Brainerd, a suitable monument to the memory of the deceased, with an inscription expressing the high regard which the members of the Board entertain for his excellent character and invaluable services.

*Resolved,*

That the Recording Secretary be requested to transmit a copy of the foregoing resolutions to the widow of the deceased.

*Resolved,*

That the next annual meeting of this Board be holden in New Haven, Connecticut, on Thursday next after the 2d Wednesday of Sept. 1822, at 9 o'clock, A. M. and that the Rev. Dr. Morse, the Rev. Dr. Chapin, and the Rev. Mr. Merwin, be a committee of arrangements for that meeting.

*Resolved,*

That the Prudential Committee be authorized to appoint a preacher at the next annual meeting, in case of the failure of the persons now appointed.

*Resolved,*

That the thanks of the Board be presented to those friends of the missionary cause, who have, in the most Christian manner, at their monthly concerts, united their alms with their prayers.

*Resolved,*

That the thanks of the Board be presented to all societies, churches, and individuals, who have contributed to the funds of this institution, for their donations to carry into effect the grand designs of Christian benevolence.

*Resolved,*

That the Board gratefully acknowl-

edge the liberal and seasonable patronage continued during the year past, by which the pressure on the funds has been greatly relieved, and an assurance given, that the interests of the American churches in efforts to evangelize the heathen world, is still increasing.

Resolutions of thanks were also voted,

To the Rev. Mr. Osgood and his people, for the use of their church, on occasion of the public religious exercises, at the present annual meeting:—

To Col. Warriner, and the choir of singers under his direction, for their very interesting performances, as a part of the religious exercises of the occasion:—

To the Hampden Lodge, for the use of Masons' Hall, at the present session: and

To the families and individuals, in Springfield, whose hospitality was experienced by the members of the Board.

*Resolved,*

That it shall be the duty of the Prudential Committee to compile and publish a Report of the Board, including the Report of the Committee for the last year; the Report from the Agents of the Foreign Mission School; a statement of the Treasurer's accounts; such a detail of donations as may be deemed useful; extracts from the minutes of the present session; and such other information as they shall judge expedient.

The session was closed with prayer by the Rev. President Day.

#### REPORT OF THE PRUDENTIAL COMMITTEE.

BRETHREN,

AMID numerous indications of the divine favor toward the cause, in which the members of this Board are embarked, one event has transpired, which comes home to each of our hearts with all the poignancy of a personal affliction, while it rests upon us, and upon the friends of missions generally, with all the weight of a public calamity. Our beloved and revered Corresponding Secretary has finished his earthly course;—a course of pre-eminent usefulness, dignity, and Christian virtue, terminating at the seat of a highly favored mission, and in a manner most consoling to survivors, and honorable to the work, which had so long employed his best affections, and received the benefit of his efficient services.

It seems not less the dictate of justice and propriety than of feeling, to advert,



on this occasion, to the many excellent qualities, by which our departed friend and associate was distinguished. The strictly religious integrity of his character, his disinterestedness in promoting the welfare of the church, his great prudence and sagacity in the management of important concerns, his habitual piety in acknowledging God as the only Foundation of hope, and the only Author of success, in attempts to meliorate the condition of man,—his enlarged benevolence, the genuine effect of Christian principle operating on a powerful understanding,—his strong and inviolable attachment to the missionary cause,—and his assiduous and laborious attention to the duties of his office, will not be forgotten by any, who were intimately acquainted with him; and, least of all, by those, who were so happy as to be associated with him, in exertions for the promotion of the Redeemer's kingdom. Of his superior intelligence, and his great practical wisdom, the world has abundant proofs in various writings, composed by him as a functionary of this Board, and published by its authority. His impressive exhibition of motives to activity in the divine work of sending the Gospel to the heathen; his animating appeals to the liberality, and to the kind and generous feelings of the Christian public; his convincing representations of the ability of the American churches, to take a vigorous and active part in the noblest of all charities; his earnest exhortations to the performance of acknowledged duties; and his easy and gentle, but complete, refutation of common objections, place him among the ablest and most successful advocates of missions. No man of discernment, who admits the Gospel to be a remedial system, intended for the salvation of mankind, can read the reports and addresses, which proceeded from his pen, without a full conviction, that the claims of the heathen world upon Christendom are irresistible.

Your Committee cannot refrain from expressing their deep sense of the great and peculiar loss, which they have experienced by this painful bereavement. They had long enjoyed the most unre-served intimacy with the deceased. In numerous consultations, of a very solemn and sacred character, they had witnessed his uncommon industry, his superior judgment, and his fidelity in the service of his Divine Master. Uniformly kind, obliging, and respectful to

his brethren of the Committee, he secured their cordial attachment; and, in the lapse of years, the affectionate interchange of thoughts and feelings ripened into the tenderest personal friendship. An intercourse thus formed, and thus cemented, could not be suddenly broken off, without tearing asunder some of the strongest ligaments which bind the hearts of men together. The Committee doubt not they shall receive the condolence of their brethren on this severe affliction. Indeed many assurances of heartfelt sympathy have already been communicated, from respected friends of missions in different and remote parts of our country, who were not acquainted with the man, whose memory they revere, except by his public character and his benevolent labors. The Committee, in their turn, and in unison with the feelings of the Christian public generally, condole with the afflicted family, from which its earthly support, and counsellor, and guide, has been suddenly removed.

But the family, and all other survivors, have great and heavenly consolations, while they contemplate the bright example and the favored exit of our departed friend and brother. He is not dead; but translated to a new and glorious life. As his earthly tabernacle was about to be dissolved, his love for the cause of Christ became more intense, his piety more elevated, his trust in God unshaken. He neither *lived to himself* nor *died to himself*. His life was a series of beneficent actions, begun from principle, pursued with ardor, and completed with holy triumph. His removal was in strict accordance with his progressive advancement in holiness,—a seemly continuation of the same uniform history;—the links, which connect the heavenly state with this vale of tears, shining with peculiar lustre. Though our dull organs of sense will never again hear his voice, or see his revered form, yet he speaks to us from heaven, in language which cannot be misunderstood. He urges us to self-denial, to activity, to diligence, to resolution, to perseverance, in our exertions to make known the name of our Savior among the heathen nations. He admonishes us, that few will be the years, in which we can enjoy the honor and the privilege of serving our Lord, by our humble agency in causing his Gospel to be proclaimed; that the necessities of a world groaning under the dominion of sin are imperi-



ous, and must not be deferred; and that the command of our ascended Redeemer cannot be treated with indifference, especially in this day of increased means, of powerful encouragements, of divine attestations to the efficacy of the Gospel among the most depraved and barbarous of our race. He assures us, that if, distrusting ourselves, and relying upon the all-sufficiency of God, we faithfully discharge our known duty, we cannot fail of an eventual triumph, and an eternal reward.

Let us then, brethren, listen to this monitory voice. Let us gird ourselves for unwearied labor. Let us follow the banners of the great Captain of salvation; and, however feeble in ourselves, let us expect ultimately to prevail through divine power, and to share, with all the marshalled hosts of the Lord, in that great victory over sin and Satan, which shall be celebrated in the regions of light, by songs of everlasting joy and praise.

(To be continued.)

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#### CORBAN SOCIETY.

THE 10th Annual Report of this very useful Society states, that the Directors have been able to assist during the past year, 27 young men preparing for the ministry, with articles of clothing to the amount of \$274 91. The receipts in cash, were \$158, besides \$26 31 interest of permanent fund, and articles of clothing to the amount of \$144, from ladies in Ashby, Marblehead, and Boston, Mass. Vergennes, Vt. and Charleston, S. C.

We regret that want of room prevents a more extended notice of the Report of this Society.

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For the Missionary Herald.

#### THE MISSIONARY EFFORTS OF THE PRESENT DAY, CONSIDERED IN RELATION TO THE MORAL DISCIPLINE OF THE CHRISTIAN CHURCH.

God never suffered his church to be persecuted, but with a view to its moral discipline. He never permitted a fire to burn around it, but to purify it.

A time of rest has always been to the Church a period of decline. The favor bestowed upon it, during the reign of Constantine, was disastrous to its best interests. Down almost to the last century, persecution, in some form, seems to have been indispensable.

But such has been the advance of civilization, that open persecution can no more be expected in Christendom. The Church, however, as much needs a severe moral discipline now, as ever. Christians of this age are essentially the same, as those of former ages. What, in the providence of God, will be done? What has been done?

When the church began to feel the paralyzing effects of prosperity; when atheism began to scowl on the world; when the enemy was coming in from all quarters;—at that crisis, exertions,—extensive, systematic, and efficient,—commenced, for the moral renovation of man. We do not say, there were no efforts before. There were efforts; but they were not remarkable, in their results in regard to the heathen; nor general, in their influence on the churches. These enterprises, viewed as extraordinary means of moral discipline, may be considered as purposely reserved, in the moral administration of God, for a grand expedient, to be used in the more advanced stages of civilization, as well to preserve the purity of the Christian church, as to extend its limits.

We say, God designed this work, in part at least, for the moral discipline of his church;—and for this it is admirably adapted; much better adapted than persecution. It places the church on higher ground. It does not drive; but it draws most powerfully. It marks an advance in the economy of redemption.

The active virtues of the Christian may be improved by it to a higher degree, than by persecution; and, as a final result, he may be raised to a more elevated state of moral excellence. It is better adapted to strengthen, expand, and bring into action, the virtue of benevolence. It is better adapted to invigorate faith. That is a prodigious effort of faith, which apprehends, as certain, the conversion of the world; and nothing gives a livelier view, than such an effort, of the efficacy of the atonement, and of the power and goodness of God. If self-denial is produced, that self-denial has greater moral worth, than if produced by persecution: because there is more that is voluntary, in the method of its production. And thus, with most of the Christian graces.

As confirmation of what we have said, respecting the effect of missionary efforts on the Christian character, look at facts. In what town of our land, has a



missionary spirit been generally excited, and the exertion for missions become extended and efficient, and there has not, at the same time, been a very perceptible rising in the tone of Christian feeling? We are prepared to assert, with little fear of being contradicted by thinking, observing, and serious men, that, great as has been the good produced, in heathen lands, by our Missionary Societies, there has doubtless been greater good produced by the influence, which they have exerted on the churches at home.

We go further. There is nothing in the word of God—nothing in the constitution of the human mind—nothing in observation, or experience, which will warrant the belief, that the churches can ever be carried to their highest pitch of moral purity, or can ever comprehend within their limits the mass of our population, united in a holy brotherhood, without such enterprises as the Foreign Missionary Societies of our land are now carrying forward. In other words, the church in this land, or in any other land, can never expect to be remarkable for its graces and its numbers, unless it engages extensively in efforts for the promulgation of the Gospel throughout the world. And this for three reasons. *First*, it neglects to avail itself of that mean of moral discipline, without which all other means must, as things are constituted, prove inadequate. *Secondly*. Such is the constitution of the human mind, that the sphere of its operation must appear large, and the work great, and the call for effort loud and imperious, to bring into constant and efficient action, all its energies;—and how all other works, which the Christian is called upon to perform, with this out of view, generally appear to him, observation and experience will give abundant and satisfactory testimony. *Lastly*. A neglect to engage in this work, is as direct, and palpable an act of disobedience to a known and acknowledged command of God, as the history of the world affords. And how can the church, under such circumstances, expect a large share of the gracious, sanctifying influences of the Holy Spirit?

The result is most animating. The lines have fallen to us in pleasant places; and we live in a most interesting period of the work of redemption. God is about to exalt his church to greater dignity, by bringing it into a higher state of moral purity;—and is even now engaged in this work of sove-

reign, infinite mercy, doing it by means of the extended efforts of the church itself for the salvation of a world lying in wickedness.

In conclusion, let us take a brief view of the manner, in which God has seen fit to discipline his Church, in past ages, marking the variations in the divine economy down to the present time.

From Abraham to Joseph he gave it no place of rest. It was in Egyptian bondage from Joseph to Moses. Then it was forty years in the wilderness. From Joshua to the coming of Christ, it was often poor, almost always harassed, and once was sent captive to Babylon. Then it spread among the Gentiles. But the efforts of that period were not sufficiently systematic, to exert a general and powerful influence on the churches; neither, as the world then was, could they be. Besides, they were not designed, by the Head of the Church, to be permanent; as is evident from their want of system, and from the result. Persecution, therefore, raged all the while, till the reign of Constantine. Then, by actual experiment, it was demonstrated, that, as the world then was, persecution was essential to the best interests of the church. Again the flames burned against it, and continued to burn, down to a late period.

And now, when the progress of intellectual and moral light has put an end to persecution in Christendom, a milder, more efficacious, more heavenly economy, is adopted. The Providence of God is urging forward the whole Christian church to systematic and extended efforts for the conversion of the world. This is what God has substituted for persecution, as a means of moral discipline; and it throws additional glory over the divine administration. It allays the fear of any permanent decline in the missionary efforts, and other efforts of a like nature, of the present day;—unless we suppose that persecution may again return. It identifies the personal efforts of the Christian, with his advances in holiness; and shews most clearly, that we enjoy a happier age of the world, than any which has preceded; when God, in his manner of preparing men for heaven, sees fit to combine that which is most lenient, with that which possesses the highest efficiency—that which is most grateful to all the feelings of a sanctified nature, with that which is most purifying in its tendency.

R.



## DONATIONS

## TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

From Sept. 18th, to Oct. 17th, inclusive, 1821.

<i>Abington and Bridgewater, Ms. So.</i> for ed. hea. chil. by Mr. Jacob Hearsey, Tr.	\$16 00
<i>Amherst, N. H. Legacy of Miss</i> Elizabeth Dickey, remitted through the Hillsboro' Bible and Ch. So. by the Rev. Mr. Lord, for the Pal. miss.	35 60
<i>Andover, Ms. A ch. box kept in the</i> Theo. Sem. by Mr. Eddy,	10 00
<i>Andover, Ashtabula co. O. Fem. Ch.</i> So. by the Rev. Harvey Coe,	4 50
<i>Ashburnham, Ms. Fem. So. by Mary</i> Coolidge, Tr.	20 76
<i>Ashford, Ct. Eastford par. mon. con.</i> by the Rev. Reuben Torrey,	11 00
<i>Athol, Ms. Mon. con. by Mr. Elijah</i> Ballard,	7 00
Fem. Cent So. by Mrs. H. Sweet- ser, for MARY SWEETSER, 2nd payt.	12 00
for the general purposes of the Board,	5 00
<i>Attleboro', Ms. Oliver Starkweather,</i> Esq. by the Rev. John Wilder,	5 00
Joseph Cushman, \$3, Dea. Levi Reed, \$2,	5 00
Capt. Jos. Tiffany, \$1, Mr. Stephen Stanley, \$1 50,	2 50
<i>Augusta, Me. Juv. Mite So. by the</i> Rev. B. Tappan,	6 00
Fem. Mite So.	9 00
Mon. con. by the Rev. B. Tappan,	20 00
Juv. So. } for BENJ. TAP- Fem. Mite So. } PAN at Brainerd,	6 00 9 00
N. par. For. Miss. So.	4 00
A mother's thank offering for the birth of a child,	5 00
<i>Austinburgh, O. A friend of miss. by</i> the Rev. H. Coe,	50
<i>Berlin, Ms. Fem. Cent So. by Mr.</i> Dexter Fay, Tr.	12 00
A friend, for western miss.	2 00
<i>Bernardstown, Ms. Individuals, fe-</i> males, by Mr. Z. C. Newcomb,	4 00
<i>Beverly, Ms. Mon. con. in the third</i> Cong. Soc. by the Rev. D. Oli- phant,	23 57
So. of Young Ladies, third Cong. Soc. for DAVID OLIPHANT, by Miss Abigail Lovett,	12 00
Fem. Western Miss. So. by Mrs. Abigail Lovett,	44 00
<i>Boscawen, N. H. E. par. Cent So. by</i> Eunice Wood, toward ed. a hea. chd. at Elliot, to be named SAMUEL WOOD, by the hand of Mr. Newton Willey,	12 00
A present from the children in S. Damon's school, to buy Bibles for the school at Elliot,	1 50
A fem. friend of miss. by the Rev. Mr. Price,	5 00
<i>Boston, Ms. An unknown friend of</i> miss.	10 00

Dea. John C. Proctor, a donation to educate four hea. chil. in Ceylon, first ann. payt.	48 00
A ch. box kept by a friend,	1 66
United mon. con. for the Pal. Miss.	40 00
A ch. box kept in H. Farrar's shop, for the Brainerd miss.	2 50
<i>Brainerd's Bridge, Nassau, N. Y.</i> Paul Roberts, Esq.	2 00
<i>Braintree, Ms. Fem. For. Miss.</i> So. by Mrs. H. Storrs, Tr.	46 50
<i>Brewwood, N. H. Fem. Cent So.</i> by the Rev. Chester Colton, for missions in India,	16 00
A little girl, for do.	1 00
<i>Bridgeport, Ct. Young ladies sewing</i> So. by Mrs. Hawley, Tr. for ed. Choc. Ind.	30 00
<i>Brighton, Munroe co. N. Y. The first</i> cong. chh. and society, by the Rev. Danl. Smith,	12 00
<i>Brookfield, Ms. Given by Miss Patty</i> Rainger, on her death bed, remitted by the Rev. Micah Stone,	20 00
<i>Brookfield, Ct. Fem. For. Miss. So.</i> by the Rev. Mr. Brundage,	18 00
<i>Brookline, Ms. A poor widow, a</i> legacy,	28 91
<i>Brunswick and Topsham, Me. Fem.</i> Tract So. to educate a female child in Ceylon under the care of Mrs. Poor, or Mrs. Winslow, to be called ELIZABETH APPLETON, by Mrs. Mindwell Alden, Secy.	30 00
<i>Butternuts, N. Y. Fem. Miss. So.</i> by the Rev. Dr. Porter, of Catskill,	13 50
<i>Cambridge, N. Y. Mon. con. by the</i> Rev. Mr. Prime,	30 00
Mr. John Ashton,	10 00
<i>Canandaigua, N. Y. A coll. by Mr.</i> Goodell, viz. for the Cher. miss. \$2. Western Ind. \$2,	4 00
General purposes of the Board,	32 87
Rev. E. Johns, \$20, W. Hubbell, Esq. \$4,	24 00
Two sisters, \$1, each, for the Choc. miss.	2 00
Mon. con.	27 38
Female prayer meeting.	3 00
Ch. box in Miss M. Shepherd's school, Sand. Isl. miss.	71
Fem. So. for the For. miss. Sch. by Miss C. Whalley, Tr.	9 00
<i>Canterbury, Ct. Westminster par. A</i> coll. by Mr. Bird,	8 00
<i>Catskill, N. Y. Orin Day, Esq. by</i> the Rev. Dr. Porter,	150 00
Benjamin W. Dwight, Esq.	5 00
<i>Charlestown, Ms. A friend to miss. by</i> the Rev. Mr. Fay,	2 09
<i>Charlton, Ms. A friend to miss. by</i> Gen. Salem Towne for the school at Mayhew,	2 05
Dea. A. Metcalf, for do.	2 00
J. Prentice, Esq. for do.	1 00
Individuals, for do.	2 95
<i>Connecticut Farms, N. J. Fem.</i> Benev. So. by the Rev. Mr. Thompson, for the Mayhew miss.	12 00
<i>Conway, Ms. Fem. So. Mrs. Phebe</i> Howland, Tr. by the Rev. Dr. Moore,	20 00
<i>Cornish, N. H. Fem. For. Miss. So.</i> by H. Rowell, Tr.	12 00



Chil. in the Sab. sch. for ed. hea. ch. by C. Stone,	1 61	Missionaries at Bombay,	25 00
James Ripley, Esq.	15 50	Greenwich, Ct. Fem. For. Miss. So. by Mrs. Reumah Walker, Tr.	73 70
Danby, N. Y. Mon. con. by the Rev. Saml. Parker,	9 69	Fem. Hea. Sch. So. by Miss Sarah Lewis, Sec.	57 30
Dea. Jesse Hyatt,	5 00	Seven ladies, for the conversion of the Jews,	11 50
Mr. Charles Cutter, (contribution to a ch. box kept in a public house,)	38	Griswold, Ct. A coll. by Mr. Bird,	40 00
Fem. Cent So. by Mrs. Jerusha Parker, Tr.	6 00	Young Men's Miss. So. for west. miss. So. for Ed. Hea. Youth in India,	30 00
Danvers, Ms. Ladies of the Rev. Saml. Walker's par. for the May-hew miss.	10 50	Young Ladies' Reading So. for the Choc. Miss.	8 00
A friend for For. Miss.	20 00	Hadley, Ms. Fem. Mite So. by Miss Pamela Porter, Tr. fourth ann. payt. for JOHN WOODBRIDGE,	30 00
Dedham, Ms. Miss Winslow, by the Rev. Mr. Burgess,	10 00	for the general purposes of the Board,	19 00
Deerfield, Ms. A revolutionary pensioner, for the Pal. miss.	4 00	Halifax, Ms. Aux. So. by G. Drew, Tr.	14 50
Douglas, Ms. Cent So. by Martha Farwell,	13 00	Hallowell, Me. A family ch. box, kept by Mr. Elias Bond,	1 63
Dracut, Ms. Fem. Hea. Sch. So. by Mr. Varnum, for the Choc. miss.	18 20	Hawley, Ms. An addition to a former coll. for JOHN ELLIOT PHELPS,	5 00
Dudley, Ms. A coll. by Mr. Temple,	7 06	Hartford, O. Fem. Ch. So. by the Rev. Harvey Coe,	2 00
East Sudbury, Ms. Fem. Ch. So. by the Rev. Mr. Wight,	5 00	Hatfield, Ms. Mrs. Lois Partridge, Fem So by Mrs. Hannah Partridge, Tr. fifth payt. for JOSEPH LYMAN,	10 00
Elliot, Choctaw nation, in a box of clothing.	1 00		30 65
Farmington, Ct. A ch. box, by the Rev. Mr. Porter,	4 00	Hillsboro' co. N. H. Bible and Ch. So. ann. subscription,	14 00
Do. kept in a public house,	3 25	So. in Greenfield, for ed. hea. chil. Avails of ch. boxes kept in the meeting house, Amherst,	15 40
Framingham, Ms. Fem. Friendly So. by Mrs. Rice, for DAVID KELLOGG, in India,	12 00	Fem. friend, do.	10 41
Franconia, N. H. A lady, by Miss Punchard,	3 00	Do. in Dunstable,	2 00
Franklin, Ct. A coll. by Mr. Bird,	6 75	For western Indians, Hancock,	27
Galen, N. Y. A coll. by Mr. Goodell,	12 44	For do. Lyndeboro',	1 00
Rev. C. Mosher,	5 00	A coll. in do.	9 78
S. Clarke, \$10, his little son, \$1,	11 00	A coll. in Templeton,	4 18
E. Lewis, \$2. J. Perrine, \$1,	3 00	Fem. Ch. So. Whiton,	6 51
Geneva, N. Y. A small balance, by Mr. Goodell,	30	Hillsboro', N. H. Fem. Benev. So. by Miss Sarah Symonds, to educate a child in the Rev. Mr. Poor's family, Ceylon, to be named JOHN BARNES LAWTON,	12 50
Fem. Asso. by the Rev. S. Smith,	17 80		12 00
Mon. Con. in the first Presb. chh. collected by Dea. W. Bradley,	9 44	Holliston, Ms. Rev. J. Wheaton, by Mr. Temple,	1 00
Rev. S. Smith,	5 00	A coll. by Mr. Rockwood,	19 00
Glastenbury, Ct. A gentleman friendly to For. Miss. by the Rev. Dr. Chapin,	5 00	Hopkinton, Ms. a coll. by Mr. Temple,	23 00
Gloucester, Ms. Fem. Miss. Cent So. Elisabeth Stevens, Tr. for ed. hea. chdn. \$3 65, for For. Miss. \$23 55, for Domestic do. \$17 57,	44 55	Members of the Cent So.	1 56
Gorham, N. Y. Rev. J. Merrill, by Mr. Goodell, for a child in Ceylon, to be named MOSES PRATT MERRILL,	12 00	Mon. Con.	5 00
A few individuals,	10 00	Hornellsville, Steuben co. N. Y. Individuals, by Christopher Hulburt, Esq. for western miss.	4 00
J. P. Couch,	50	Hubbardston, Ms. Saml. Austin Parker,	50
Grafton, Ms. A coll. by Mr. Temple,	16 47	Rhaca, N. Y. A coll. in the Presb. cong. by the Rev. Saml. Parker,	39 45
Granby, Ms. A young lady, by Mr. B. F. Clarke,	2 00	Miss Juliana Shepherd, from a ch. box,	6 00
Granville, N. Y. Juv. So. for ed. Hea. Children and youth by Fayette Shepherd, for NATHANIEL PARKER, BENJAMIN SEAVINS, and NATHAN H. RAYMOND, in the Rev. Mr. Meigs's family, Ceylon,	36 00	A coll. in a common school,	3 56
Juv. So. to support two chil. in the family,	24 00	A coll. in a fem. school,	1 56
Fairvale Cent So.	14 00	Jaffrey, N. H. Ladies' So. for a child in the Rev. Levi Spaulding's family, Ceylon, by Mrs. Edith Parker,	12 00
Greenfield, Ms. Fem. Asso. by Mrs. Sarah Stearns, for the support of schools under the care of the Amer.		Keene, N. H. Mon. con. by the Rev. Z. S. Barstow,	5 35
		Avails in part of a small piece of land cultivated by friends of miss. by Mr. Abijah Kingsbury,	2 00
		Killingly, Ct. First par. a coll. by Mr. Bird,	11 00
		Westfield par. a coll.	7 81
		South par. Mrs. H.	1 00



<i>Kingston</i> , Ms. Mon. con. in the cong. chh. by Maj. George Russell,	5 27
Sacramental contribution,	1 96
Mission box,	2 11
A contribution by children in the Sab. sch. for ed. hea. chil. among the Amer. Indians,	2 30
<i>Lansing</i> , N. Y. A coll. in the first Presb. cong. by the Rev. John Bascom,	11 00
<i>Lebanon</i> , N. H. A friend of miss. by the Rev. Mr. Allen,	1 00
<i>Leominster</i> , Ms. A female friend, for the Indian miss.	1 00
<i>Limerick</i> , Me So. in aid of the mis. cause by Mr. Saml. Martyn, Tr.	9 00
<i>Lincoln</i> , Ms. A lady,	1 00
<i>Lisbon</i> , Ct. Newent par. a coll. by Mr. Bird, for the Choc. miss.	22 30
Hanover par.	13 25
<i>Littleton</i> , Ms. Mon. con. by Mr. Temple,	19 00
Ladies, by Mr. Silas P. Meriam, for the Elliot miss.	18 25
<i>Londonderry</i> , N. H. A laboring man,	23
<i>Longmeadow</i> , Ms. Mon. con. by the Hon George Bliss,	23 16
<i>Lyme</i> , Ct. Mr. Beriah Green,	10 00
<i>Lyons</i> , N. Y. A coll. by Mr. Goodell, Rev. F. Pomroy and E. Ewers, \$1, each,	9 18
	2 00
<i>Marblehead</i> , Ms. Mon. con. by the Rev. S Dana,	8 00
<i>Marlboro</i> , Ms. A friend of Zion, for domestic miss.	2 00
<i>Mayhew</i> , Choc Nation, George Craighead, Esq.	5 00
Capt. David Folsom, Choc. Nation,	13 25
Col. Robinson, Clairbone co. Mississippi,	8 75
Judge Perkins, Natches,	8 75
<i>Milford</i> , Ms. A coll. by Mr. Temple, Mon. con. \$7, Fem. Ch. So. \$5,	14 00
	12 00
<i>Natches</i> , Mi. The following donations* were paid to the Rev. Dr. Worcester. viz. Saml. Postlethwaite, Esq. \$200, his ann. subscription, \$50	250 00
Alvares Fisk, \$100, William Brooks, \$50,	150 00
John P. Neil, \$50, Katharine Minor, \$50,	100 00
John Henderson, \$20, John Rabb, \$20,	40 00

\* These donations would have been earlier acknowledged, had the lamented Dr. Worcester returned in health. His trunk and writing desk, containing his papers have not yet been received. When they arrive we shall be enabled to acknowledge donations from New Orleans, committed to him, and to the Rev. Mr. Warren, who aided him in making collections. We are now only able to state generally that donations in money, and in various articles for the mission, were made by liberal individuals in New Orleans; and that the only reason, why they have not been particularly noticed is the one above-stated.

We are indebted to the kindness of Mr. Postlethwaite for the list of donations in Natches.

Ob. Conger,	3 00
The following paid to the Rev. Mr. Kingsbury, C. B. Minnis. \$20,	
Andrew McCreary, \$10,	30 00
John Richards, \$10, John Hankinson, \$10,	20 00
Isaac P. Smith, \$10, M. Dunlap, \$10,	20 00
Wm. Snodgrass, \$10, John P. Carson, \$10,	20 00
Mrs. D. Dunbar, \$10, F. Beaumont, \$5,	15 00
Augustus Forman, \$5, Walter Irvine, \$5,	10 00
Cash, donor not mentioned	5 00
<i>New Haven</i> , Ct. Youth's Sewing So. a donation by Mrs. Dwight, viz. for the ed. of a hea. youth to be named SAMUEL J. MILLS, first payt.	12 00
For the general purposes of the Board,	6 00
<i>New Milford</i> , Ct. Fem. Mite So. for the Choc. miss.	18 00
<i>New York</i> , A coll. made in Phila. and N. York, some time since, for a pious purpose, &c. by C. W.	45 00
<i>Newton</i> , Ms. Mon. con. in the Rev. Mr. Homer's par. for a child at one of the miss. stations in the U. S., to be named ANN JACKSON, first semi-ann. payt.	15 00
<i>Northbridge</i> , Ms. A coll. by Mr. Goodell,	18 40
<i>North Bridgewater</i> , Ms. Newell So. for JOHN PORTER, third payt.	12 00
For DANIEL HUNTINGTON, sec. do.	12 00
For MARY HUNTINGTON, do. do.	12 00
General purposes of the Board,	20 95
Evan. So. by the Rev. D. Huntington, Tr.	72 50
<i>Norwich</i> , Vt. Thomas Emerson, Esq. a donation, the first ann. payt. to educate six hea. chil. in the family of the Rev. Henry Woodward, Ceylon, to be named, THOMAS EMERSON, THOMAS EMERSON JUNR. ABEL CURTIS EMERSON, LUCY EMERSON, MARY POMROY EMERSON, and ELIZABETH EMERSON,	72 00
<i>Norwich</i> , Ct. A coll. by Mr. Bird, Chelsea, a coll.	24 85
	34 10
Cher. Miss. So. by R. K. Gilman, Tr. for missions among the western Indians,	50 00
<i>Ovid</i> , N. Y. Village, Mon. con. in the first Presb. cong. by Mr. E. Burge,	4 31
A friend of miss.	50
<i>Oxford</i> , Ms. A coll. by Mr. Temple,	12 37
<i>Palmer</i> , Ms. Cent So. by the Rev. S. Colton,	14 26
<i>Palmyra</i> , N. Y. West par. a coll. by Mr. Goodell,	14 25
East par. Rev. B. Bayley, \$1 other individuals, \$8 80	9 80
<i>Parsonsfeld</i> , Me. A friend, Saml. Garland, Esq. \$1, Thos. Garland, \$1 50,	2 50
Abigail Garland and Clarissa Garland, \$1, each,	2 00
<i>Peacham</i> , Vt. Mon. con. by the Rev. L. Worcester,	6 00
<i>Pepperell</i> , Ms. Chil. in sch. district, No. 2, by Miss Lucy Baldwin,	50



<i>Philadelphia</i> , Pa. N. Liberties, First Juv. Miss. So. by Septimus Tuston, Pres.	12 00	A coll. after the annual sermon before the Board, Sept. 19, 1821.	145 65
<i>Phelps</i> , N. Y. A coll. by Mr. Goodell,	18 28	<i>Stoughton</i> , Ms. A friend,	5 00
Rev. S. W. Brace,	3 00	Miss Lucinda Hodges, by the Rev. Eben. Gay, for the Pal. miss.	2 00
Mrs. P. Woodward, and Mrs. A. Bigelow,	1 00	<i>Stratford</i> , Ct. Fem. For. Miss. So. by Miss Tomlinson, Tr.	25 00
<i>Pittsfield</i> , Ms. Mon. con. by the Rev. H. Humphrey,	2 50	David M'Clure, Esq. by Mr. Whiting,	5 00
A widow,	10 00	<i>Sturbridge</i> , Ms. A coll. by the Rev. A. Bond,	14 20
<i>Plainfield</i> , N. H. Meriden par. subscribed in consequence of reading a sermon of Dr. Griffin's, remitted by the Rev. Dana Clayes,	13 00	<i>Sutton</i> , Ms. A coll. by Mr. Temple, for the Pal. miss.	7 61
<i>Plymouth</i> , Ms. Asso. of Ladies, Mrs. Ann Boutelle, Tr. for the Choc. miss. at Elliot, by the Rev. James Kendall,	25 25	Mon. con. by Mr. John Morse, for the Choc. miss.	15 65
<i>Plympton</i> , Ms. Aiding For. Miss. So. by the Rev. E. Dexter, Tr.	3 18	<i>Swatara</i> , Dauphin Co. Pa. Un. Miss. So. Edward Crouch, Esq. Tr. for Indians within the U. States,	20 00
Branch of the Hea. Friend So. by Mrs. Mary Dexter,	16 80	<i>Templeton</i> , Ms. Fem. Cent So. by the Rev. Charles Wellington,	12 91
A mite box kept by Nathl. M. Dexter, aged 7,	74	<i>Thetford</i> , Vt. St. John's Lodge, No. 41, a donation forwarded by Jonathan Loomis, Esq.	10 00
<i>Pomfret</i> , Ct. A coll. by Mr. Bird,	25 10	<i>Townsend</i> , Ms. Mr. Samuel Stone,	1 00
Windham Co. Ch. So.	145 83	<i>Trumansburgh</i> , Tomp. co. N. Y. A meeting of the Presbytery of Geneva, by Mr. Goodell,	16 00
Abington par. a coll.	10 00	Fem. Miss. So.	10 00
<i>Poultney</i> , Vt. Fem. Cent So. by the Rev. Stephen W. Dana,	30 00	<i>Upton</i> , Ms. A coll. by Mr. Temple, Fem. Cent So.	37 94
<i>Preston</i> , Ct. A coll. by Mr. Bird,	6 34	<i>Uxbridge</i> , Ms. A coll. by Mr. Temple, Fem. So. for the Pal. miss.	21 00
A little girl, the fruits of self denial, Miss. Field So. by Mr. Charles G. Clarke, for the Cher. miss.	1 50	An orphan,	5 00
<i>Providence</i> , R. I. A female friend of miss. by Miss. Erving,	8 80	A young lady for the Sand. Isl. mis.	3 00
<i>Rocky Hill</i> , Ct. Fem. Cent. So. by Ursula Bulkley, Tr. remitted by the Rev. Dr. Chapin,	1 25	<i>Vernon</i> , N. Y. Starr Clark, Esq. by the Rev. Saml. Parker,	1 00
<i>Rowley</i> , Ms. A coll. by Mr. Bird,	15 00	<i>Wallingford</i> , Ct. A young lady, the fruit of self-denial in an article of dress,	12 00
<i>Royalston</i> , Ms. Fem. Cent. So. by Mrs. Lucy Lee, for the miss. at Mayhew,	19 14	<i>Waltham</i> , Ms. Second par. Mon. con. by the Rev. Sewall Harding,	6 00
<i>Rusksville</i> , Ontario Co. N. Y. Mon. con. by Mr. Goodell,	12 21	<i>Wardsborough</i> , Vt. Fem. Cent So. by Mr. Robinson,	12 10
A few individuals,	3 50	<i>Warren</i> , Ct. Mon. con. by the Rev. Joseph Harvey,	13 11
<i>Rutland</i> , Vt. Fem. C. So. by the Rev. Amos Drury,	7 08	<i>Waterford</i> , Me. Ladies, part of an ann. payt. for LINCOLN RIPLEY, in Ceylon,	9 00
The price of a lamb devoted last spring to missions,	6 00	<i>Wellfleet</i> , Ms. Benev. So. by the Rev. Timo. Davis,	12 74
Wm. Page, Esq. for missions among the Indians on our borders,	1 00	<i>Wenham</i> , Ms. Individuals by the Rev. B. Emerson,	9 00
<i>Sandwich</i> , N. H. Capt. Asahel Adams, by the Rev. J. W. Eastman,	10 00	<i>West Brookfield</i> , Ms. Fem. Cent. So. by Polly Howland, Tr.	42 80
John Adams, 50 cts. Jer. Farlee, 50 cts.	1 00	<i>West Tennessee</i> , by the Rev. William Potter, from the Rev. Gideon Blackburn, D. D. Rev. Duncan Brown, Rev. John Allan, Mr. James L. Ewing, Allan Leeper, Esq. and Mr. Hugh Barr, \$5 each,	30 00
Ivory L. Hutchins,	65	Saml. McDowell, Esq. and Saml. Neill, \$3 each,	6 00
<i>Sharon</i> , Ct. George King, by T. Dwight, Esq.	50	Rev. Hugh Shaw, Rev. Edmund Lancier, John Mallory, John Denny, and John Baldrige, \$2 each,	10 00
<i>South Hadley</i> , Ms. Jahleel Woodbridge, Esq. by the Rev. Vinson Gould,	20 00	Rev. James H. Bowman,	1 12
<i>Spencer</i> , Ms. A coll. by Mr. Temple, Fem. Cent. So. and Mon. con.	24 67	John Dysart, Richard Henderson, James Davis, Rev. Thos I. Hall, Wm. Smith, James Ewing, Esq. Hugh King, Elihu W. Hunter, David Ewing, John Reed, John Applebury, Robt. Adams, Esq. and Saml. Garrison, \$1 each,	13 00
<i>Springfield</i> , Ms. Mon. con. from May to September inclusive, by the Hon. Geo. Bliss,	28 88		
Ch. box at the meeting house, for hea. chil.	35 90		
Do. do. for general purposes,	4 59		
Hampden For. Miss. So.	2 52		
Rev. Sam. Osgood, avails of industry of his children,	33 83		
An unknown friend of miss. by Col. Warriner,	5 00		
	15 00		



<i>Westboro'</i> Ms. A coll. by Mr. Temple,	30 16
Fem. So. for promoting Christianity among the Jews, by Miss Julia Fisher, Tr. for the benefit of the Jews,	23 50
<i>Westfield Farms</i> , Ms. A few females, by the Rev. Isaac Knapp,	4 75
<i>Westhampton</i> , Ms. Fem. Char. So. for <i>Enoch Hale</i> , in Ceylon,	12 00
Pliny Sikes,	25 00
H. M. the fruit of self-denial,	1 00
<i>Weathersfield</i> , Ct. Fem. For. Miss. So. by Miss Ann Marsh, Tr. remitted by the Rev. Dr. Chapin,	62 42
Newington par. Henry Blannot, by the Rev. J. Brace,	5 00
Newington Cent. So. for the Elliot miss.	20 00
<i>Williamstown</i> , Ms. Fem. Ch. So. by Mrs. Betsey Noble, Tr.	52 00
<i>Wilmington</i> , Ms. A thank offering from a friend of miss.	5 00
<i>Wilmington</i> , Del. Fem. Praying So. and Sab. Sch. So. by Mrs. A. M. Macmullen, for ELIZABETH KEAN,	12 00
for THOS. WITHERSPOON,	12 00
<i>Winchester</i> , Va. Mr. James Little, by T. Dwight, Esq.	12 00
<i>Windham</i> , Ct. A coll. by Mr. Bird,	5 25
Scotland par. a coll.	11 00
<i>Windham</i> , Portage co. O. Fem. Char. So. by the Rev. J. Treat,	5 00
<i>Windsor</i> , Ms. Fem. Cent So. by Mrs. Mary Dorrance, Tr.	24 00
<i>Windsor</i> , Ct. Young Ladies So. for ed. hea. chil. by Miss Sarah Gillet, third ann. payt. for HENRY AUGUSTUS ROWLAND, in Ceylon,	12 00
<i>Woodbridge</i> , Ct. Ladies' Cent So. by Mrs. Nancy Allen, Tr. second payt. for CHARITY WOODBRIDGE, in the Rev. Mr. Meigs's family in Ceylon,	12 00
<i>Woodbury</i> , Ct. Individuals, for a child in Ceylon, to be named SAMUEL ANDREW,	12 00
<i>Worcester</i> , Ms. Mrs. Elizabeth Healy,	1 00
<i>From places unknown, or purposely concealed by the donors.</i>	
Sept. 19, 1821. A friend for the Elliot mission,	1 00
20. Balance after paying for the Miss. Herald,	50
21. A friend for western missions,	1 00
26. In an anonymous letter, post-marked Millwood, Va.	12 00
27. A friend of miss. for the For. Miss. School,	3 00
Oct. 6. The widow's mite,	1 00
9. A friend of miss. by the Rev. Otis Thompson,	2 00

*Amount of donations from Sept. 18, to Oct. 17, inclusive, 1821, \$4,935 04.*

In the list of donations published last month, during the absence of the Treasurer, several mistakes occurred in the names of donors.

The large box of clothing mentioned as from *Charlestown* and *South Reading*, fur-

nished by members of the First Cong. So. by Mrs. Fay, should have been mentioned as from *Charlestown* only. These errors were corrected in a large part of the impression.

The donation of books from the Rev. Dr. Proudfit, were intended for the general purposes of the Board, and not for the Sandwich Island Mission.

For these errors, and others of a similar nature, we shall easily be excused, by persons who know how difficult it is to print accurately complicated statements, containing many strange names, and a great diversity of circumstances, compiled from memoranda hastily written.

#### DONATIONS IN ARTICLES OF CLOTHING, &c.

##### *For the mission at Brainerd.*

*Campton*, N. H. A box forwarded by Rebecca Bartlet, valued at \$31.00.

*New Boston*, N. H. From females by the Rev. Ephraim P. Bradford, \$16.90.

##### *For the Choctaw mission.*

*Andover*, Ms. From West. Miss. Soc. by Eliza A. Pearson, Sec. three boxes for Mayhew, \$125.41.

*Berlin*, Ms. Individuals, by Mr. Dexter Fay, a box for Elliot, \$36.00.

*Boscawen*, N. H. Second Cent Soc. by Sarah Knight, Tr. cotton shirting and sheeting for Elliot, \$14.50.

*Bufield*, Ms. Young Ladies' Read. Soc. individuals, young ladies in the Seminary and members of Dummer Academy, by Susan H. Dole, a box for Mayhew, \$161. 64.

*Danvers*, Ms. Ladies of Rev. S. Walker's parish, a box for Mayhew, containing bedding and crockery, &c. \$100.

*Danville*, Vt. Females by I. P. Dana, Esq. a box of clothing, and canister of tea, \$74.38.

*Dover*, N. H. A few ladies, by Elizabeth Wheeler, a box for Mayhew, \$81 26.

*Essex*, Ms. A package for Elliot, by the sloop Dove.

*Franklin*, Ms. A box for Mayhew.

*Halifax*, Ms. A box for Elliot, \$47 05.

*Haverhill*, Ms. Ladies in the village, by Hon. John Varnum, a box for Mayhew, \$201 95.

*Hingham & Scituate*, Ms. Individuals, a box for Elliot, \$64 53.

*Hopkinton*, Ms. Dorcas Soc. by Nancy Fitch, Tr. a box for Elliot, \$44 27.

*Littleton*, Ms. Ladies, cloth and clothing in a bundle, for Elliot, \$16 39.

*Londonderry*, N. H. A box for Elliot.

*Lyndeborough*, N. H. Ladies by Mr. Oliver Bixby, a box for Elliot, \$37 72.

*Milton*, Ms. Individuals by Esther Wadsworth, a box for Elliot, containing bedding, &c. \$45.

*Northampton*, Ms. From the people, through the "Hamp. Chris. Dep." two boxes \$222 38.

*Paxton*, Ms. A barrel of clothing for Mayhew, by Dea. Henry Morse, \$63,



- Plymouth, N. H.* A box, by Hannah Worcester, \$35.  
*Portsmouth, N. H.* Two boxes with a parcel, for Mayhew, by Mrs. Harriet Putnam, \$75.  
*Royalston, Ms.* Fem. Read. Soc. by Mrs. Lucy Lee, a box for Mayhew, 68, 25.  
*Southampton, Ms.* From individuals, through the "Hamp. Chris. Dep." by D. S. Whitney, for Elliot, \$58.  
*Sturbridge, Ms.* Fem. Read. Soc. Individuals, by Rev. Alvan Bond, a box of clothing, \$63 06.  
*Woodstock, Vt.* A box of clothing, by the Hon. Charles Marsh, \$117 63.

*For the Arkansaw mission.*

- Hadley, Ms.* A box of clothing.  
*Plymouth, Vt.* Females, by Mr. Dana, a box of clothing, \$31 34.

*For Indian missions generally.*

- Bridgewater, Ms.* Dorcas Society, by Mr. Ziba Bisbee, a bundle of clothing, \$8 12.  
*Deerfield, Ms.* Ladies of second par. by Mr. Artemas Williams, a box of clothing, \$56 94.  
*Exeter, N. H.* Individuals, by the Rev. William F. Rowland, a box of clothing, &c. \$131 96.  
*Grafton, Vt.* A few ladies, by Fanny W. Hall, a box of clothing, \$25.  
*Hallowell, Me.* Ladies, by Mr. Elias Bond, a box of clothing.  
*Hillsborough, N. H.* Fem. Benev. Soc. by Sarah Symonds, a box of clothing, \$22 29.  
*Keene, N. H.* A box by Mr. Abijah Kingsbury, \$16 32.  
*Northborough, Ms.* Ladies, by Mrs. Lucy Crawford, a box of clothing, \$62 45.  
*Pepperell, Ms.* Individuals, by Elizabeth Heald, \$35.  
*Wardsborough, Vt.* Fem. Cent. Soc. by Mr. Robinson, a box of clothing, \$28.  
*Westminster, Vt.* United Fem. Societies, by the Rev. Timothy Field, a box of clothing, &c. \$102.  
*Wilmington, Vt.* Fem. Miss. Soc. by Mrs. Martha Alvord Tr. a box of clothing.  
*Windham, Vt.* Dorcas and Fem. Cent Societies, by N. Aldrich, a box of articles, \$38.

*For the Foreign Mission School.*

- East Haddam, Ct.* Ladies of the Rev. Isaac Parsons' parish, by Mrs. Sarah B. Parsons, a box of clothing, \$62 85.

*For the general purposes of the Board.*

- Newburyport, Ms.* From Charles Whipple Esq. two boxes of books, valued at \$300, at the retail prices.

VARIOUS NOTICES.

A PERSON who, in behalf of a Society of benevolent females, had sent a donation to the Cornwall school, thus writes.

"Our donation, though small in itself, was derived, in part, from different Christian names, and is most cheerfully appropriated by the Board of officers, at present exclusively Episcopalian, to the grand and blessed object,

in which all the saints delight:—that of evangelizing the world. The work is the Lord's, and who can hinder. The ingathering of the heathen, and the conversion of the ends of the earth, are among the immutable purposes of Heaven, and "those purposes shall stand; yea, our God will perform all his pleasure." We rejoice greatly, Sir, and bid you God speed, in every design and execution of love. How thankful should Christians be—themselves redeemed from slavery and death—that they may co-operate in designs of infinite benevolence; that they may be instrumental in sending grace, mercy, salvation, to thousands of immortals sitting in darkness and the shadow of death."

Two gentlemen not long since, as they were riding in the stage, fell into conversation on the various benevolent objects of the day. At length one proposed that, if the other would do the same, he would engage to pay for the education of as many children in Ceylon, as there were members in his own family, reckoning himself, his wife, and four children; that is \$72 annually for six years. The other gentleman had two children, and, of course, \$48 a year would be his payment, which he readily engaged to make. Thus in a few moments, \$120 annually were pledged for six years, toward the Christian education of destitute heathen children. *Iron sharpeneth iron, so a man sharpeneth the countenance of his friend. Let all Christians provoke one another to love, and to good works.*

A letter from Mr. Whipple of Newburyport, accompanying a valuable donation of books, expresses a hope, that 'as there are many thousands of volumes of good books in the United States, lying useless on the shelves of the present owners, the Board will receive enough, gratuitously, to answer their general objects.'

The promptness and alacrity, with which many of the people, in our new settlements, exert themselves to promote the charitable operations of the day, are worthy of particular praise. The following instance will illustrate our meaning.

The minister of Red Oak congregation, Ohio, preached to his people, on last thanksgiving day, from Heb. xiii, 15, 16. At the close of the services, he read the circular of the Board of Agency at Marietta; told his people the manner in which donations could be conveyed to the field of missionary labor; and called upon them to express their gratitude to God by cheerful offerings for the use of the Choctaw mission. "In ten or twenty minutes," says the minister, "I had the subscription of 21 barrels of flour, 43 bushels of wheat, 4 barrels of meal, 6 barrels of pork, and some other articles."

It is proper to add, that the donations of provisions and clothing from Ohio, arrived at a time when they were much needed, and when they rendered a most essential service to the mission.

A clergyman in the central parts of the state of New York, on being visited by an



agent of the Board of Foreign Missions, went into his wheat field, and set off about one acre and a half, through the middle and best part of it; and said he should set off 5 or 6 acres of his cornfield, to be devoted to this good work.

An apprentice to a mechanic, on coming of age, sent a donation of ten dollars, (more than a tenth part of all he was worth,) to the support of the missionary cause. Who that is acquainted with human affairs, or has observed the course of Divine Providence, can suppose that this young man is more likely to be poor, than if he hoarded his money or expended it in worldly gratifications? A judicious observer will expect a far different result. It will at length be acknowledged the dictate of true wisdom to *dedicate the first fruits of all our increase to the Lord.*

A venerable woman, at the age of *ninety four*, lately earned a small sum by knitting, which she devoted to the missionary cause.

"Let blithsome youth, and hoary age,  
In this delightful work engage."

## DOMESTIC INTELLIGENCE.

### REVIVALS OF RELIGION.

Our readers will recollect, that, but a few years since, the state of Vermont was blessed with an extensive outpouring of the Holy Spirit. That State is again blessed, in a manner deserving the most grateful notice. We have seen an account of nearly 30 towns, where there are revivals of religion—some in an incipient state, others in rapid progress, and others of such powerful influence, as to silence all objectors, and put down all opposition. The aggregate of those who have become hopefully the subjects of renewing grace is estimated at about 1800. It is worthy of remark, that there was little to encourage hope, till after the meeting of the associated churches at Middlebury, on the 3d Tuesday of June, when the pastors and delegates agreed to recommend to the churches in their connexion to observe a fast, with reference to a revival of religion.

### THEOLOGICAL SEMINARY AT AUBURN, N. Y.

At a meeting of the Board of Commissioners of the Theological Seminary of Auburn, in the State of New York, on the 2d of May 1821—The following persons were unanimously chosen Professors; viz.

The Rev. MATTHEW LA RUE PERRINE, D. D. Professor of Ecclesiastical History and Church Government,

The Rev. HENRY MILLS, Professor of Biblical Criticism and Oriental Literature.

The Rev. DIRCK C. LANSING, Professor of Sacred Rhetoric.

The institution will be open for the reception of students, and instruction will commence on the 2d Wednesday of October next.—Accommodation will be furnished for 20 or 30 young men.

Where students are supported by charitable societies, or by individuals, it will be a subject of important consideration, that the whole weekly expense of supporting a young man at this seminary, exclusively of washing and candles only, will not exceed one dollar.

The Christian public will perceive, that, notwithstanding the peculiarly embarrassing circumstances of the times, a gracious and munificent Providence has so far blessed the efforts of the friends of the seminary, that we have been enabled definitely to announce the period, when it will go into operation.

The Commissioners and Trustees, do not,—they cannot, believe that a Christian community, that has so many evidences of its charity, conspicuous on the field of benevolence, will be indifferent to the necessities of so important an establishment, as this school of the prophets, just rising, as it is, into being, and soliciting, as it does, the prayers, and the liberal charities of all, who feel interested in the happiness of the human family, and who desire to multiply the honors and extend the reign of the Prince of Peace. It is with confidence, therefore, that we express our reliance, to no inconsiderable extent, upon the donations of charitable societies, and individuals, and religious congregations, and associations of young men and young ladies, to aid our funds, and to enable us to prosecute with success the great and interesting designs of the establishment.

Communications containing enclosures may be made to David Hyde, Esq. of Auburn, who is the Treasurer of the Board.

The foregoing article was received too late for our last number. We learn that the three Professors above-named were inaugurated about the 10th of Oct. and that they commenced a course of instruction with 10 or 12 students.

### AMERICAN EDUCATION SOCIETY.

THE annual meeting of this Society was held on Tuesday the 2d ult. After the election of officers, and the reading of the Report, addresses were made to a very respectable audience, assembled at the Marlboro' Hotel. At the close of the meeting, several gentlemen subscribed \$100 annually, and others very liberally. In some future number we may give a list of these subscriptions.

### EDUCATION OF HEATHEN CHILDREN.

MOST of our readers are apprized of the fact, that the American missionaries in Ceylon proposed, soon after they became settled in the district of Jaffna, to maintain heathen children in the mission families; giving them the advantages of a Christian education, and training them up to habits of industry and virtue. The sum, at which the missionaries supposed they could maintain a child, was fixed at *twelve dollars* a year. This small stipend, it was thought



would support a child after the manner of the country; that is, it would feed him on boiled rice, and furnish a piece of coarse cotton for a garment. The children are perfectly satisfied with this mode of living; and experience has shown that, with the nicest economy, the estimate is sufficient for the purposes above-specified. A considerable number of children are now supported on this plan, having received English names at the instance of benefactors in America, who provide for their support.

At the commencement of the plan, it was obvious to the missionaries and the Committee, that the maintenance of children would involve many contingent expenses, no part of which the small payment of \$12 annually would be sufficient to meet, as that payment would be entirely exhausted by the two articles of food and clothing. It was thought, however, that these contingent expenses might be defrayed out of the general funds of the Board. At that time it was not foreseen to what an extent the domestic superintendence and education of heathen children in mission families, may probably be carried in the east; and, of course, it was not foreseen to what an extent the general funds of the Board might be involved by the contingent expenses here alluded to. Among these expenses may be enumerated charges of remittance, loss by exchange, cost of school-rooms, books, stationary, services of catechists, &c.

This whole subject has recently been brought before the Prudential Committee by a letter from the Secretary of the Church Missionary Society in London, and has received very deliberate attention. The Committee of that society, having it in contemplation to take children in Ceylon to receive a domestic education, were desirous of fixing the annual payment at such a sum, as would include at least a part of the incidental and contingent expenses. It seemed important, also, that the different Societies, laboring in the same field, should adopt nearly the same rules, in reference to this subject.

The Prudential Committee of the Board, availing themselves of suggestions made by their highly respected fellow laborers, and consulting their own experience, have thought it would be equitable, that benefactors, who may *hereafter* provide for the domestic education of heathen children in Ceylon, should pay \$20 a year for each child. Those children, who are already provided for, at the rate of \$12 annually, will be continued in the course of their education, on the terms heretofore pro-

posed; but all, who are to be selected in future, must be considered as received upon the terms now published.

The question will be asked, "If the support of a child costs but \$12 a year, to what purpose are the remaining \$8 applied?" The Prudential Committee wish the following answer to be distinctly considered. The stipulated sum of *twenty dollars* is paid into the Treasury of the Board. From the treasury a child is supplied with every article necessary for health and comfort, and receives the benefit of constant domestic care and instruction. It is estimated that *twelve dollars* will supply food and clothing; and it never was supposed that this sum would do any thing more. Still, there are other expenses no less necessary, which have hitherto been defrayed from the general funds of the Board. While the number of children was not great, and the receipts of the Board were equal to all the demands upon the treasury, there was no inconvenience in this course. But since the number of children provided for is becoming large, and the expenses of the Board are increasing, and the support of the missionaries themselves is in the highest degree important, it seems right that the benefactors of children should furnish the means of providing medicine, rooms for lodging, nursing in sickness, stationary, school books, and charges of remittance. The remaining *eight dollars*, therefore, is received for these purposes, and others of a similar nature. When it is considered how much time is devoted to the care of these children by the missionaries, and their assistants, it will readily be perceived, that the arrangement now made is reasonable. Neither the missionaries, nor any person employed by the Board, receive any emolument whatever from this provision; as the sole object of it is to save the general funds from being charged with contingent expenses, which properly belong to the private endowments above described.

The time during which support is to be stipulated, for each child hereafter taken into mission families, is fixed at *six years*.

The Committee of the Church Missionary Society will probably issue proposals to their friends, to support children in Ceylon, according to the principles here developed, at *five pounds sterling* a year.

As inquiries are frequently made, whether particular children provided for in Ceylon, are actually received, we reply; that complete lists of the children thus provided for are sent out to the missionaries; that, in case these lists should



fail, the missionaries are requested to make out lists from the donations published in the *Missionary Herald*, copies of which are sent by different vessels; that the missionaries, so far as we are informed, have always selected children, as soon as convenient, after notice of a provision for them was received; that Mr. Poor has selected children to be supported in his family, so far as he had been informed of a provision for them when he last wrote; that he has four others in his family, for whom no particular family was designated by patrons; and that it is probable the other missionaries have complied with the wishes of benefactors, so far as they had been made acquainted with these wishes. Mr. Poor had twenty five children in his family; and it is supposed, though accurate lists have not been received, that about 100 children were in all the mission families in October 1820.

It is natural that benefactors should be desirous of hearing from the objects of their bounty, as frequently and as particularly, as possible. But it is obvious, that the missionaries cannot write letters to all benefactors. To some, who were peculiarly circumstanced, letters have been written; and the patrons of children will all be gratified, we doubt not, with Mr. Poor's account of the schools at Tillipally, which will appear in the appendix to the annual Report of the Board. It is equally obvious, that a particular account of each child cannot be published, as it would exclude much matter of a more general nature, which is indispensably necessary to exhibit a full view of each mission. It will be an important object of the Committee to furnish their readers with as much information, on this subject, as they can do in a compressed form.

It will be seen, in the account of the Bombay mission to be published in the annual Report, that the missionaries there have not as yet, been successful, in the selection of children to be educated in their families, though they have done much in the general business of the education of heathen children. In most instances, the provision, which was originally made for particular children at Bombay, has been transferred to other places by the donors, or appropriated to the support of schools at that place and its neighborhood.

Children can be received at the following missionary stations, among the Indians of our country, to be educated in the families of the missionaries; viz. at Brainerd, Elliot, Mayhew, and Dwight, and probably soon at Taloney,

Creek path, and the French Camps. The expense of supporting each child is \$30 a year. The term is six years.

At the Sandwich Islands, also, the same provision may be made, on the same conditions,

Some of our friends have supposed, that children were taken at all the mission stations, for \$12 a year each; and, in consequence of this supposition, have sent money for children in the Cherokee and Choctaw nations, to be supported at that rate. This is altogether a mistake. Thirty dollars a year is the only sum, with which the Board have ever proposed to support a child at these stations; and this sum would be entirely inadequate, were it not for the donations in clothing, with which the missions are favored.

The Committee presume, that all societies and individuals, who undertake to support children, will see the importance of punctuality in making their annual remittances. The necessity of this is too manifest to need illustration or enforcement.

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## FOREIGN INTELLIGENCE.

### ORDINATION OF GENEVA MINISTERS.

Two young men of finished education, undoubted piety, and evangelical principles, were ordained at London, on the 25th of June last, as pastors of a church, which has been founded on congregational principles at Geneva.

"This separate church at Geneva was formed about four years ago, by a number of pious persons, who not only were unable to receive the Arian and Socinian doctrines, preached by the majority of the pastors in the Established Church of Geneva; but who also conceived that its constitution, as a civil establishment, founded on and intermingled with state authority, is inconsistent with the principles of the New Testament. They had at first to undergo most opprobrious treatment, and many painful sufferings, from dissolute mobs and from profane scoffers in the higher classes; but their prudent and exemplary conduct has raised them higher and higher in the esteem of the better part of their fellow citizens, and liberated them in a great measure from cruel mockings."

The gospel in its purity, has made a surprising progress in Geneva, within five years. Several of the established pastors in the city and vicinity, have begun to preach the truth with clearness and energy, and their ministrations have been attended with many pleasing instances of the divine blessing. On the whole, light seems to be again shining on the degenerate city of Geneva, and the reformation, which has begun, we have ardent desires and strong hopes will continue and increase, till evangelical principles and Christian zeal, shall become general in that interesting republic.



## WESTERN AFRICA.

## SIERRA LEONE.

*Church Missionary Society.*

IN the Herald for May, we stated briefly the success which had attended the labors of Mr. Johnson, among the liberated negroes of Regent's Town. During Mr. Johnson's visit to England, in 1819, his place was in part supplied by Mr. Thomas Morgan, who, returning home soon after, on account of his health, gave a very interesting statement of the moral character and habits of the Christian negroes, fully corroborating that previously given by his excellent colleague.

"Scarcely an event occurs," says Mr. Morgan, speaking of their FIETY, "but what they notice, as springing from the over-ruling providence of God. Taught of God, they mark the painful events of His Providence, as children would mark the dealings of a father. After the death of Mr. Cates, I have frequently heard their expressions of sorrow for sin, and acknowledgments of God's justice in punishing them. They have used such language as this:—"We have done something very bad—God is very angry: He is removing all our teachers—bye and by nobody will be left to tell us good. We must pray, my dear brothers and sisters: we must look into our own hearts—some bad live there." Similar occurrences in England would have passed, perhaps, unheeded by the greater part of professing Christians.

"I was struck, during a fire which broke out in our house, with the sudden disappearance of the women, who, at the commencement, almost filled the house. On inquiry, I found that they had retired to the Church, to offer up their prayers unto God. What but a Divine influence could draw them to God in this trial, to ask His blessing on the exertions of those employed?

"While we were replacing the books which had been scattered on this occasion, two of the girls came to us. I asked what was wanted: "Nothing Massa," was the reply; "but we come tell you, God hear every time somebody go talk him." "How, my child," said I, "do you know that God hears his people when they pray?" She said, "Massa! when fire come this morning, I sabby your house no burn too much. Every morning I hear you and Mr. Cates, and you pray God keep this house, and all them girls and boys what live here; and when fire come, I say to Sarah, 'Ah! God plenty good: He hear what Massa say to Him this morning: He no let this house burn too much.'" What a reproof did I feel this! I knew how often my heart was indifferent while I asked for these mercies; and I trust it made me more anxious to urge the duty of family prayer on others more earnestly. Soon after, the same girls mentioned their desire for one of the elder girls to pray with the school children, before they went to bed, and when they rose in the morning.

"The Christian Negroes shew a strong attachment to the simplest views of religion. I began some explanation, as plain as possible

in successive evenings, of the Lord's Prayer. It pleased God graciously to bless these words to the people. They made the most practical use of them. A display of an unholy temper would receive a reproof—"If God your Father, that no be like his child." Some said that they needed, indeed, such a Father—others, such daily bread. Some thought God could not be their Father, because they did not feel sufficient desires that His Kingdom should come among their country-people; and others felt that they were rebellious children, for not doing His will on earth more, as it was done in heaven. Some wept, to think how He delivered them from temptation and evil: and all, I believe, burned with love; to ascribe to Him the Kingdom of His Love, the Power of His Spirit, and the Glory of their Salvation. I was obliged, by the pressing requests of the people, to repeat these explanations four or five times; and resolved in future to know nothing and to speak of nothing among the Negroes, but the plainest words of the Redeemer. How much better calculated His language is than any other to reach the heart, may be judged of by this instance out of many."

The following is a remarkable evidence of their INTEGRITY.

"In the anxiety to save as much as possible, almost every article was removed. In the confusion, many things were scattered about the yard: not one article, however, even the most trifling, was lost; but all were brought again to the house, and fixed in their proper places. A boy who had got possession of the box which contained the money for paying the mechanics and laborers, was found in the garden; parading with the box under his arm, and guarding it, though unnecessarily, with a drawn cutlass in his hand."

Previously to their conversion, the negroes were much disinclined to LABOR of any kind. How greatly their habits have been changed, by the reception of the Gospel, is thus attested by Mr. Morgan.

"Many of the gardens are kept in very neat order, though most of the owners have but little leisure to devote to this employment. I have frequently known the whole of the time allowed for dinner, spent, by both husband and wife, in fencing, digging, or planting the little spot of ground attached to each dwelling.

"Decency and cleanliness manifest the diligence of those who live under the power of religion. Their time is, indeed, so well occupied, that, in cases where they can read, they may be frequently seen, at leisure moments, with some friends around them, searching the Word of Life: and these little respites from labor are often made a blessing to the whole town; as the sick, the careless, the backsliding, and the profane, are not seldom visited, instructed, warned, comforted, and relieved, at these seasons, by their zealous Brethren."

From the communications of Mr. Johnson, we might make many interesting extracts, but have room only for a few.



"On Saturday evening a youth stood up, and said—'When I in my country, the King die: then the Headman get plenty slaves, to kill them, because that be the fashion of that country—when the King die, they kill plenty slaves. Me be slave; but I no belong to the King—I belong to another man. Then my master take me, and carry me to that place where they went to kill the people: he say 'That boy no good—I will change him for one of them women that they going to kill.' He go, and take me; and we come to the place. I see two houses full of slaves which they going to kill; and my master change me for one woman, and they put me among them people which they want to kill for that King who die. Well—I stand—I tremble—I don't know what to do. By and bye, them Headmen come to look all them people. When they come among us, I look them sharp—they no take notice of me—I stand close by the door—I jump out, and run into the bush. I live there three days—I eat grass—I hear when they kill them people—I fear too much—they cry—they scream—Oh too much—I run out of the bush, and run to another country (town.) The people in that country catch me—they tie my hand—and they send to the Headman of my country, and tell him they catch one of him slave. The Headman send two people to fetch me back; but that man who catch me say, he no let me go—they must bring some cloth and pay him. Well, them two men go back—they say they come in three days, and fetch me. The day come, and I expect they come and fetch me; but I try to run away again, and go to another country. The people in that country catch me again, and carry me and sell me, and I get on board the ship. English ship come one day, and carry us here. Now, first time, I think I been do all this by my own strength; but, this time, I see, that the Lord Jesus Christ has done it: He has brought me here by His power."

#### *Their conflict between grace and sin.*

"One of them said—"Me go, one day, to cut bush: one heart say, 'You go pray'—t'other heart say, 'You no must go pray: mind your work.' then one heart say, 'You must go pray Lord Jesus Christ;' and t'other one say, 'No mind what that heart tell you:' then first one say, 'You had better go pray.' So me throw down the cutlass, and me pray to Lord Jesus Christ, and my heart feel glad too much: then the first heart say, 'Ah! you see, suppose you no been pray, you no feel glad too much.'"

### LAST NOTICES.

#### MISSION ON THE ARKANSAW.

LETTERS have been received from Messrs. Finney and Washburn, the last date of which is June 30. They arrived at Dwight, May 10th, after quite an expeditious passage up the river, and found their brethren, Mr. Hitchcock and Mr. Orr, in comfortable cir-

cumstances, after a lonely winter's residence in the wilderness. Greater progress had been made in clearing land, and preparing for a crop, than could have been expected, considering the sickness which had been suffered. In the course of the spring 22 acres of corn, &c. were planted, and the prospects of the mission were fair. We learn, however, by the way of Brainerd, that most of the members of the mission family at Dwight, have been afflicted with sickness again since the date of our direct intelligence.

In consequence of the representations of the missionaries, four assistants were sent forth to join that mission, in the month of September. Mr. Daniel Hitchcock, jun. one of this number, and brother of Mr. Hitchcock already at Dwight, was taken sick at Washington, Penn. near Hagarstown, on the 22d of September, and died after nine days illness. From the letter communicating this melancholy event, the following passages are extracted.

"We were all well at that time; but, in the morning, found that Mr. H. had passed a sleepless night, and was quite indisposed. He took some medicine, which not having the desired effect, he, the next day towards evening, sent for a physician, who pronounced his disorder to be the prevalent malignant fever, which is a bilious fever of the inflammatory kind. From this time his fever regularly increased in violence, and he sunk rapidly under it, till the ninth day, which put a period to his life and sufferings.

"Soon after the commencement of his illness, he alluded to the possibility of such an event, and gave directions for us to proceed, as soon as possible, to Ohio, and there consult with the agents of the Board, on the course we should pursue. As his disorder advanced, and threatened to baffle the skill of the physician, he often again adverted to this subject, and still pointed to this course, as most eligible in our circumstances.

"From Thursday evening he was partially deranged, though at intervals he exhibited a mind tranquil and composed, and a soul stayed on God as his supreme rest. He was asked, soon after his sickness commenced, if he felt ready to suffer this detention, and a distressing illness, in this land of strangers. He replied, with composure and deliberation, 'I am, if this be for the glory of God; I am willing to be sick and die here.'

"From the first of his sickness, he spoke with difficulty, and we felt an unwillingness to distress him by leading him to talk much. We can only say, that he gave us, who watched continually by his bedside, additional evidence of an ardent love to God, and his service, and a patient, cheerful acquiescence in his government. We would here too, mention, that during the journey, we were encouraged, and strengthened, and cheered, by the



exhibition, which he furnished, of piety bearing no common character, and of an exclusive devotedness to the service on which he had entered.

"In a little enclosure, which was selected for a family burying ground, and already contained six or seven tenants, near the road, 23 miles from Gettysburg, and 12 from Hagerstown, we have just deposited that body, which, in the morning of the resurrection, we trust, will rise to share the felicities of those, who in the world to come shall enjoy life everlasting."

"With a few extracts from the journal of Mr. H. we will close this letter. We shall confine these extracts to the two days preceding his illness, which were Friday and Saturday."

"I do not hesitate a moment," he writes, "on the ground that I shall not glorify God, by this act of benevolence; but am determined, let the event on my part be what it may, to persevere in the way that I have chosen;—to go to the heathen, not knowing what shall befall me on my way, or after I shall arrive; and I desire to say with Paul, 'I am not only ready to be bound, but to die for the name of the Lord Jesus.'"

"On Saturday, the 22d, which was the day in which he entered on his 27th year, he took a general view of the dealings of God towards him, and considered that day as a new era in his life, and the commencement of his labors for God. After expressing a fervent wish to be wholly divested of selfish desires, he adds:—

"Whether I die on my way, in this enterprise for the salvation of souls, or arrive at the spot destined for my labors among the heathen, there to suffer much toil, and pain, and hardship, and there to drop into the dust, I think I shall never regret embarking in this glorious cause. May this be my motto, wherever God in his holy Providence may call me, **LIFE AND DEATH TO ME ARE EQUAL.**"

"These were the last words from his pen; and as his whole language was of the same import, we are much comforted by considering him prepared for a better state."

#### PALESTINE MISSION.

A LETTER has been received by the Treasurer from Mr. Fisk, dated Smyrna, July 6th, in which the writer states, that he spends his time, in the family of the Messrs. Vanlenep, in study and teaching their children. The plague had made its appearance in Smyrna, and had excited considerable alarm. Mr. F. gives a brief account of the massacres, which took place in Smyrna, about the middle of June. The number of Greeks murdered was estimated at from 500 to 1,500.

The last accounts, which Mr. Fisk had received from Mr. Parsons, were dated at Samos, June 22nd. Mr. Parsons was daily expected at Smyrna.

#### MISSIONARY HERALD.

OUR readers will excuse us for drawing their attention to the circulation of this work, with particular reference to the ensuing volume. It is admitted by all the friends of missions, that the communication of religious intelligence is essential to exciting, and bringing into exercise, a genuine missionary spirit. To communicate this intelligence, much more extensively than has been done hitherto, nothing is necessary but a proper activity among those, who set a just value on missionary exertions, and who have the success of the cause deeply at heart. Let all such persons be exhorted to widen the sphere of Christian benevolence, by laboring to increase the number of readers, who delight in the progress of the Gospel, and who mingle their offerings with their prayers for the conversion of a lost world.

Much is gained by taking things in season. We would respectfully urge those friends, who feel a particular interest in the circulation of this work, to do what they can, in the course of the present month, to obtain subscribers. Early in December, it will be necessary to commence printing the first number of the volume for next year. The extent of the edition must then be fixed. Seven thousand copies of the current volume are printed; and we are assured it is the wish of numerous individuals, in every part of our country, that many thousand copies should be added, to the subscription list for the next volume. But these wishes will be inoperative, unless they prompt to immediate exertions.

The terms of the work will be seen on the last page of the cover.

#### MISSIONARY ROOMS.

THE public are informed, that the Prudential Committee have taken a suit of rooms, at No. 69, Market Street, where the offices of Corresponding Secretary and Treasurer are kept, and where donations to the Board in money, or in articles for the use of the different missions, are received.

Personal attendance is given, from 9 o'clock till 2, and from 3 till sun set. The Prudential Committee meet at these rooms, by adjournment, as the business of the Board requires.

All communications, relating to the concerns of the Board, may be made to JEREMIAH EVARTS, Missionary Rooms, No. 69, Market Street, Boston.



THE  
**MISSIONARY HERALD.**

**VOL. XVII.**

**DECEMBER, 1821.**

**No. 12.**

**AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.**

**REPORT OF THE PRUDENTIAL COMMITTEE.**

(Continued from p. 355.)

IN presenting this annual report, your Committee will follow the chronological order of the several missions;\* and will then lay before the Board several other objects, which may seem worthy of particular attention.

**MISSION AT BOMBAY.**

The last report brought down the history of this mission to the commencement of the year 1820. The missionaries were then in the regular performance of their various and accustomed duties. The same course was steadily pursued, with such interruptions only, as were unavoidable, from ill health and other causes. The general state of the mission remained much as it had been, during the preceding year; nor did the prospects of the missionaries appear to have been materially altered.

*Sickness of Mr. Nichols.*

Mr. Nichols, it will be recollected, was brought near the grave by a severe and painful sickness, the first summer after his arrival at Bombay. A similar affliction was experienced by him, during the summer of last year. In the month of March, he removed with his family to Gore Bunder, a pleasant and elevated place, at the northern extremity of Salsette, open to the sea breeze, and very favorable to health. The occupancy of the government house, formerly a Catholic

\* This order was professedly followed in the report of last year; but, by accident, the account of the Palestine Mission was inserted out of its proper place. The occasion of this mistake is explained in the Miss. Her. for June, p. 189.

monastery, had been previously offered to him, so long as he should find it convenient and agreeable to reside there, by Maj. Kempe, the commandant of the island. "A great number of villages in the vicinity," says Mr. Nichols, in a letter to the Corresponding Secretary, "were accessible, and seemed to invite the labors of a missionary. Every day enjoying the sea breeze, our health was uncommonly good. On the 28th of April, we were joined by brother and sister Newell, for the improvement of the health of their little daughter. A variety of circumstances led us all to determine on remaining there, till near the commencement of the rainy season, which sets in about the 10th of June."

At this retreat, which offered the double advantage of a change of air and a new field of evangelical labor, the plan of the missionaries was suddenly interrupted. About the 20th of May, Mr. Nichols, his wife, and their little boy, were seized with the intermittent fever. The presence of Mr. and Mrs. Newell on this trying occasion, was a great comfort to them, and is mentioned with gratitude, as a particular kindness of their Heavenly Father. It was necessary that they should visit Bombay, as soon as possible, for the benefit of medical attendance. They arrived at the house of Mr. Newell, on the 25th of May, in a very weak and distressed condition. Mrs. Nichols and the child recovered of the fever in about three weeks. The child, however, was immediately taken with another disease, which threatened speedy death. But he was kindly spared to the parents from this attack also. Mr. Nichols was confined to his bed for sixty days, during the hottest season of the year, unable to walk or stand. During all this time, he was visited by Dr. Taylor regularly once a day, and sometimes twice or thrice. The kind and gratuitous attendance of this gentleman, occupied as he is by professional and official



engagements, deserves to be distinctly and gratefully mentioned. His services have always been cheerfully rendered; and he has gratuitously furnished medicines, when the missionaries have not been otherwise supplied. In this way, and especially by his attention and skill, he has prevented much expense to the mission.

[After some notices, respecting a contemplated voyage of Mr. Nichols, which was finally given up, the Report proceeds.]

Mr. Graves has also experienced disappointments and afflictions. He has himself had several ill turns, brought on by various exposures, in travelling on foot, to preach the Gospel to the perishing natives. In September his infant son died, after a distressing sickness of three months, at the age of a year and a half. Within a few weeks afterwards, Mrs. Graves became the mother of twins, a son and a daughter, neither of whom survived the first month. The fond parents were again left childless, and mourned very tenderly over the tomb of their babes. Mr. Graves in writing on this subject, expressed himself thus: "You will have heard of our sore family afflictions. Our dear little ones are all gone. This is a severe chastisement; but doubtless we needed it. May we be profited by it. The heaviest afflictions, without divine grace to bless them, will do us no good."

[The reasons of Mr. Bardwell's embarkation for home, by the way of Calcutta, are next stated; but as this event has already been explained to our readers, the explanation need not be repeated.]

### *Preaching the Gospel.*

The missionaries at Bombay do not forget, that, however important and necessary their other objects of attention may be, preaching the Gospel is their highest employment, as it is the divinely appointed method, by which sinners are usually brought to the knowledge and obedience of the truth. In the most discouraging circumstances, a confidence in the superior efficacy of the means, which God himself has established, should never be shaken, as it will never ultimately be disappointed. Whatever human philosophy may imagine, it is by the *foolishness of preaching* that men are induced to believe, whether they live in Christian countries, or amid the darkness of paganism.

Where this divine institution is honored and maintained with humble reliance on its Author; where the great truths of revelation are proclaimed, in the form of a plain, solemn, earnest testimony; though the effect may not, for a long time, be apparent, God will at length vindicate his own word, and prove the wisdom of his own plan.

At Bombay and the vicinity, no material alteration has taken place, as to the times and manner of communicating the Gospel by preaching. The missionaries, in their several spheres, and at many places more or less frequented, were in the constant habit of publishing salvation to the deluded thousands, by whom they were surrounded. Not seeing that fruit of their labors, which they greatly desired to see, they were almost necessarily under temptations to despondence and discouragement; and were only sustained, amid the sottish ignorance, and the absurd, wicked, and cruel superstitions, which heathenism every where displays, by the command of Christ, and by those promises which ensure the final prevalence of divine truth over error and sin of every kind, and in every form.

From the last joint letter, dated in January 1821, the Committee deem it proper to quote all that is said on the subject of preaching, as the letter has recently come to hand, and this part of it has not been published.

"In regard to preaching, we can do little more than repeat what we have often said in former communications. After the close of the last rains, all of us, who were able, made excursions on the neighboring coast, and in the island of Salsette, for the purpose of visiting our schools, and communicating religious instruction to the people, beyond the limits of our several stations.

### *Condition of Lapsed Catholics.*

"One special object of the tours we made in Salsette and the northern coast opposite to that island, was, to search out and offer Christian instruction to the lapsed Catholics, concerning whom a more particular account will doubtless be interesting to you.

"You already know, that the Portuguese, a few generations ago, by the use of means not to be commended, brought a great number of the Hindoo inhabitants of Bombay, Salsette, and the adjacent coast, into a nominal subjection to the Roman Catholic church. The zeal of the Catholics in this place for the conversion of the heathen, appears long ago to have subsided; and the priests seem to be content to retain the descendants of those, whom their predecessors brought, in some instances by violence, within the pale of their church. But



these people are held in subjection to the priests, by a very precarious tenure. During the prevalence of the *cholera morbus*, about two years since, great numbers of these native Catholics joined in the idolatrous rites, that were practised by the Hindoos to arrest the vengeance of heaven; for which cause, they were, no doubt very properly, excommunicated by the priests. There are probably two thousand people, in this vicinity, now in this condition. All hope of their reconciliation to the church is given up; and they seem bent on turning back to the idolatry of their forefathers. The change is indeed easy and natural. It is only to change the names and images of Romish saints for those of heathen deities. The Hindoos are well pleased with this defection of the Catholics, though they still look upon them as outcasts, and would not, on any account, intermarry with them.

"In May last, an attempt was made, in several villages of these people on Salsette, to dissuade them from their purpose of becoming Hindoos; and an offer was made of establishing Christian worship and free schools among them, in case they would consent to receive religious instruction from us. Though several individuals seemed to be favorably inclined, the body of the people rejected these overtures. For several months after this first attempt, the heavy rains prevented us from visiting them again. But, at our quarterly meeting in October, it was judged expedient to send a special deputation to them, in the name of our mission, and to tender them the offer of Christian instruction. The measure was accordingly executed in the course of that month; but the result was the same as that of the former attempt. We still hope, however, that brother Nichols, who lives near a large village of these people, and not far from the greater part of them, may be able, by constant attention, to gain their confidence, and to prevail on them to accept our offers. If it should please God to give us any of their number, they may fairly be considered as converts from the heathen; for they have assumed the title and badges of idolaters, and seem to be fixed in their purpose of adhering to the Hindoo system. Mr. Nichols has established a school among some of them, who live in the suburbs of Tannah; but this measure has excited a great deal of jealousy, and few of their children attend, though there are great numbers of children idle in the streets.

"We consider the lapsed Catholics in this region, as a very interesting people, and suitable subjects of the sympathy and prayers of all, who call on the name of our Lord Jesus Christ; and we cannot but indulge the hope, that God will pity their deplorable state, and make their very imperfect knowledge of the Savior, the means of bringing them out of the thralldom of idolatry into the glorious liberty of the sons of God."

#### *Manner of preaching.*

As a specimen of the evangelical instructions communicated at Bombay, and an exhibition of suitable feelings in regard to the great work of missiona-

ries, the following passages are extracted from a letter of Mr. Hall to the Corresponding Secretary, written just before Mr. Bardwell's embarkation. In reference to that event, the writer says:

"It would be far less trying, both to you and to us, if, along with these afflictive tidings, we could send you the good news of sinners flocking to Jesus. But alas, out of the tens of millions around us, and the some thousands of those millions, whom we have invited to the great salvation, we know not of a single one inquiring what he must do to be saved. The temptation to discouragement is very great. May we, and all our dear Christian friends at home, obtain faith and strength to labor and not faint. Should the painful diminution of our number, added to our want of immediate success, discourage or damp the zeal, either of ourselves or our patrons, it would doubtless be very sinful in us, and provoking to Him, who loves Zion and the souls of men infinitely better than we do, and knows infinitely better than we do, how to advance their highest interest. The dispensations of Providence, most mysterious to us, but no way doubtful as to their result, offer a very salutary exercise to our faith and humility, and a most interesting, solemn, and sublime theme to our contemplations."

#### *Meeting at a School-room for Hindoo Children.*

"For the last three evenings I have held meetings at one of our school-rooms, in a part of the town where no such meetings have before been held. About 150 natives, mostly Hindoos, but some of them Mussulmauns, were present at each time. On such occasions, a number of our school boys sometimes sing one of our Mahratta hymns; but a discourse of an hour and a half, or two hours, is usually the only exercise. My own method has been, of late, to hold three or four meetings, night after night, successively. This seems to keep up the attention of the people better, than when the meetings are held at periods, several days distant from each other. It is also more conformable to the custom of Hindoos, who meet to hear their own books read and expounded. In the compass of three or four discourses, an hour and a half or two hours long, a pretty comprehensive view of the Christian system may be given. During the last three or four weeks, I have held nine such meetings, in three different parts of the town. Some classes of people are more suspicious and shy of us than others; and such is their jealousy in some places, that we have not yet thought it expedient to hold such meetings in the school-rooms there. But I hope our meetings of this nature will be multiplied, as I consider them the most favorable opportunities, that we now have, for imparting Christian instruction to the natives."



*Meeting at a School-room for Jewish Children.*

"I have just returned from a meeting at our Jewish school-room," says Mr. Hall in a postscript, "where I delivered an address of an hour and a half to about an hundred persons, mostly Jews, among whom were a number of females. My subject was the portion of sacred history from the flood to the egress of the Israelites from Egypt, prefaced with a brief sketch of the creation, fall, and flood. From the blood of lambs, sprinkled over the doors of the Israelites in Egypt, typifying the blood of Jesus sprinkled on the heart of penitent believers, I took occasion to preach Christ crucified for sinners. My audience was very attentive; and I told them, that I hoped soon to deliver them two more lectures, at which they seemed much gratified. I have made some efforts to obtain other places, in addition to our school-rooms, for the accommodation of such meetings; but as yet I have been unsuccessful."

Mr. Hall had recently discovered a number of lapsed Catholics, and had labored with most of those, who were then in Bombay, endeavoring to turn them from Hindooism to the faith of Christ. They readily acknowledge the truth of Christianity, and do not attempt to defend the Hindoo system. They seem to be ashamed of what they have done. On a particular occasion, Mr. Hall enjoyed a favorable opportunity of exhorting them, and appears to have made a considerable impression.

In the month of October last, Mr. Hall and Mr. Graves made an itinerant tour in company. Of this tour Mr. Hall gives the following brief account, in a letter to the Treasurer, under date of Oct. 17th. "This evening Mr. Graves and myself returned from a tour of nine days. We went in a boat; sailed round the island of Salsette; stopped at the principal towns, and many of the small ones; and also at Basseen, on the opposite continent, in the vicinity of which we visited a number of places. Nearly all the day-time was spent in preaching; and we had the happiness of proclaiming the Gospel to a great number;—to Hindoos, Roman Catholics, and Musulmauns. May God own and bless these our feeble and unworthy labors."

[From the journal kept by Mr. Graves a considerable number of extracts are published in the Report. We select a part, as our limits remind us, that we cannot conveniently publish the whole.]

"Jan. 14, 1820. In company with brother Nichols, visited Darnda, where the attention

was such as made the day very interesting to us.

"15. Went to Chamboor with brother Nichols, where the people were unusually open and attentive. In the evening 20 or 30 were present. They were solicitous for our accommodation during the night, and would take no pay for entertaining us. Next day we visited several other small villages, and then separated for our respective homes. In returning, I came first to Murole, where large numbers heard the word attentively, and then to Koly Kullyan, a village of Catholics, with but two Hindoo houses in the place. Their common language is Mahratta, often corrupted with Hindoostanee, and a few Portuguese words. They have a school in their church to learn to read Portuguese and Latin; but very few *understand* either. It is most probable, therefore, that Mahratta will be the medium, through which these heathenized Christians will learn the Gospel. Several of them seemed pleased with the proposition of having a Mahratta school among them."

"Feb. 2. To-day another man told me privately, in such a manner that I had reason to believe him, that he was fully convinced of the truth of the Christian religion; 'but,' said he, 'what will it avail to avow it publicly, and bring on me the contempt of all the people?' I endeavored again to show him the nature of true religion, and the necessity of regeneration, with the effect this would have on his fear of man."

"March 22. Meeting with two learned bramhuns, I invited them to the Redeemer, and told them that if they would candidly examine the Christian religion; they would find it to be true. 'O yes,' said they, 'your religion and ours are both true, and proper for you and us respectively.' 'But,' said I, 'they contradict each other expressly; therefore if ours is true, yours is false, and *vice versa*. In regard to the worship of images our religions are contradictory; wise men should therefore examine thoroughly, and settle the point.' They replied, 'you are right; one God only should be worshipped; but after having worshipped images a long time, the mind will comprehend and settle upon the immaterial Spirit.'"

"27. Conversed, among others, with a very rich man. He heard, as he usually does, with a respectful, and almost silent, attention. It affords much pleasure, that some will *hear*, though they do not obey the truth. In the best time and way, God will certainly cause the truth to triumph, and to accomplish the salvation of men."

"30. Several of those who labored on our house, are in the habit of calling on us, and hearing conversation relative to the Redeemer. Two such now came. The appearance of one was particularly encouraging."

"Oct. 21. Visited Worlee, and had but poor opportunities of addressing the people, it being a very busy time with them as fishermen. But I returned by a temple, which I had not before visited, and which consists of four parts, dedicated to four idols. Here I had a favorable season, and urged the people to forsake their idols and receive the great salvation."



"Dec. 9. To-day it was said to me, 'Convert all your own people, and then attempt us.' I mentioned to them the contrariety of the Christian religion to the natural disposition of all men;—the necessity of regeneration;—that it was not the pleasure of God to convert all of any one nation, before any of another nation should be converted. His mercy is toward *all* nations; and he will take an individual here and another there, till all people will finally submit. I added, 'You need salvation and happiness. Why will you not accept it, while you have the offer? I intreat you to turn and be saved.' 'I can't tell,' said one, 'but I may hereafter. If it is written in my fates, it will be so. But at present I cannot.'"

At the close of a letter to the Treasurer, Mr. Graves observes: "I exceedingly wish I could tell you good news; but I must be content to say, or at least I must say, that we do not enjoy, in our labors, the converting influences of the Holy Spirit. But I do indulge the hope, that, as a body, we are beginning to seek more earnestly this divine gift: and we are still hoping, notwithstanding the meanness of our services and our own ill deserts, to see better days. We rejoice in the success of other missions, although ours seems as yet almost fruitless. I trust we have been witnesses for Christ; and that some honor will redound to him, in consequence of our poor labors."

Mr. Nichols, in a journal kept previously to his late illness, makes brief mention of several excursions for preaching. Under the date of March 4th, is the following entry.

"Returned from Trombe, a village 12 miles distant. On my way thither, had an opportunity of addressing the people of several villages. Tarried over night in the Government house there, and was kindly entertained by the Mussulmaun Kajee. On my way back, stopped at several villages, and addressed the people on the subject of the Gospel. At one place, a number of Catholics were present, and seemed to join ardently in what I said respecting the impossibility of obtaining salvation, except by Christ. A considerable number of people followed me out of town; and, when opposite to the Catholic church, I was invited to go in."

Mr. Nichols complied with this invitation; and, seeing images of saints, strongly reprehended the practice of idol-worship, as directly contrary to the word of God. "These poor heathenized Christians," he adds, "could only say, that they were directed, so to do, by the great Padre at the other side of the world."

For the last six months of the year 1820, Mr. Hall had delivered lectures, or sermons, regularly at his own house. Sometimes he had a hundred hearers, oftener not more than twenty, and sometimes not more than ten. He indulged hopes that the meeting might be perpetuated; and, in a private letter to a friend, he says, that of late he had taken more satisfaction in these and similar meetings, than ever before since he had been in the heathen world.

As to the number of such meetings, their frequency, and the manner of conducting them, each of the brethren is left to the guidance of his own discretion, and his own experience.

### *Reflections on the Effect of Preaching.*

From the preceding details, and those which former years have furnished, it is evident, that numbers of the Hindoos have no confidence in their own system; and that they perceive and acknowledge the superior excellence of Christianity. Their hearts, indeed, are opposed to the holiness of the Gospel; and individuals have not resolution enough to come out from the multitude and be singular. In the ordinary methods of the divine administration, the process of enlightening and converting an ignorant and bigoted people is slow at its commencement. But as the luminous points, in the borders of the kingdom of darkness, are continually increasing in number and brilliancy, the Egyptian gloom of thirty centuries will at length be dispelled. In the war against Satan's empire, we only need courage, perseverance, and confidence in the great Captain, whom we profess to follow. Though the missionaries, at these stations, have less encouragement from their preaching, than from their other exertions, yet they guard against despondency, even on this subject. The Committee are gratified to hear them say, 'that they consider the field assigned them as important as they ever did; and that they rejoice in having devoted their lives to the work in that region.'

### *Translations and Printing.*

The Epistles of James, Peter, John, and Jude, which were mentioned in the last Report as preparing for the press, have since been printed.

"The unprinted parts of the New Testament have been divided," says the last joint letter, "into five portions; and one portion has



been assigned to each of our number to be translated. The printed parts have also been assigned to different individuals to be revised. In conformity to the rule, which we have heretofore observed, the portions translated by each individual are to pass the examination of all, and to be the subject of their remarks; and the final copy for the press is to be fixed by a committee.

[Some further notices are given of the translations. The unprinted parts of the New Testament, at the last intelligence, were the Gospels of Mark and Luke, the Epistles of Paul, and the Revelation. These parts, and considerable portions of the Old Testament, had long been translated, and were kept in a state of revision.

The distribution of books will depend upon the number of schools. The Mussulmaun, Kader Yar, whom the missionaries had baptized during the preceding year, had gone far into the interior with books to be distributed.]

### *Willingness to receive Books.*

As an instance of the readiness, with which books are received by some classes of natives, the Committee cite the following passage from the journal of Mr. Graves.

"Dec. 21, 1820. This is the greatest day and night of the Mussulmaun festival in honor of Moogdum, a saint of theirs, whose tomb is here. The house erected over his bones is illuminated with (I should think) nearly a thousand lamps. To-day and yesterday I gave away 12 Hindoostanee Gospels of Matthew;—all I had. I might perhaps have given away hundreds to those, who could read them well. There were comparatively very few Mahratta people among the multitude; but many Parsees. One family of them took up their lodging with us; cooking their food in our yard, and sleeping in the lower, open part of our house. I spent many hours in conversing with the man, in order to make known the way of salvation. He was, I think, the most inquisitive and attentive Parsee, with whom I had ever spoken."

[In answer to an inquiry of the late Corresponding Secretary, whether Hebrew Testaments could be usefully distributed among the Jews at Bombay, the missionaries say, that some foreign Jews, occasionally visiting Bombay, understand Hebrew; but that the Jews of that city do not.]

### *General Utility of the Press.*

With respect to the general concerns of the printing establishment, the last joint letter of the missionaries contains the following information.

"We are happy to inform you, that the profits of printing, which we have done for individuals, and for the District Committee of the Christian Knowledge Society, have more

than defrayed the ordinary expenses of our press, for these six months past.

"Since our last communication we have printed *A View of Christian Doctrines*, expressed generally in the words of Scripture, making a pamphlet of 70 pages 12mo; and a short tract of 12 pages. We have also printed for the Christian Knowledge Society, (of which there is a Committee in this place,) Mahratta translation of Ostervald's Abridgement of Scripture History; and we are now printing for the same Society a series of Mahratta tracts, consisting of the History, Discourses, Parables, and Miracles of our Lord, with the Sermon on the Mount, and the History of Joseph. We print an edition of 2,000 of each of these six tracts for this Society; and, at the same time, 500 of each for ourselves. These tracts will be extensively circulated on the continent, by the Society's agents, and will contribute much to the advancement of Christian knowledge in this region. We feel happy in being able, by means of our press, to further the efforts of the religious and benevolent establishments here; and we are much encouraged by the increase of such efforts, in this part of the country, within a few years past."

It must indeed be a pleasing reflection to every enlarged and liberal mind, that modern exertions for the advancement of Christian truth, patronized by Societies in different parts of the world, so often and so essentially aid each other; and it may safely be taken as an indication that God is about to bless all mankind with his Gospel, when so happy a union of efforts is forming among his servants, and so wonderful a combination of instruments and agents is brought to bear upon one grand design.

[Mr. Bardwell's departure seemed an irreparable loss to the printing business at Bombay; but there is reason to think that Mr. Garrett has gone thither, and entered upon the labors of that department.]

### *Education of Native Children.*

The general plan of supporting schools, under the superintendence of the missionaries, for the gratuitous instruction of heathen children in reading, writing, arithmetic, and the principles of Christianity, continues in operation, as in preceding years. The confidence of all, who are competent to judge on the subject, is unabated in the efficacy of this plan, especially if pursued for a considerable length of time. By means of these schools heathen prejudices are destroyed, the minds of the young are enlightened and invigorated, the sublime truths of the Gospel are brought home to the conscience, the curiosity of parents and other relatives is excited,



the inquiry for books is increased, and the way is prepared for a better race to succeed the present generation. The most favorable opportunities of communicating religious instruction are connected with the schools. In the rooms employed for this purpose, religious meetings are held more regularly than elsewhere; and even during school hours, "it is not uncommon to see from 20 to 50 persons standing around the doors to hear the boys read, and repeat their lessons, catechisms, hymns, &c."

[The missionaries, having experienced some difficulty in obtaining passports to visit the schools on the continent opposite to Bombay, found it necessary to prefer a memorial to the new governor. In consequence of the explanations, which they gave, passports were readily furnished.]

About the middle of last year, the Jewish school at Bombay experienced quite an interruption. From some religious scruples, as was supposed, the Jews established a school of their own for their children, and the school of the missionaries was, for a time, almost deserted. But many of the boys soon after returned; and it was presumed, that, within a short time, the usual number would attend.

### *General View of the Schools.*

In the last joint letter of the missionaries, an account of this part of their labors is comprised in the following paragraph.

"Our schools are in a state of progressive improvement. We have at present five schools on the continent, seven in Bombay, two at Tannah, and seven in Mahim and the vicinity; making in all twenty one. The average number of children in a school is about 50, making the aggregate number of 1,050 heathen children, who daily receive Christian instruction, and are taught to read and write, by the liberality of our fellow Christians at home. We consider our schools as a very important part of our mission; and are confident, that they will be the means of effecting much good."

As the Board and the Christian community have heretofore been made acquainted with the management of these schools, the missionaries do not deem it necessary to go into details on this subject. There are some incidental notices, however, in their communications, to which it may be well to advert. The journal of Mr. Graves contains the following account of a visit to one of the schools.

"Feb. 11, 1821. Endeavoured to impress the minds of the boys with the truth, that God can hear and perceive without bodily organs. I told them, that these organs, in the human body, avail nothing when the spirit is fled; that the soul is our percipient and chief part; that we can think, and love, and hate, without the use of our bodies; that, as they could conceive of created spirits hearing and perceiving without bodies like ours, so God, a Spirit that formed the bodily organs of man, could certainly perceive all things without them; that as the body of a man could not be a friend without a soul, so beholding a lifeless image with the eyes, or fixing it on one's mind, could not constitute acceptable worship. But if we worshipped the true God with our spirits, it would certainly be acceptable to Him, as he always beheld us.

"Then, as usual, I attended prayer. The boys stand silent; and the teachers, of their own accord, always require them to raise and unite their flat hands, as is their custom when paying reverence, or making earnest requests. It is very seldom that any disturbance occurs during prayer. There is reason to think that this exercise tends to fix their attention on divine things. I have heard objections, from some or other of the parents, to almost every thing else, which we do in regard to the schools; but I have heard of none, on account of attending prayer in them."

[The difficulties, in the way of obtaining children to be educated in the mission families, having been stated, the subject is thus explained.]

### *Children intended to be supported in mission families.*

It being so difficult to obtain native children to be educated by the missionaries, several societies and individuals, who had provided for the support of such children, have, in consequence of the various publications of the Board on this subject, directed that these appropriations should be otherwise applied. In some cases, the donors have directed, that the payments already made should be considered as expended in the support of native free schools; in others, that the provision should be transferred to Ceylon; and in others still, that the sums already paid, and to be paid hereafter, should be placed among the general funds of the Board. It has been a cause of much regret, that the hopes and desires of patrons should have been in any measure disappointed. The best that can be done, in any case of unavoidable disappointment, is, to reach as near as possible to the object first aimed at, but necessarily relinquished. And since a Christian domestic education cannot at present be imparted to indigent Hindoo children, in the manner first contemplated, the Committee are gratified in reflecting



that much has been done, on a more general scale, to enlighten the minds of the rising generation, and thus to prepare them for the reception of the Gospel.

On receiving a letter from Mr. Fisk, communicating the intelligence, that benevolent individuals in Charleston, Savannah, and Augusta, had conceived the design of supporting three free schools, in or near Bombay, to be named after those places respectively, the missionaries were highly gratified. They immediately selected the first school, which had been established by them in Bombay, and a fine school it is, they say, and denominated it the Charleston school. One of their schools at Tannah is denominated the Savannah school; and one at Mahim, the Augusta school.

[After various notices with respect to the general concerns of the mission, the following paragraphs, containing the last intelligence, close the account of this station.]

#### *Call for more missionaries.*

Mr. Hall expresses a hope, that two more laborers may be sent to strengthen that mission. "In this" he says, "I may be selfish. They are certainly wanted, and greatly wanted here. But they may, I am aware, be still more needed elsewhere. I feel greatly tried with the prospects of our mission. God forbid that any of us should labor a little, and then faint, and do no more. We all need, and it is comforting to know that we have, the prayers of the Board, and of thousands; but above all that we have, if true to Him, the intercessions of One, *who ever lives to make intercession for the saints according to the will of God.*"\*

\* After this part of the Report was completed, a letter came to hand from Mr. Hall, written a few days subsequently to the date of the last joint letter, though before the embarkation of Mr. Bardwell. The following paragraph contains some important facts not mentioned elsewhere.

"Our public letter would have been more full, had it been prepared more leisurely, and in our usual way. Its deficiencies may be supplied by private communications with Mr. Bardwell. Much more might be said of our schools and preaching. I have not time to enlarge. Five of our schoolmasters are Jews, and we are likely to have a sixth. During the present month, one new school has been opened at Panwell; and one has been opened on Satsette, which is not in the last account.

#### MISSION IN CEYLON.

[The account of this mission commences with a notice of the arrival and establishment of the missionaries, who left Boston two years ago last June. Grateful mention is made of the restoration of Messrs. Richards, Meigs and Poor, to more comfortable health. The visit of Mr. Meigs to Columbo was laid before our readers, at p. 317 of the October Miss. Herald.]

The Report next gives a history of the correspondence, relative to the residence of Mr. Garrett in Ceylon. On this subject the Committee make the following observations.]

In reviewing this correspondence, the Committee cannot refrain from expressing their sorrow and regret, that the government of Ceylon should have felt disinclined to allow Mr. Garrett to reside there. It may be hoped, however, that the Lieutenant Governor will see cause to alter his opinion, as to the need of more missionaries on the island, and the propriety of countenancing and patronizing faithful men, of whatever country or communion, who are actuated by an earnest desire to promote the salvation of souls. The unexpected difficulties, which the missionaries had been obliged to encounter, though perplexing and embarrassing for the time, may yet lead to happy results; and it may hereafter appear, that Mr. Garrett will have been placed at the very station, where he could do most for the cause.

At the commencement of the mission in the district of Jaffna, a powerful argument in favor of that station was, that the language there spoken is the same as that of the neighboring continent; and of course the labors of missionaries, who are familiar with that language, may be employed among the millions of southern India. To this field the minds of the missionaries were strongly drawn, by various considerations, at the date of our last intelligence from them. They had for some time had the subject under particular consideration; and nothing but the want of funds prevented

Two more, as we expect, are soon to be opened in two large towns on the coast; and then we shall have a chain of schools, which will open to us a missionary range on the continent, of more than fifty miles in length. My present intention and hope are to make this tour in the course of next month. Mr. Graves has also the same tour in contemplation. Such tours afford very extensive opportunities for preaching the Gospel;—a circumstance which gives additional importance to our schools."



their entering immediately upon a new establishment in that region. Though there are a few missionaries on the Coromandel coast, nothing like an adequate supply of Christian instructors is to be found in a single district; while extensive and populous parts of the country are entirely shrouded in the darkness of paganism. The Danish missionaries at Tranquebar received Mr. Garrett very cordially, on his first landing there; and hailed the co-operation of American Christians, in the great work of preaching the Gospel to the heathen, as a joyful event in itself, and most encouraging to all, who had previously entered the field of missionary labor.

#### *Education of Heathen Children.*

It does not appear, from any communications which have come to hand, precisely what alterations have been made, with respect to the number of schools and pupils, in consequence of the large reinforcement, by which the mission had been strengthened. Doubtless a very considerable impulse has been added to the business of instruction.

Taking into view how much the missionaries had suffered by ill health, it is quite remarkable that their schools should have been so little interrupted. The process of making these multitudes of heathen children acquainted with the rudiments of human learning, and the simple but most sublime truths of our holy religion, has regularly advanced. Useful knowledge has been communicated; the conscience has been formed, by the aid of a perfect standard; the dormant powers of the soul have been called into exercise; and the seed of the word has been sown, some of which, it is no presumption to say, has sprouted, and is now in blossom. May the great Lord of the harvest cause it to produce a glorious increase.

The common schools for the instruction of native children are conducted upon such a plan, as cannot fail to approve itself to the understandings of parents, while the pupils are gradually made acquainted with knowledge of the most important kind. A full description of these schools, and of the other missionary operations, as in existence at Tillipally, is contained in an account of that station lately received, which was drawn up by Mr. Poor with great care and judgment. This docu-

ment relates to the state of things, as they were about the close of last year. The Committee deem it highly valuable, as it illustrates the real tendency of Christian exertions among a heathen people. Though it will be published at large in the appendix,\* some of the information which it contains may with propriety be introduced, in a condensed form, under the various topics which this Report is designed to embrace. From the journal of Mr. Meigs at Batticotta, and from letters written by the other missionaries, it appears, that the same system is pursued at all the stations; at least with respect to its material parts.

When Dr. Scudder arrived, Mr. Poor had nine common schools under his superintendence. Of these, two have been transferred to the care of the station at Oodooville, one to the superintendence of Dr. Scudder, and one has been suspended, on account of the sickness of the schoolmaster. Four new schools have since been established in villages near Tillipally; leaving nine under Mr. Poor's care still. In these nine schools the names of 426 boys are enrolled as pupils, of whom two thirds or three fourths, are actually in school from day to day.

#### *Manner of collecting the Schools.*

These schools are first collected by persons, who wish to be employed as teachers. At the commencement of these operations, the teachers are heathens from a double necessity: no native Christians can be found; and, if they could be found, they would not be able to collect pupils from heathen families. But the course of instruction, in the schools, tends to break down the heathen prejudices of teachers and learners. Even the smallest boys spend a part of the time in committing easy catechisms to memory. They cannot attend school a single month, without having some of the first principles of religion and morality imprinted on their minds. As they advance in learning, and are able to write on the ola, they are employed in copying, and committing to memory, Watts's catechisms, the Sermon on the Mount, and a selection of passages from the Scriptures. Ostervald's Abridgment of the Bible is introduced into three of the schools,

\* See the appendix to the Report.



and will be introduced into all of them. In all of them, a short system of morality, composed by a native Christian on the coast, is now used. As there are no printed books among the people, except those introduced by the missionaries; and as the children are never taught the use of the printed character unless in the mission schools; it is of great importance to have a variety of printed books, in the Tamul character, at the disposal of the missionaries at each station. The schools, under the care of Mr. Poor, have enjoyed the benefit of Scripture tracts, printed by the Columbo Bible Society; other tracts printed at Tranquebar; several sets of tracts kindly presented to the mission by the Wesleyan missionaries; and a little volume, written by the venerable Swartz. A printing press in vigorous operation would be a great benefit to the schools, as it would enable the missionaries to vary their books and their exercises, as the expanding minds of the children, and the circumstances of the natives should require.

*Probable effect of this course of instruction.*

In estimating the effect of the course of instruction, which has been pursued, it is to be remembered, that the knowledge obtained by heathen children, in their own schools, is of no real value. What few schools exist among the heathen population, and without the influence of Christian missions, are of the most miserable kind. The teachers are poorly remunerated; the parents have no public spirit on the subject of education; and the children, after being merely taught to write the Tamul character on the ola, remain ignorant of all that it concerns them to know, in regard to their conduct in this life, and preparation for the life to come. The mission schools are all commenced at the solicitation of the people, which is brought about principally by the agency of those, who expect to sustain the office of teachers. From whatever motives the pupils are collected, the effect of the schools is most salutary. No objection is now made to the course of instruction pursued by the missionaries; even the sons of bramhuns attending school, and learning the catechisms without scruple. Though pupils are not forbidden to read their heathen fables, yet, as the missionaries examine the boys, in those studies only, which they have

recommended, the result is, that the most important things are most studied and regarded.

A constant superintendence of all the schools, and a frequent inspection of them, are indispensable to their success. Mr. Poor is much assisted, in this important branch of missionary operations, by his interpreter Nicholas, who was mentioned in the last Report, as having been admitted to the church. Several of the elder and more intelligent boys, also, are now able to render very essential services in this business, and are thus trained up for great usefulness hereafter. On Wednesday evening of each week the schoolmasters of the station, and the boys of the family school, or boarding school, are all assembled at the mission house. The objects of this meeting are, to inquire into the state of the schools, to teach the masters their duty, to communicate religious instruction to them, and to pray with them. At these meetings, the masters have recited a book, containing a compend of the Christian religion, and have attended to some historical parts of Scripture. On the last Wednesday evening of the month, they bring a monthly report, containing the daily attendance of the boys, and a particular account of their progress in learning.

As the wages of the masters are in proportion to the daily attendance of the boys, there is a strong inducement perpetually operating to keep the schools as full as possible. To extraordinary diligence, either in master or scholar, small rewards are occasionally given and with great effect.

The support and education of children in the families of the missionaries, is becoming a very important and promising part of their beneficent exertions. The Board and the Christian public have long been aware, that children can be supported in Ceylon, at a small expense, in the mission families, where they can enjoy all the benefits of Christian instruction and domestic superintendence. A sufficient number of children can be obtained for this purpose, and a selection can be made of those, who give evidence of competent talents, and a docile temper.

When Dr. Scudder arrived at Tillypally, there were twenty seven boys in the family of Mr. Poor, forming what is called, for the sake of distinction, the *boarding school* of that station. Of these boys, nine removed with Dr. Scudder to Panditeripo, three



were dismissed and one died. When Mr. Poor's last communication was written, the school had again risen to twenty five, of whom two were on trial, and the rest were received and named, according to directions from benefactors in America, by whom they were supported. Seventeen of these boys spend half their time in English studies; and the first class has construed several small English books into Tamul. The boys of this class are able to interpret English in Tamul on common subjects, but more especially on subjects of a religious nature.

All the boys in the boarding schools have peculiar opportunities for gaining religious knowledge. Much pains is taken with them on the Sabbath; and the evening of that holy day is spent in giving religious instruction to them, and to the other members of the missionary households. On Tuesday evenings a conference is held with them; on Wednesday evenings they attend, as has been stated, a meeting of the schoolmasters; and on Friday evenings they recite a weekly lesson, and undergo an examination as to their conduct, their progress in study, &c. Mr. Poor has the satisfaction to state, that the boys "who have been longest in the school, and have most influence over the other boys, are most exemplary in their conduct, and render much assistance in forming the habits of the smaller children."

The selection of girls to be educated in the mission families is a more difficult undertaking. The prejudices of the natives are very obstinate on the subject. From time immemorial, females here, as in all other heathen countries, have been kept in a state of hopeless depression. Their minds have been left uncultivated, and they have aspired to nothing above the condition of servitude and degradation, in which they were born. To Christianity alone must they look for any melioration of their state and character. Mr. Poor had found it difficult to obtain female children to be educated in the family; and quite embarrassing to take suitable care of them, after they were obtained. Still, the value of the object was so great as to encourage him to persevere. At the last dates, there were eight under his domestic care. They had made considerable proficiency; and were employed part of the time in various branches of industry, and part of the time in study. The prejudices of

the people were yielding on other subjects; and it may be confidently expected, that when they see the effects of female education, they will no longer remain opposed to it.

The number of children in the boarding schools at Batticotta, Oodooville, and Panditeripo, the Committee are not able to state. At the former place there were more than twenty at the beginning of last year, and the number has since been increased. It is probable, that not far from a hundred youths of both sexes were in the mission families of the four stations, at the close of 1820; and that the common schools, under the superintendence of the missionaries, contained more than a thousand pupils.

In looking forward to the probable effects of this course of labor with the rising generation, the Board will bear in mind the following considerations; viz. that nearly all the children, at Tillipally and its neighborhood, who are taught to read, belong to the schools of the mission; that of course the missionaries constantly appear in the character of benefactors, to all the children, who will be likely to exert an influence when grown to manhood; that the organization and superintendence of schools are the most successful means of procuring a regular audience, on the Sabbath, to attend the preaching of the Gospel; that the adult population can be approached in no other way so beneficially, as through the medium of their children; and that a patient, laborious, constant attention to the education of children, without expecting or desiring any reward but their good conduct, affords evidence of disinterestedness, and an earnest desire to do good, which neither the pupils, nor their parents, nor any other class of persons, can refuse to acknowledge.

#### *Preaching the Gospel.*

Public worship is regularly attended on the Sabbath, at all the stations. The mission families, domestics, school boys, and other natives attend. The whole number at Tillipally varies from 200 to 400, the usual number being about 300; the greater part of whom are children. Prayers are offered in the church, accompanied by the reading of the Scriptures, morning and evening through the week. The boys at the station, and some other natives, are present at these seasons. During several months that Dr. Scudder and Mr.



Spaulding resided at Tillipally, they frequently made known the great truths of the Gospel in the neighboring villages, wherever access could be gained to the people, in the house, by the way, or in the field. And since they have removed to other stations, Mr. Woodward follows the same course. At first they were obliged to preach by an interpreter; but their assiduous attention to the language so far conquered it, that two of the newly arrived missionaries, Messrs. Winslow and Woodward, preached in Tamul early in November, only eight months after they became settled on mission ground.

Preaching has also been regularly attended at a *rest house*, in the neighborhood of Tillipally, on Sabbath afternoons, for more than three years. Several of the head men are usually present, and many others, who are unwilling to meet at the church. A striking effect of the preaching at this place has been, that a school-master, strongly addicted to heathenism, has been induced to bring his boys with him to this place of worship; and, after a long conflict with his old prejudices and feelings, has at last placed his school under the care of the missionaries. Evangelical labors have been continued, at all the stations, in the neighboring villages, and among the people generally, as the health of the missionaries, and other circumstances, would permit.

[The Report next mentions the effects of preaching, as detailed in the journals of the mission, and the profession of religion made by Malleappa and Philip Matthew. These particulars have already appeared in our pages.]

It has been a subject of regret with the Committee, that the state of the Treasury would not allow of so large remittances, for the purposes of education in Ceylon, as the wants of the children, and the openings of Providence, seemed to require; nor even as seemed to have been already pledged by the previous remittances, taken in connexion with donations given for this express object. The missionaries themselves have been under apprehensions, in respect to a regular provision for their own continually recurring necessities; and have been obliged to avail themselves of credit, in order to proceed at all in their various operations. This necessity has arisen in part from the want of frequent opportunities to remit money to the east; but principally from the straitened circumstances of

the Treasury, and the pressing demands from other quarters. Quite recently a considerable bill has been paid, drawn by the missionaries, and negotiated through the kind agency of a Wesleyan missionary, and his Society in London. At the present rates of exchange, this mode of supplying the mission is disadvantageous; and would be avoided, were funds at hand to keep remittances somewhat in advance of estimated expenditures.

It is a very gratifying fact, that missionaries of different societies cooperate harmoniously in Ceylon, where they often meet for united prayer and mutual counsels. In many instances, the missionaries of this Board have experienced kindness from their brethren engaged in the same work, sent forth by the principal Missionary Societies in Great Britain. But on no occasion has greater promptness been shown, than by the Corresponding Committee of the Church Missionary Society at Calcutta, who, when it was known that a printer had arrived in Ceylon, and the press sent from America could not readily be found, immediately resolved to present a press to the American missionaries; a resolution which was not carried into effect, only because Mr. Garrett was obliged to leave his contemplated station.

It ought also to be mentioned, as a pleasing and favorable circumstance, that the house of Arbuthnot, De Monte, & Co. at Madras, through whose agency several remittances have been made to our eastern missions, generously declined receiving the usual allowance for transacting business of this nature; and, in a polite note to the Treasurer and to the missionaries at Bombay, offered their gratuitous services on similar occasions in future. Edward A. Newton, Esq. of Boston, expecting to reside several years at Calcutta, has made the same generous offer; and has expressed the utmost readiness to promote the interests of this Board, and of the cause of missions generally, by every means in his power. When gentlemen of great respectability in the commercial world lend the influence of their names, their example, and their valuable services, to the work of spreading the Gospel, it may be taken as one indication, among many others, that commerce will eminently assist the progress of divine truth.

(To be continued.)



**MISSION AMONG THE CHOCTAWS.**

NOTES OF AN ADDRESS BY THE REV.  
DR. WORCESTER TO THE MEMBERS OF  
THE CHOCTAW MISSION.

WHILE the late Secretary of the Board was in the Choctaw nation, though oppressed with weariness and pain, he sought a favorable opportunity to address the assembled missionaries, on the duties of their several stations. The occasion must have been deeply affecting. Standing on the margin of the grave, and feeling the tenderest solicitude for the mission, the speaker poured forth, from the treasures of a full heart, his ardent desires and paternal counsels. Notes of this address were taken at the time, and have been recently forwarded. The most important part of these notes is here given.

I HAVE had a great desire, brethren, to visit this mission, and that in the Cherokee nation. The Lord, in his infinite wisdom and goodness, has granted my desire in a measure; and in a way that calls for thankfulness and praise. His visitation has been heavy upon me; and by reason of it, I have been able to fulfil but in part, what I wished to say and do on this ground. I had many things, which I wished to say to all the brethren with freedom. I can only do, however, what I can; and would embrace such opportunity, as is afforded, to make a few remarks.

It may be well for me to apprise you, that I am here, not only as a member of the Prudential Committee, and as Secretary of the Board. I bear a commission as a special Agent of the Prudential Committee, to speak and act in their name and behalf.

These missions, I need not say, are regarded by the Board and by the Prudential Committee, with deep interest—they are so regarded, we believe, by the Head of the Church; and so, I trust, by you individually. You have offered yourselves to this work willingly; and have come out, under the most solemn vows, for the benefit of these nations, who have been long lost as to all hopes of immortality. This devotedness is of the most sacred kind, and will be so considered by you. None of you, I trust, will ever have to regret, or repent, that you came out. Your prayer will be to obtain grace, that you may be made faithful.

At present I shall say but little on the sacredness of the work—My remarks will be upon other topics:

The mission among the Choctaws is one. It is designed to occupy different stations, and to be in different divisions;—all to be under a general superintendence. Each primary establishment is to have a head, or rector, who is to be also an ordained minister. The work, besides, is to be divided into several parts, and to be assigned to different persons, according to their respective qualifications—You are all indeed brethren, and are always to regard yourselves as such. Nevertheless there are, and must be, distinctions of a very important kind—So it is in the church—It has its distinctions of office—of labor and service—order and subordination—distinctions according to the will of God. Besides the general principles of the Bible, which imply order and subordination, there are several chapters in the Epistles on the subject. This order is of no less importance on missionary ground, than elsewhere.

I hold the office of a missionary to the heathen as the highest in the kingdom of the Lord Jesus Christ on earth. It was the missionary office of the Apostles that gave them their high distinction. The missionary should feel all the sacredness and importance of this work deeply—constantly—humbly; and by no means bring the character into low estimation, in the minds of others. There is danger on this head. Much secular business is to be attended to, in these missions—The Superintendent has many things to do, of various kinds, which have a tendency to lower down his office—Great care is needed, on his part, that the office do not sink—The whole work should be regarded as sacred and holy—The great work of the missionary is *to preach the Gospel to the heathen*. This is his office—the highest in the kingdom of Christ on earth. It is so to be regarded and treated. It is important, therefore, that the Superintendent should, as soon as possible, be released from secular care, that he give to his office more of that sacredness and spirituality, that belong to it.

As the missionary character is of the exalted kind, which I have now expressed, so is the whole work, in all its parts, high and sacred; and all concerned in it, should consider themselves as highly honored, in being brought so near to Christ as they are, in this holy service.



Husbandry is a secular business in common life. But here husbandry is to be considered in a different light. The missionary farm should be regarded as the farm of the Lord; and those, who labor here, are to labor as for him every day and every hour. All, who are thus employed, are as really his servants, as the missionary. And they should shew cheerfulness in this labor; as much so, as if they were laboring for themselves.

The same spirit should appear in EVERY thing. I trust there is not a brother on this ground, who is not willing to serve on these terms. In this light, no service is menial or low.—Let all consider, that they are employed in an honorable work—brought near to the Lord,—laboring for him, in a most special sense,—called from the world and from other Christian society, here to shew the Christian character, in all its loveliness; and to exhibit in their conduct all the heavenly principles of their belief.

All Christians profess to live for Christ; but all do not live for him, in this peculiar sense. The missionary is called to give up all for Christ. He must make this appear—with him every thing must be practice—nothing mere theory.

[Dr. W. here dwelt at some length on the necessity of having the labor of all kinds, at the mission stations, performed as far as possible by assistant missionaries, rather than by hired men. His reasons were, the saving of expense, the preservation of a consistent character to the mission, and the will of Providence, as indicated by the free offers of service in the various departments of missionary labor.]

Every thing here must be different from what it is, in the mixed state of society.—You are called to act for Christ.—Keep down all worldly feelings and desires.—Cast not a look back, upon what you have left behind—You have come here to take possession of this country for the Lord Jesus:—You are to do it as fast as you can.—This is constantly to be present to your minds.—You are on sacred ground, and in a sacred work. Let every person hold his office and service sacred, and keep himself in the station where he is placed.

In the several departments of the work, that of steward is a very important one. I know not exactly how much is assigned to this office. It is not important to know, in reference to the remarks I shall make. The Stew-

ard will be Treasurer and have the management of the money. This is an important office. The Stewardship, in connexion with the whole concern, gives it a still greater importance. Upon the due management of this office, the efficiency, harmony and prosperity of the mission most materially depend. It is no light matter to hold this office, requiring no small care, labor and wisdom. Every man knows how easy it is, even in the small concerns of a common family, to suffer from inattention to small expenses. The case is a clear one. I wish it to be most distinctly impressed upon every member of the mission, that the Stewardship should never be assigned to one, who is not of unsleeping vigilance, and untiring diligence, by night and by day.

The department of husbandry is an important one, as a means of supporting the mission. In this respect it must become a great resource. The missions must depend much upon it. The children are to be educated in reading and writing, and all the arts of civilized life, on missionary ground. They are not taught at home. Every thing is to be learned here. They are both to be instructed and inured to labor. They must be made acquainted with husbandry and the labors of the field. This is a leading object.

The department of the school is one of much importance. It is generally understood, in civilized countries, to be too important to be intrusted with persons not well qualified:—It is more important here, than in civilized life.

You are ever to teach the children in the house—in the field—and by the way. You must teach them, that there is another and a better kingdom. This must be more sacred territory than is found in Christian communities. It must be here as in Otaheite, where every thing assumes at once a Christian character.

It has been the design of the Board to send out more laborers. All our missions are upon the same principle.

The Choctaw mission has shown an excellent spirit, and has obtained praise in all the churches. I pray God that this may continue, and that every one exercise the most earnest caution, *that no man take his crown.*

#### MISSIONARY LABORS AND PERILS.

THE following article is extracted from a letter, written by Mr. John Smith, an assistant



missionary at Elliot. It contains a plain statement of the trials and privations, which he and his family experienced, while stemming the current of the Yazoo, in the months of February and March last.

Before we commence the extract, it is necessary to state, that Messrs. Smith, Cushman, and Bardwell, with their families, left Goshen, Mass. in Sept. 1820, to become assistant missionaries in the Choctaw nation; that, having travelled to Pittsburg in waggons, with Mr. Byington, Mr. Hooper, and two unmarried female assistants, they followed advice there offered, and descended the Ohio and Mississippi in boats; that the missionaries at Elliot, having been advised of this mode of conveyance, sent Mr. Dyer, one of their number, to meet their friends at the mouth of the Yazoo, and conduct them to Elliot; that, when leaving Pittsburg, the plan was, to take their horses with them in their large flat boat, called an ark; but the comfort of the family required a different arrangement to be made, and the horses were sold; that the letters, giving Mr. Kingsbury notice of this fact, miscarried, and of course no horses were sent from Elliot, except the one, which Mr. Dyer rode; that, in these circumstances, Mr. Smith and his brethren concluded to separate;—himself and family, with Mr. Dyer and Miss Thacher, to go up the Yazoo in a batteau, in which they had brought part of their baggage from Pittsburg;—Mr. Cushman to go in a waggon, across the wilderness to Mayhew;—Mr. Bardwell to stay with the property of the mission till the barge, called the Choctaw Packet, should come down for it; that Mr. Byington should accompany Mr. Smith and his family; but this assignment was afterwards altered, and Mr. Byington descended the Mississippi to meet Dr. Worcester at Natchez; that, as the waters of the Yazoo were low, it was supposed the batteau, with four hands at the oar, might reach Elliot in 18 or 20 days; and that, in order to make four hands, it was necessary to reckon Mr. Smith's two oldest sons, one in his 16th, and the other in his 14th year. The helm was to be taken alternately by Miss Thacher, and Mr. Smith's oldest daughter. The batteau was about 30 feet long, with a deck, and would carry three or four tons.

There is one fact not sufficiently explained in the following narration, and that is, the scanty provision of bread, or flour, with which the batteau was furnished. Large supplies of flour were left at the mouth of the Yazoo, till the mission boat came down for them; and,

we presume, other articles of food were plenty at the Walnut Hills. Probably the deficiency, on board the boat, is to be ascribed to the sanguine expectation of reaching Elliot in three weeks, and to the more rapid consumption of provisions than had been calculated on.

When persons enter upon service as missionaries, they must expect trials and hardships. When these trials will arrive, and how great these hardships will be, it is impossible to foresee. Happy is it, if they are endured with a becoming temper, with steadfast faith, and unshrinking courage. We now commence the extracts:

Feb. 2, 1821. After dinner, being in readiness, we read a portion of Scripture, united in a song of praise, and implored the protection of Him, who said, *Lo, I am with you always, even unto the end of the world.* We gave the parting hand to the dear brethren and sisters, with whom we had been allowed so long to journey, with whom we had so often prayed and sung praises, and with whom we had taken sweet counsel. This separation was truly solemn and trying to our feelings. It placed eternity in view. As we were destined to different and distant stations; we were aware of the probability, that we should not all be permitted to see each other again, on this side the grave. Of this we reminded each other; and this, alas, was the case, as will appear in the sequel.

[The first afternoon, being aided by back waters from the Mississippi, they rowed 7, or 8 miles. The next day, they were stopped by a violent head wind. The third was the Sabbath, which they observed, as on future occasions, with exemplary strictness. Mr. Byington had accompanied them thus far; but it being only a few miles by land to the place, where the remaining part of the mission family was left, he concluded to return, spend the Sabbath there, and come to the boat on Monday morning.]

The Sabbath was pleasant and serene; we, for the first time, erected seats on the banks of the Yazoo, for the purpose of worshipping that God, who is not confined to temples made with hands, and whom the heaven of heavens cannot contain. We spent this sacred day in reading Dr. Griffin's sermon, preached before the General Assembly, &c.—in conversation, prayer and singing. I can truly say, it was a pleasant season. How consoling is it, although we may be separated from



the land that gave us birth, and far from kindred and earthly friends,—in the bosom of a vast and trackless wilderness,—that the same God is there; the same Almighty hand sustains us; the Watchman of Israel, who never slumbers nor sleeps, attends us.

On Monday, Mr. Byington returned with information, that a member of the family, who had been sick, was not so well, as when we left them; and that Mr. Bardwell was unwilling to be left alone with her. It was then agreed, that Mr. Byington should return to them; and that we should employ a man, who lives two or three miles above us, on the river, and who was recommended to Mr. Byington at the Hills, to assist us in rowing up our barge. We proceeded to the place, and found the man. He was willing to engage for \$1.25 a day, until he should arrive at home again. His appearance was not altogether such as we could wish;—our room for sleeping in the barge was very scanty; we likewise thought his demand extravagant, and did not engage him. We were aware, that no other help could be obtained,—there being no white inhabitants above this place on the river, until we should reach the landing place three miles below Elliot. The females of the mission family were opposed to taking a stranger on board; and at this time Miss Thacher and my eldest daughter proposed to steer the barge in turn, which they did, relieving each other at noon, until we received assistance from Elliot. The whole distance is calculated at 350 or 360 miles. This relieved my second son 13 years old, who had been expected to steer, so that he now assisted in rowing.

We then took an affectionate leave of brother Byington. He expressed much anxiety on account of our being so feebly manned; and on being informed, that there were many lakes and *bayous* connected with the river, which we should be likely to mistake for the river itself; also, that no persons, unacquainted with the channel, had ever succeeded in ascending it without a pilot; but that numbers, in making the attempt, had returned, after roaming among the lakes and *bayous* several days, and finally procured a pilot.

We proceeded with as much speed as was anticipated two or three days, when the water began to rise, and the current to grow stronger. We were now in a heathen land, and none but

heathens were to be seen on shore or water. Some of them came to the shores when they saw us approaching, hailed us, and asked for tobacco, powder, and lead. Of the former we gave them some. One asked for whiskey. Brother Dyer, who understood them, replied that we had no whiskey and that it was not good. He answered with a laugh, "*You lie.*"

During the first two weeks after we left brother Byington, we had the pleasure of seeing them often come to gaze at us, and converse with us; but after that time, not one of them was to be seen, until we saw them at our landing; although hundreds of their huts were visible on the banks of the river. We visited many of these, and it appeared they had very recently been evacuated. These huts were intended only as temporary dwellings for themselves and families during their winter hunting season. These miserable habitations consisted principally of four forked posts inserted in the ground, and were covered with the bark of trees, or the skins of wild animals. On one of them we saw the skins of the deer, bear, wolf and panther.

These people do not generally live near the river, but on higher ground, where they can raise corn in the season of it. They return to these huts in the autumn, or winter, for hunting, until the river rises so as to overflow its banks, when the whole adjacent country is inundated. Such an inundation was now the cause of their precipitate retreat.

We labored at the oar, frequently from daylight to sunset, but made very small progress; yet we were not discouraged. I think we were as happy, as ever persons were, in similar circumstances.

#### *Sickness of Mr. Smith's daughter.*

About two weeks after our embarkation our third daughter, Maria, was attacked with a sore throat, which became much swollen, inflamed, and attended with fever. We had medicine on board, which was judged suitable to be administered. Her illness was adapted to teach us our dependence on the Great Physician. No one on board was accustomed to administer medicine; but it pleased a merciful God to bless the means used, and she was restored after about a week's illness.



*Tempests.*

We were frequently visited with severe tempests of wind and rain, attended by thunder and lightning. These generally happened during the night. One evening, as we were landing for the night, a dark cloud appeared in the west. The river was so high and rapid, that we were obliged to run in among large trees to gain the land. The cloud appeared about to pass directly over us. Soon after it was dark, the crashing of the falling trees announced the approach of a hurricane. Brother Dyer and myself ran out to see if we could change our position for a safer one; observing that several large trees hung directly over our little defenceless floating habitation. But it was so extremely dark, that we could discern objects at only a very short distance, except when the lightning flashed around us, which served to render the darkness still more dreadful. At this time the trees began to fall around us, in every direction, on both sides of the river. The almost constant and heavy peals of thunder;—the repeated flashes of lightning, accompanied by an incessant roar of wind and falling trees, formed a tremendous representation of the power of the elements, in the hand of the Creator. But it pleased the Father of all mercies so to direct every falling tree, that no injury was sustained by us, although trees and limbs fell near us.

The next morning the sky was clear and the weather serene. It seemed as if the elements had exhausted their strength; and we were permitted to resume our labors, without being opposed except by the current.

*Rise of the Waters.*

The waters continued to increase hourly, and the current now became so strong, that we were obliged to run close to the shore to make any progress. This rendered it very perilous for the females who steered the barge;—the roof not being more than three feet wide, and the boat running so near the shore that the trunks and limbs of many trees, which hung directly over the water, obliged the person who steered to throw herself on the deck, to prevent being swept off into the river: and, in numerous instances, when there was not room to pass under the branches, they climbed over them, and gained the barge again, on the opposite side.

*Sickness and Death Mr. Smith's son.*

About a week after our daughter had recovered from her illness, our eldest son, in his 16th year, was attacked with the same disease. We landed on Saturday, where we intended to spend the Sabbath on shore; it being our usual practice, when the weather was favorable; and we thought it more conducive to health than remaining in the barge. Our son complained in the evening of being a little indisposed. We attributed it to his food, as we had all lived for a considerable time on pork and beans, there being no other provisions on board.

On Sabbath morning he appeared more unwell, his throat being then much swollen. Emetics and cathartics were then administered, and had a favorable operation; but these did not relieve him. We gave such other medicine as we had, which was judged suitable. After two days, his throat, neck, and face, became much swollen, and canker began to appear in his mouth and nostrils. These were so obstructed, that after the third day it was with great difficulty he could breathe, or articulate so as to be understood. We now began to entertain serious doubts of his recovery, and our situation appeared somewhat critical. All our medicine, proper for his disease, was exhausted; we had been on our voyage longer than we thought necessary to perform the whole trip; and we had not accomplished more than one half. Our provisions, excepting pork and beans, were exhausted. These two articles, with river water for drink, composed our daily fare for a number of weeks, except at some times when we procured sassafras bark, or fever bush, of which we made tea. This was drunken with our food, but without sugar or milk. We had also about a dozen crackers, which we had reserved to a time of extreme necessity. Our strength was weakened by the sickness of our son, which we felt sensibly as a severe loss, now that the current was every day growing stronger, and ourselves much fatigued by hard rowing by day and watching by night; being nearly 150 miles from any assistance, so far as we knew. By this time the waters had increased so as to overflow the banks of the river; and almost the whole adjacent country, except some bluff banks, became so completely inundated, that nothing but



one vast lake was presented to the eye of the beholder; and, in some instances, after searching in vain a considerable time for land on which to spend the night, and procure fuel for our fire, we were obliged to make our barge fast to a tree in the midst of the waters, and there wait the approach of another day.

The river had become so rapid, that by every effort in our power, from daylight to the setting of the sun, we could not advance more than from five to seven miles. In many instances, trees had fallen into the river, and were made fast by roots or other trees, so that we were under the necessity of turning out into the current to pass them; and a breeze of wind blowing ahead, by every exertion of our oars, for a number of minutes, we could not advance an inch; and after exerting ourselves till our strength was exhausted, we were obliged to let the boat fall down the current, until we could put into some eddy,—or by clinging to trees or limbs, check our downward course, and then wait until the wind subsided, and then return again to the combat.

On Friday, the sixth day after our son's illness commenced, brother Dyer proposed to leave us, and attempt to go to Elliot by land, for the purpose of procuring assistance, provisions, medicine, &c. and return with a canoe. He supposed it would not be more than 40 or 50 miles by land and nearly three times that distance by water. We discovered a range of high land, which he thought might extend back to some Indian settlement; if so, he could reach Elliot the next day. After some consultation, it was agreed that he should make the attempt.

While we were making preparations for his departure, I stepped to the bed of our son, and thought he was becoming more unwell. I told brother Dyer, that I did not think it prudent for him to leave us, for it appeared probable the youth would live but a short time. He thought differently; but the subject of his going by land was soon decided; for he went into the woods but a short distance, before he returned, and stated that the dry land continued but a little way. We then proceeded on our course, having no time to lose.

We had not rowed far before our son began seemingly to revive. He breathed easier, than at any previous time for a number of days; and we took encouragement. Some bluff banks appeared ahead a little before sun set.

We landed for the night, and for the purpose of going out to kill some fowl, or other animal, as our son had a desire for some soup. But to our disappointment, we could go but a few yards into the wood before we came to water.

When we landed, Russell appeared much better; and we did not think this was the spot marked out by Infinite Wisdom for a deposit of the mortal part of one as dear to us as our flesh and blood. About 8 in the evening Russell began to grow restless. In a few hours he was partially deranged; and his feet and legs became cold. Death, that faithful messenger, had begun the execution of his commission. Russell languished until a quarter past three in the morning, when he expired without a groan or struggle, on Saturday, March 3d.

Brother Dyer and myself proceeded to prepare the remains for the coffin. As soon as this was accomplished, daylight appeared. After breakfast, brother Dyer engaged in making a coffin from some boards, which had been placed in the barge for shelves; while I opened a grave with a spade, which I took from our flat bottomed boat a few moments before we set out, not knowing for what purpose we might need it. This circumstance appeared providential: the place where we were being a thicket of cane brakes, and the earth full of the roots of the brakes, which are extremely tough. The weather was warm; the body in a state of putrefaction; and we deemed it prudent to inter these mortal remains, as soon as was convenient. It was nearly noon, before we had performed the last offices in our power for the deceased.

It may be considered singular, that we did not spend the Sabbath at that place. I shall only say, let our circumstances be taken into the account, I leave those to judge who can realize our situation. Nothing remained there to be seen, which was desirable. We had committed to its native earth, that which was once the desire of our eyes; the better part, we hope, we have committed to God who gave it.

I should violate my feelings not to notice, in this communication, the unremitted attention, the friendly sympathy, and the apparently unfeigned piety, manifested by brother Dyer and sister Thacher, during these heart-rending scenes. Suffice it to say, that to me and my afflicted family their names will be ever dear.



*The voyage continued.*

About 12 o'clock we left the mournful solitary spot, and proceeded on our course. We had not rowed more than a mile, before our ears were saluted by the sound of a human voice; and, in a few moments, on turning round a point of land, we discovered a keel boat ahead, which we soon found to be the Choctaw Packet, or the mission boat. We had strong hopes to have obtained some assistance from her, but were disappointed; there being but four men on board, not one of whom could be spared. Our joy, on beholding the faces of human beings once more, may more easily be conceived than described; these being the first we had seen for about four weeks.

A young man on board had a few hours before killed a turkey; which he readily gave us; also a little meal. These were acceptable donations; as the latter afterwards served to make gruel for the sick of our family.

*Sickness of other members of the family.*

The next day being the Sabbath, our only surviving son was attacked with the same disease which so recently proved fatal to his brother. But through rich mercy it did not prove so obstinate as the former case. In about two weeks, he was able to assist a little in rowing the boat. We were somewhat alarmed at this attack, on account of having no medicine suitable for him; but in this instance, we see that the Almighty does not stand in need of human means to accomplish his purposes of healing.

During the illness of the younger son, I began to feel the symptoms of the malady increasing on myself, and after a few days became unable to row. We lay ashore three days; not only on account of my illness, but in consequence of a strong head wind, which blew the whole time, so that we could not have proceeded had I been in perfect health. On the fourth day it pleased Infinite Wisdom and Goodness to say, *Peace, be still*; not only to the winds and waves, but also to the malady which was preying upon my frail body. We then moved up the river as fast as our strength would permit until Friday the 16th, when brother Dyer again proposed to leave us, and go to Elliot by land for assistance. We saw a high but narrow neck of land, which

he supposed to extend backward to an Indian village. If it were so, it was expected he might reach Elliot in a short time; and, without assistance, even if health were given us, we should probably spend more than a week in rowing to that place. We considered our food to be unhealthy, which induced us to consent that he should make the second trial.

Accordingly we came to land about ten in the morning. We furnished him with a piece of meat, and some of the crackers we had so long kept for cases of necessity. All things being in readiness he left the barge. I accompanied him about a mile into the wilderness. The ridge of elevated land continued as far as the eye could reach. I took leave of him and returned to the barge. Dinner being ready, we sat down; but before we arose Mr. Dyer returned to the boat. He had travelled until he came to the end of the ridge. When he reached the water he waded in, designing to go through at all hazards; but he soon found the water growing deeper, and saw no end to it; yet he ventured forward till the water was up to his vest. He turned back to us again and resolved not to leave us till we should reach the landing. I think we were all as well satisfied and resigned, as we should have been had he returned with supplies for all our wants; and we resumed our labors with as much cheerfulness and resignation as when we left the mouth of the river. It seemed to be the will of Infinite Wisdom that we should stem the current alone and destitute as we were; and I believe we all had a cheerful submission to our lot.

We might, at any time, have turned our course downward, and run back to our boat and friends with great rapidity; of this we were perfectly apprised; but it was contrary to our wishes, and the subject was not mentioned.

The relation I am now about to give, and the circumstances attending it, I hope to retain in grateful remembrance, and often to speak of it to the praise of the preserving goodness and mercy of God, as long as I live.

*Narrow escape from drowning.*

On the morning after brother Dyer made his last attempt to go to Elliot by land, as we were under way, and pushing by some trees which stood in the current, brother Dyer on the shore



side standing on the foot board, and myself on the opposite side, I placed my oar against a knob on a leaning tree. Pushing hard it gave way. I quitted the hold of my oar and turned to grasp the barge, but my body was so far swayed from it that I failed of my object. Being aware that I could not swim at all, I sprung so as to keep my body erect, and, if possible, to seize the running board when I rose; but I failed. The water was probably 15 or 20 feet deep; and jumping in with some violence feet foremost I sunk so far, and the current was so rapid, that when I gained the surface of the water, I found myself carried down some distance below the barge. My oar having kept pace with me, I succeeded in getting hold of it. It was a small one, and made of heavy timber; but by holding it in the centre, it served to keep my body erect; and by treading violently with my feet, I was just able to keep my face out of water. I now saw that my life depended, under God, upon my own exertions; being carried so far from the boat, that no assistance could be expected from those on board, although every person on board was an eye witness of the scene. I discovered a small log, about eight or ten rods below me, which had drifted down and lodged against two small saplings with two or three small poles lodged against that, and covered over with leaves. The current appeared to carry me directly towards them. If I could keep my head above water, till I should reach that log, I concluded I might escape drowning; but this appeared doubtful. I had on a pair of thick boots which were filled with water and became very heavy; and being obliged to make unceasing exertions with my feet, my legs became so weary, that I concluded for a while, that I should not be able to hold out. I thought to ease my legs a little by bearing harder on my oar, but I sunk immediately; then by a violent effort with my feet and hands I again raised my head out of water, and was enabled to keep in that position, till I reached the drift. But being very weary, and never having been accustomed to the water, I seized the drift with one hand, holding the oar with the other; but not being able to reach the largest pole, that which I grasped sunk at the touch of my hand, and I with it. I now considered my life to depend on a single effort, with the blessing of a merciful God. If I succeeded in get-

ting hold of the log at the first attempt, I might escape;—if not, I should be carried under it, when, to human appearance, nothing could save me. But through the abounding mercy and goodness of God, I rose under the log;—and, flinging my arms around it, I brought myself across it, where I continued till I had rested my weary limbs a little; then I crawled up on the pole, holding by a sapling to keep it from sinking under me, until brother Dyer run the boat ashore,—came down the bank,—felled a tree into the river, thinking I might get up on it and go ashore; but the tree did not reach nigh to me. He then went to the boat, took a bed rope, tied a billet of wood to one end, and threw it into the current above me. I succeeded in laying hold of the rope, let myself into the water again, when he drew me to the shore.

I was not at all strangled during the time I was in the river, being careful not to draw in my breath while under water; neither was I sensible of any alarm, until I had gotten safe on board. Then, the consideration of what had occurred, so affected my mind, that I could scarcely close my eyes to sleep, during a number of nights. If ever I felt a desire to labor for Christ and no other; if I ever had an ardent desire to toil for the salvation of the poor perishing heathen;—if I ever seemed weaned from the world, ready to devote myself and all I possessed to the cause in which I professed to be engaged,—it was after the death of our son, and especially at this time. I could not consider the subject in any other light, than this; that the log must have been placed in that spot by the finger of God, for the preservation of my life. What the feelings of my already afflicted family must have been, had I perished beneath the waves, may more easily be conceived than described.

#### *Arrival of Assistance.*

About ten o'clock this morning, after I had exchanged my clothes, and we had breakfasted, we resumed our oars, but soon came to very rapid water. In turning a little across the stream to shun some brush, the current caught the bow of our barge, as it had done many times before, wheeled us about, and bore us down the stream in spite of every exertion. We run into an eddy, as soon as we could, and turned about to make the second attempt, when the



person at the helm cried out "*A canoe and four men ahead.*" Joy filled every breast. Although so far distant that we could not ascertain who they were, yet the sight of human beings was very animating. We soon learned that they were men from Elliot sent to our assistance, and bearing a letter from Mr. Kingsbury. One of the men, whom we met in the mission boat, had returned by land, and given information that we were on the river.

I think help was seldom more acceptable than this. They informed us that the water above us was falling rapidly; and we found it so; for we had not proceeded more than two or three miles, before the diminution of the current was very perceptible.

On the third day after this, at evening, we arrived at the mission landing, and found the water had fallen six or seven feet. There being a favorable moon and the men well acquainted with the river, we rowed nearly all the preceding night. We arrived at the landing on the 19th of March, a little before sunset. Mr. Dyer, and Miss Thacher, walked to the station; myself and family remained on board until morning. Brother Kingsbury visited us early. A waggon arrived soon after, in which we were conveyed to the long wished-for spot, under a heavy fall of rain.

DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

*From Oct. 18th, to Nov. 17th, inclusive, 1821.*

<i>Alfred, Me.</i> Monthly concert, by Rev. N. Douglas,	\$1 37
<i>Alstead, N. H.</i> West Branch Cent So. by Mrs. Ann Arnold, Treasurer, for the Mayhew mission,	15 11
<i>Amherst, Ms.</i> Fem. Char. Society, by Mrs. Sally Church,	6 00
Sec. Par. Char. So. of young Fem. 3d pay, for NATHAN PERKINS,	12 00
<i>Andover, Ms.</i> Mr. S. S. Smith, the proceeds of a garden,	5 00
<i>Antrim, N. H.</i> Mon. con. by the Rev. J. M. Whiton, for Indian missions,	5 00
<i>Ashfield, Ms.</i> Young Fem. Char. So. by Miss H. White, Treas. 3d ann. pay, for ALVAN SANDERSON,	12 00
<i>Ashford, Ct.</i> A collection by the Rev. Mr. Bird,	5 56
Eastford parish do.	13 50
Westford parish do.	16 00
<i>Avon, N. Y.</i> Monthly concert by Mr. Goodell,	1 00
Rev. J. Whittlesey; a marriage fee,	1 00
Miss V. M. Pierson, and another,	1 25

<i>Basle, Switzerland,</i> The Baron de Campagne,	664 00
<i>Batavia, N. Y.</i> A collection by Mr. Goodell,	17 33
<i>Bedford, Ms.</i> Education Society, by Mr. Amos Hartwell, Treas. 3d ann. pay, for SAMUEL STEARNS,	12 00
Monthly concert in the Rev. Mr. Stearns's congregation,	30 79
<i>Beverly, Ms.</i> A lady in the 3d cong. for educating children at Elliot,	30 00
<i>Black Rock, Ct.</i> A lady by T. Dwight, Esq.	2 00
A friend of missions,	70
<i>Bloomfield, N. Y.</i> A coll. in the Rev. Mr. Steele's par. by Mr. Goodell,	72 26
Monthly concert,	13 00
A coll. in the Rev. Dr. Fitch's par.	20 86
<i>Boscawen, N. H.</i> Children in Sabbath School under the care of Miss Martha Prichard,	1 00
Children under the care of Miss Eunice Morrill,	2 00
<i>Boston, Ms.</i> A friend of missions,	5 00
Two individuals, who could not agree in a bargain, but gave to the Board the sum which divided them,	10 42
Children in Sab. Sch. School St. by J. Gulliver, for JOSIAH VINTON,	5 73
A ch. box kept in J. Gulliver's store,	2 00
A friend, by Mr. Willis,	50
Mr. E. D. Kenney,	50
United Monthly concert, for the Palestine mission,	39 52
From a young man, dropped into the box at the monthly con. for SERENO E. DWIGHT, in Ceylon,	24 00
The Old South church and cong. for JOSHUA HUNTINGTON, by Mr. Thomas Vose,	30 00
Ebenezer Parker, Esq. for the Sandwich Island mission,	10 00
From the sale of Jay's Remarks, presented by Miss L. Battelle,	5 00
<i>Boxborough, Ms.</i> Mr. Joseph Stone, one half for Indian missions,	12 00
<i>Boylston, Ms.</i> Female Cent So. by Miss Eunice Andrews, Treas. for the Choctaw mission,	12 00
<i>Bradford, Ms.</i> Female Asso. in the Academy, for ed. heathen children,	32 56
<i>Bridport, Vt.</i> Female Cent Soc. by Messrs. Hooker and Brewster,	13 60
<i>Brimfield, Ms.</i> See Monson, Ms.	
<i>Bristol, R. I.</i> Juvenile Ed. So. in the Rev. J. Mann's cong. by the Rev. C. Hitchcock, for ed. Indian chil.	6 00
<i>Brookfield, Vt.</i> Monthly concert by the Rev. E. Lyman,	8 00
Society for ed. hea. chil. in India,	13 00
Juvenile Female Society for do.	10 00
A friend of Foreign missions,	25
A little girl,	12
<i>Buckland, Ms.</i> A small Society for For. miss. by Dr. Joseph Allen,	21 50
Female Missionary Soc. by Mrs. Polly Brooks, for ed. hea. chil.	11 50
Female Char. So. by Mrs. Lilly Jones, for Indian missions,	14 00
Caroline F. Hubbard, a little girl,	1 00
The produce of a quince bush devoted, when in bloom, to miss. purposes, by Mr. A. Jones,	3 00



<i>Buffalo, N. Y.</i> A collection, by Mr. Goodell,	23 61	<i>Farmington, Ct.</i> Young Ladies Soc. by Mr. John Richards,	50 00
<i>Caledonia, N. Y.</i> A collection by Mr. Goodell,	20 64	Juvenile Hea. Ed. Soc. by Amos A. Phelps, Sec. for chil. at Brainerd,	12 00
<i>Canandaigua, N. Y.</i> Mrs. Sophia Capen, by J. P. Northrop, for the Foreign Mission School,	1 00	A charity box kept in a public office by Mr. John Richards,	2 60
<i>Canterbury, Ct.</i> A collection by the Rev. Mr. Bird,	18 20	<i>Fishkill, N. Y.</i> A friend of missions by Dea. Whiting,	1 00
<i>Castleton, Vt.</i> A donation from the congregational church, by the Rev. Elihu Smith,	25 00	<i>Florence, N. Y.</i> Female Miss. Soc.	3 50
<i>Charlestown, Ms.</i> Mrs. Lucy Richardson, by the Rev. Mr. Fay, for western missions,	1 00	<i>Freehold, N. J.</i> Female Benev. Soc. by Mrs. Maria Scudder, for western missions,	20 00
A coll. from the female chil. of the Sabbath Sch. in the first cong. by Miss Harriet Tewksbury,	6 60	<i>Grunville, O.</i> Rev. Timothy Harris,	5 00
Other persons present,	2 20	<i>Geneseo, N. Y.</i> A coll. by Mr. Goodell, Fem. Char. Soc. by Mrs. L. Butler,	13 80
<i>Charlton, N. Y.</i> and <i>Madalebury, Vt.</i> Individuals,	69	<i>Gloucester, Ms.</i> Mr. I. Dane, for Indian schools,	2 00
<i>Cherokee Nation</i> , Change in a box of clothing,	37	Sandy Bay par. A friend of miss. for the Choctaw mission,	10 00
Two boys of the mission family,	85	A friend of missions,	3 00
<i>Cheshire, Ct.</i> A friend of missions, by T. Dwight, Esq.	1 00	<i>Gorham, N. Y.</i> Avails of beads, devoted by Mrs. Merrill on her death bed, by Mr. Goodell,	3 00
<i>Choctaw Nation</i> , John Bigsby, a hired man, second donation,	5 00	<i>Greensborough, Vt.</i> Cent Soc. for Indian children at Brainerd,	3 00
Dea. J. Punchard, of Salem Ms. by William Punchard,	5 00	See also <i>Craftsbury Vt.</i>	
N. H. McIntosh,	2 00	<i>Halifax, Vt.</i> Female Cent Soc. by Mrs. M. S. Wood, Treas.	19 30
Eight travellers, to the Rev. Mr. Kingsbury, on his way from Natchez,	8 00	A friend of missions,	2 00
Dea. Isaac Fisk, late of the mission family, from Holden, Ms. being part of a legacy,	179 75	A female friend of missions,	5 00
<i>Clinton, N. Y.</i> A friend, by the Rev. L. F. Dimmick,	10 00	Aux. Miss. Soc. by Mr. Samuel H. Miner, Treas. viz. for Ind. miss.	9 00
<i>Colchester, Ct.</i> Cher. Miss. Soc. by Samuel H. Fox, for the Cher. miss.	4 00	For general objects,	18 00
<i>Columbia, Ct.</i> Gentlemen and Ladies, by the Rev. Mr. Rich,	4 81	<i>Hallowell, Me.</i> A friend of miss. by Mr. William A. Hallock,	40 00
<i>Constantia, N. Y.</i> Dea. Smith, \$5. Mrs. Smith, \$5,	10 00	Other friends of missions by I. Sewall, Esq.	12 00
<i>Coventry, Ct.</i> Mrs. L. by the Rev. Mr. Bird,	50	Dea. S. Gow,	2 00
S. E. district, Missionary Field,	18 00	Children in Miss Mary Gow's sch. for edu. heathen children,	1 00
W. do. do. do.	9 75	<i>Hampden Co. Ms.</i> Foreign Miss. Soc. by the Hon. George Bliss, Treas.	81 00
<i>Craftsbury, Greensborough, Hardwick and Walden, Vt.</i> United mon. con.	12 47	<i>Hampstead, N. H.</i> A friend of miss. by Henry T. Kelly,	2 50
<i>Croydon, N. H.</i> From a box of clothing sent to Elliot,	1 94	<i>Hampton, Ct.</i> A collection by the Rev. Mr. Bird,	12 50
<i>Cummington, Ms.</i> Christian Knowl. So. by Mr. William Packard,	3 00	Monthly con. 1st par. by J. P. Northrop, for For. Miss. School,	6 15
Heathen School Society,	2 00	<i>Hanover, N. H.</i> Monthly con. at the village for the past year, by Mr. Perkins,	91 15
For the Elliot mission,	1 00	<i>Hardwick, Vt.</i> Female Miss. Soc.	3 25
<i>Danby, N. Y.</i> Dea. Jesse Hyat, by J. P. Northrop, for the For. M. Sch.	4 00	See also <i>Craftsbury, Vt.</i>	
<i>Danville, Vt.</i> Monthly con. by Israel P. Dana, Esq.	12 00	<i>Hartford, Ct.</i> From Ann Amelia Flint, for copies of Jay's Remarks, sold by Miss Battelle, remitted by the Rev. Dr. Flint,	25 00
Children in the Sab. Sch. for chil. in the school at Elliot,	4 15	"Soc. of Young Misses," by Frances Ann Brace, Treas. for a child in Ceylon to be named LOUISA HAWES,	12 00
Females, for the Elliot mission,	15 50	<i>Hartland, Vt.</i> Mr. Daniel Spooner, jun. by Dea. N. Coolidge,	1 00
<i>Derby, Vt.</i> Mr. E. Bartlett, for the Brainerd mission,	50	<i>Hawley, Ms.</i> Juvenile ladies Benev. Soc. by Mrs. Nancy Newton, for the Arkansaw mission,	5 50
<i>Dunbarton, N. H.</i> A young man, by Rev. Walter Harris,	10 00	Moses Smith, the amount of his earnings on the 1st Monday of each month during the year,	6 00
<i>Easthampton, L. I.</i> Indiv. by Mr. Sayre,	2 00	Oliver F. Blood,	1 00
<i>Ellsworth, Me.</i> Female Tract So. by the Rev. Peter Nourse, for Indian missions,	5 00	Female Char. Soc. by Martha A. Longley, Sec. for a child in Ceylon to be named JONATHAN GROUT,	12 00
Rev. Peter Nourse for do.	5 00		



<i>Hillsborough Co.</i> N. H. Bible and Char. Soc. by Mr. R. Boylston, Tr.	10 12	Goffe, in Ceylon, 3d ann. pay. by the Rev. Mr. Goffe,	12 00
Fem. Char. Soc. in Hollis, a donation, viz. for ed. hea. children in India,	3 00	<i>Monson, Pulmer, Western, Brimfield, and Holland,</i> Ms. United Char. Soc. ann. contrib. by George Bliss, jun. Esq. viz. for the For. Miss. School,	8 00
For the general purposes of the Board,	6 00	For the general objects of the Board,	42 00
<i>Hillsborough,</i> N. C. Three ladies in the Rev. J. Witherspoon's cong. for a Cher. child to be named JOHN KNOX WITHERSPOON.	12 00	Female Char. Soc. by Miss C. Whitaker, Treas.	26 29
<i>Holland,</i> Ms. See <i>Monson,</i> Ms.		<i>Moscow,</i> N. Y. A coll. by Mr. Goodell,	10 37
<i>Huntington,</i> Ct. Ripton par. A female friend to missions, by the Rev. Thomas Punderson,	10 00	<i>New Bedford,</i> Ms. Hea. Sch. Soc. by Sophia Crocker, Treas. for BETSEY MAYHEW, at Brainerd,	28 56
Mrs. Anna Ely, \$3, Mrs. Diortha Wooster, \$3,	6 00	<i>New Canaan,</i> N. Y. Female Char. Soc. by the Rev. Mr. Clark,	3 12
<i>Keene,</i> N. H. Monthly concert, by the Rev. Z. S. Barstow,	4 00	<i>New Hartford,</i> Ct. Gentlemen's Asso. by Mr. R. Goodwin,	6 56
A charity box,	1 00	Ladies' Asso. for ed. hea. youth,	12 00
<i>Kensington,</i> A friend of missions, by Dea. Whiting,	1 50	<i>New Haven,</i> Vt. Female Char. Soc. by Mrs. Nash, and Mrs. Hopkins, Treasurers, for Indian missions,	3 20
<i>Lansingburg,</i> N. Y. Capt. Thomas Bassel, by J. P. Northrop,	3 00	<i>New Haven,</i> Ct. A female friend, by J. P. Northrop, for the For. M. S.	2 00
<i>Lebanon,</i> Ct. A collection, by the Rev. Mr. Bird,	27 75	West Haven par. A gentleman, by T. Dwight, Esq.	10 00
<i>Lee,</i> Ms. A friend to missions, by the Rev. Alban Hyde,	4 50	A lady, \$10, three ladies, \$4,	14 00
Mr. Uriel Linnell,	1 50	Other individuals,	7 87
<i>Le Roy,</i> N. Y. A coll. by Mr. Goodell,	7 49	Fair Haven, a friend of miss. \$1,	
<i>Lima,</i> N. Y. do. do.	10 70	do. do. 50 cts.	1 50
Foreign Mission Society, by I. K. Guernsey, Treasurer,	13 83	A friend of miss. by Dea. Whiting,	10 00
<i>Litchfield,</i> Ct. A friend to missions, by T. Dwight, Esq.	50	Whitneyville, a friend of missions,	4 00
<i>Littleton,</i> N. H. Sabbath Sch. chil. their premiums, for ed. hea. chil. in India, by the Rev. David Goodall,	12 00	Avails of three articles of furniture given by three mechanics,	5 54
Rev. David Goodall,	12 00	B. \$2, to complete the sum remitted, 41 cts.	2 41
<i>Long Meadow,</i> Ms. Remitted by J. L. Hale, monthly concert,	3 79	<i>Newark,</i> N. J. Female Mite Soc. by Mrs. Hannah Woodruff, Treas. for heathen children in India,	50 00
Female Asso. by Miss Hannah Ely, Charity box kept by Miss Flavia Colton, for Indian missions,	47 00	<i>Newbury,</i> Ms. Monthly con. for Ind. missions,	9 00
Do. do. Miss Hannah Ely, for do.	2 00	<i>Newburyport,</i> Ms. A coll. in the Rev. Mr. Milton's cong. by Samuel Tenney, Esq. for the Choc. miss.	34 92
<i>Lyme,</i> Ct. East par. Fem. Miss Soc. by Mr. B. Green,	9 32	Mr. Stephen S. Hodges, the avails of sweet majoram, on a small piece of ground,	7 25
<i>Mansfield,</i> Ct. North par. A coll. by Rev. Mr. Bird,	10 30	<i>Nicholasville,</i> Ken. Mrs. Eleanor Reed, by the Rev. A. Flint,	10 00
South par. A collection,	36 00	<i>Norfolk and Plymouth Cos.</i> Ms. Pal. Miss. Soc. by Dr. Ebenezer Alden, Treas. for the maintenance of at least one missionary, in W. Asia,	800 00
Female Cent Society,	18 00	<i>North Bridgewater,</i> Ms. First Juv. Circle, by Mrs. M. H. Huntington,	2 52
<i>Marlborough,</i> N. H. "United Soc. for Ed. Hea. Chil. in For. Lands," by the Rev. Z. S. Barstow,	20 40	Second Juvenile Circle,	5 00
<i>Massachusetts,</i> a person unknown,	1 00	Avails of straw braided by M. H. Huntington, a child now deceased,	20
<i>Mexico,</i> N. Y. A little boy, the avails of an onion bed, by the Rev. D. R. Dixon,	50	<i>North Guilford,</i> Ct. by T. Dwight, Esq.	5 25
<i>Methuen,</i> Ms. West parish, a small praying circle, by Mr. M. Southard,	2 30	<i>North Woodbury,</i> Ct. Female Benev. Soc. by the Rev. Mr. Brownell,	9 00
<i>Middleborough,</i> Ms. A branch of the Heathen's Friend Soc. by Mrs. Mary Wood, Treasurer,	30 44	<i>Northampton,</i> Ms. Female Soc. for Ed. Hea. ch. by Miss Sarah Strong, Treas. through the Hamp. Ch. Dep. for SOLOMON WILLIAMS and SAMUEL PORTER WILLIAMS, in Ceylon,	24 00
<i>Middlebury Col.</i> Vt. Mr. Eli B. Smith, by J. P. Northrop, for the Foreign Mission School,	1 00	Female Mite Society, through the Hamp. Ch. Dep. by D. S. Whitney, Treas. for Indian missions,	25 00
See also <i>Charlton,</i> N. Y.		<i>Northboro',</i> Ms. Ladies, by Miss Lucy Crawford, for the Choc. miss.	11 00
<i>Middlebury,</i> Ct. A coll. by Dea. Stone,	12 20	<i>Northford,</i> Ct. A charity box,	5 00
Female Bible Soc. by Amelia Stone,	8 00		
A lady,	2 00		
<i>Middletown,</i> Ct. Miss Summer's and Miss Hotchkiss's school,	3 10		
<i>Millbury,</i> Ms. Ladies, for Joseph			



Ladies' Ben. So. by T. Dwight, Esq.	1 12	Rutland, Vt. W. par. Avails of wool	
Northport, Me. The donor unknown,	3 00	contributed by individuals, and re-	
Norwich, Ct. Avails of a mission field		mitted by Mr. James Barrett, jun.	43 42
superintended by John Fanning, Esq.	14 16	Salem, Ms. Fem. So. for ed. hea. chil.	
Palmer, Ms. See Monson, Ms. &c.		in Ceylon, by Mrs. Richard-	
Pelham, N. H. Female Cent Soc. by		son, Tr.	28 34
the Rev. J. H. Church,	14 61	Ladies and others, by the Rev. Mr.	
Individuals, for the miss. at Mayhew,	2 39	Cornelius, for the Elliot miss.	24 20
Monthly con. for the Pal. mission,	9 83	Mr. J. B. Lawrence, 5th ann. payt.	
Female Cent Soc. by Mrs. Hannah		for a child in Ceylon,	12 00
Church, Treasurer,	2 17	Coloured Peo. Ed. So. for a child at	
Two members of the church,	1 50	the Sand. Isl. to be named HIRAM	
Pepperell, Ms. Female Char. Soc. by		BINGHAM, 1st quarterly payt.	5 28
Miss Betsey Heald,	1 25	Monthly concert in the Tabernacle	
Miss Betsey Heald,	3 00	church,	3 50
Phelps, N. Y. A charity box kept at		Salem, Ct. Mr. David Stevens, by J.	
the Sabbath School library, for		P. Northrop, for the For. Miss.	
hea. children, by Mr. Goodell,	1 00	Sch.	1 00
E. W. Frisbie,	50	A collection by T. Dwight, Esq.	8 00
Several individuals,	3 50	Saybrook, Ct. Pettipaug, Ladies, by	
Charity box kept at Sab. Sch. libra-		Mrs. H. Hovey,	3 06
ry, by the Rev. Mr. Bruce,	1 25	West Brook par. by T. Dwight, Esq.	4 00
Pittsfield, Ms. Fem. So. for the prom.		Shelburne, Ms. In a box sent to Elliot,	1 50
of Christianity among the Jews, by		Shoreham, Vt. Samuel Hunt, by H.	
M. W. Childs,	36 00	Everest, Esq.	5 00
Plainfield, Ms. John Shaw, profits of		Levi O. Birchard,	5 00
land cultivated for the Elliot mission,		Somers, N. Y. Fem. So. by Eudocia	
through the Hamp. Ch. Deposit,	5 21	B. Goodrich, Secy.	18 00
Plainfield, Ct. A collection by the		South Salem, N. Y. Mr. Thomas	
Rev. Mr. Bird,	18 20	Mead, by Mr. Sayre,	5 00
Plymouth Co. Ms. See Norfolk, &c.		A friend of miss. \$6, A widow's leg-	
Poultney, Vt. Several ladies,	5 00	acy, \$1,	7 00
Princeton, Ms. Monthly con. Pres.		Southampton, Ms. Young Ladies' So.	
chh. by the Rev. Alonzo Phillips,	20 00	for Mindwell W. Gould,	23 61
Young Ladies' Society, for ALONZO		Southborough, Ms. A coll. by the Rev.	
PHILLIPS,	12 00	Mr. Parker,	12 00
Princeton, N. J. Mr. James Doug-		Southbury, Ct. Cent So. by T. Dwight,	
lass, super. of Sab. Sch. No. 2, 1st		Esq.	22 50
semi ann. pay. for a child to be edu.		Springfield, Vt. A friend of miss.	50
in the Rev. Mr. Woodward's family,		Springfield, N. J. S. So. for ed. Hea.	
Ceylon, and named JOHN SMITH		Chil. by D. S. Bryant, Tr. for J.	
NEWBOLD,	6 00	W. TUCKER,	30 00
Providence, R. I. A charity box kept		for a child to be called ELIAS W.	
in Mrs. C.'s family, by a friend,	11 62	CRANE,	12 00
Randolph, Ms. Children in Miss		Stafford, N. Y. A few individuals, by	
Hodge's sch. by the Rev. C. Hitch-		Mr. Goodell,	1 00
cock, for heathen children,	53	Stamford, Ct. A few females, by	
Rehoboth, Ms. James Bliss, 2nd Esq.		Mrs. Matilda Davenport, for the	
for Indian missions,	3 00	Elliot miss.	11 23
Reidsville, Ga. Female Char. Soc. of		Stanstead, L. C. Fem. Char. So. by	
Union Academy and vicinity, by		the Rev. Luther Leland,	3 50
Mrs. Lucy W. Turner, for the		Steuben, N. Y. See Remsen, &c.	
Choctaw mission,	30 00	St. Johnsbury, Vt. Mon. con. by Mr.	
Remsen and Steuben, N. Y. A coll.		Clarke.	6 06
in the cong. society, by the Rev.		Stoddard, N. H. Fem. Cent So. by the	
J. Frost,	18 00	Rev. J. Robinson, for ed. hea. chil.	9 41
Richmond, N. Y. A collection, by Mr.		Individuals, for do.	10 05
Goodell,	12 88	Sturbridge, Ms. Fem. Read. So. and	
Monthly concert, \$2 97, Catechet.		individuals, by the Rev. A. Bond,	
Society, 64 cts.	3 61	for the Elliot miss.	2 88
Rindge, N. H. Fem. Miss. So. by		Taney Town, Md. Mite So. by Levi	
Mrs. Persis Hunt, a donation, viz.		Reischneider, Tr. for a child in	
for SETH PAYSON,	12 00	Ceylon, to be called FRANCIS SCOTT	
for the general purposes of the		KEY,	12 00
Board,	16 43	Tewksbury, Ms. Hea. Friend So. by	
Rochester, N. Y. Elisha Ely, Esq. 2nd		Miss Nancy Bridges, Tr. 4th ann.	
payt. for SAMUEL DAVIES,	12 00	payt. for JACOB COGGIN, Ceylon,	12 00
A coll. by Mr. Goodell,	40 51	Thetford, Vt. A coll. in the chh. and	
Mrs. H. Bissell,	3 00	soc. by the Rev. Dr. Burton,	18 00
Rockaway, N. J. Two ladies, by Jos.		Mill Village, mon. con. by the Rev.	
Jackson, Esq. for the Choc. miss.	7 00	Joseph Tracey,	4 52
Roxbury, N. H. Mon. con. by the		Do. and West Fairlee, Vt. Fem.	
Rev. Z. S. Barstow,	70	Benev. So. by Mrs. Abigail Niles, Tr.	5 66



<i>Tyringham</i> , Ms. Fem. For. Miss. So. by Mrs. Emily Dow,	5 13
Mr. S. Hale's chil. for ed. hea. chil.	87
<i>Walden</i> , Vt. See <i>Craftsbury</i> .	
<i>Warsaw</i> , N. Y. A fem. friend of miss. by Thos. M. Smith,	1 00
<i>Washington</i> , Ct. A coll. by T. Dwight, Esq.	6 00
<i>West Fairlee</i> , Vt. See <i>Thetford</i> , &c.	
<i>Westford</i> , Ms. Gent. Hea. Sch. So. by Dea. S. Fletcher, Tr.	14 91
<i>Western</i> , Ms. Fem. Char. So. by Mrs. S. Gaylord,	25 41
See also <i>Monson</i> , &c.	
<i>Wethersfield</i> , Ct. Fem. Benev. So. by Mrs. M. Francis, Tr.	50 00
<i>Williamstown</i> , Ms. Mr. John P. Whitman,	12 00
<i>Wilmington</i> , Ms. A ch. box kept in M. Reynold's sch. for Elliot,	1 00
<i>Windham</i> , Ct. Miss C. by the Rev. Mr. Bird,	25
<i>Windsor</i> , N. H. Fem. Cent So. by the Rev. Isaac Robinson, for ed. hea. chil.	3 00
<i>Windsor</i> , Vt. A lad 10 years old, avails of produce raised in a garden cultivated by him,	1 00
<i>Woodbridge</i> , Ct. Dor. So. and Ladies, by Mrs. Nancy Allen,	8 00
Two children of the Rev. Mr. Allen, the fruit of self denial,	4 00
<i>Woodbury</i> , Ct. Ladies in the first Presb. Soc. by Mr. Blackman,	2 44
<i>Worcester</i> co. Ms. Earnings of a la- borer on a holiday, by A. Z.	1 00
Rel. Ch. So. a don. viz. for the Pal. miss.	21 00
for the general purposes of the Board,	129 00
<i>Zanesville</i> , O. Miss Harriet Bushnell, by the Rev. Mr. Kingsbury,	50

*From places unknown or purposely conceal-  
ed by the donors.*

1821. Nov. 1. A friend of miss. the avails of two rods of land cultivated in onions,	5 00
9. A friend of miss.	1 00
12. T. S.	1 42

Amount of donations in money, acknowl-  
edged in the preceding list, \$4,754.23.

#### DONATIONS IN ARTICLES OF CLOTHING, &c.

*For the mission at Brainerd.*

<i>Ashburnham</i> , Ms. a package by Miss Mary Lawrence,	
<i>Brentwood</i> , N. H. See <i>Newburyport</i> .	
<i>Brownington</i> , Vt. Mrs. Sally C. Strong by Mr. Ashbel Hale,	10 05
<i>Derby</i> , Vt. See <i>Stanstead</i> and <i>Derby</i> ,	
<i>Glover</i> , Vt. Sabbath School by do.	12 07
<i>Greensborough</i> , Vt. From Females, by do.	38 91
Sabbath School, by do.	12 24
<i>Hardwick</i> , Vt. Females, by do.	40 02
from Sab. School, by do.	12 20

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<i>Holles</i> , N. H. Fem. Char. and Read. So. and other individ. by Martha Burge,	92 00
<i>Kingston</i> , N. H. See <i>Newburyport</i> , &c.	
<i>Newburyport</i> , Ms. and <i>Brentwood</i> , N. H. Kingston, N. H. East and West parishes by M. D. H.	78 57
<i>North Brookfield</i> , Ms. Ladies by the Rev. Thomas Snell,	30 47
<i>Southampton</i> , Ms. Young Ladies So. H. Ch. Dep. by Mr. D. S. Whitney.	
<i>Stanstead</i> , L. Canada, and <i>Derby</i> , Vt. Fem. Char. So. and other Ladies, by the Rev. L. Leland,	75 09
<i>Unknown</i> , a box of articles, by Mrs. Ruthy H. Bascom.	

*For the mission at Elliot.*

<i>Antrim &amp; Hancock</i> , N. H. Ladies,	72 39
<i>Boston</i> , Two boxes, by Miss Sarah Clark.	
Do. Two other do.	
<i>Boylston</i> , Ms. Fem. Soc. for aid of miss. by Mrs. Mary White.	
Another do. by do.	53 40
<i>Brookfield</i> , Vt. A number of individ. by the Rev. Elijah Lyman,	52 35
<i>Charleston</i> , S. C. Four boxes, by Susan E. Stevens,	110 00
<i>Cornish</i> , N. H. William Whittelsey Esq.	48 57
<i>Cummington</i> , Ms. Individuals, coll. by Mr. W. Packard, by Mr. D. S. Whitney,	61 75
<i>Deerfield</i> , N. H. Fem. Benev. Soc.	
<i>Dunbarton</i> , N. H. Females, by the Rev. Walter Harris,	76 00
<i>Hancock</i> , N. H. See <i>Antrim</i> .	
<i>Hawley</i> , Ms. The Dorcas Soc. by Mrs. Polly Grout,	49 23
<i>Londonderry</i> , N. H. E. par. Fem. Char. Soc. by Mary Crocker.	
<i>Newport</i> , N. H. Fem. Soc. by David Wright,	53 00
Another box, from various persons, <i>St. Johnsbury</i> , Vt. by Richard Stone,	
<i>Thompson</i> , Ct. Dorcas Soc. by Miss Hope B. Gay,	50 00
<i>Williamsburgh</i> , Ms. Fem. Miss. Soc. by Mrs. Fidelia Lord,	60 00
<i>Worthington</i> , Ms. Reading Soc. by Mr. D. S. Whitney.	

*For the mission at Mayhew.*

<i>Abington</i> , Ms. First par. Fem. Read. and Char. So. by Sally King,	45 44
<i>Alstead</i> , N. H. Ladies by Mrs. Ann Arnold,	44 94
<i>Amherst</i> , Ms. From females by Mrs. Sally Church.	
<i>Braintree</i> , Ms. by the Rev. R. S. Storrs,	55 00
<i>Cambridge</i> , Ms. Mission. Sewing Cir. Jas. D. Farnsworth, and an individ- ual, by Mrs. Susan Munroe,	30 00
<i>Fitchburgh</i> , Ms. Ladies,	40 00
<i>Fitzwilliam</i> , and <i>Troy</i> , N. H. From females in both the towns, by the Rev. John Sabin,	104 92
<i>Grafton</i> , Ms. Fem. Read. So. and a	

50



few young men, by Mrs. Sabra Leland,	45 03
<i>Hampstead</i> , N. H. See Pelham,	
<i>Kennebunk-port</i> , Me. From Ladies, two boxes, No 1. \$51.00 No 2. \$93.00 by M. C. Wheelwright,	144 00
<i>Lebanon</i> , N. H. Ladies,	75 21
<i>Leicester</i> , Ms. A parcel by Miss Rebecca Sprague.	
<i>Littleton</i> , N. H. Fem. friends to miss. by Rev. David Goodall,	
<i>Medway</i> , Ms. W. parish, Ladies by Mrs. Mary E. Ide,	100 00
<i>Pelham</i> , N. H. Fem. Char. So. and other individuals, by Mrs. Church,	54 10
<i>Pelham and Hampstead</i> , N. H. A lady in each town, by Mrs. R. Hardy,	25 00
<i>Troy</i> , N. H. See Fitzwilliam,	
<i>Westminster</i> , Ms. Fem. Cooperat. Soc.	
<i>Windham</i> , N. H. A box,	17 00

*For the Arkansaw Mission.*

<i>Acworth</i> , N. H. Ladies, by the Rev. P. Cooke.	
<i>Brimfield</i> , Ms. Dorcas Society by the Rev. Joseph Vaill,	30 00
<i>Marlboro</i> , Vt. Ladies, by the Rev. E. H. Newton,	47 00
<i>Plainfield</i> , N. H. Ladies, by the Rev. Dana Claves,	81 00
<i>Randolph</i> , Vt. Ladies by Miss Marian Edson,	72 05
<i>Winslow</i> , Me. A few individuals, by Mrs. A. Paine,	33 43

*For Indian Missions generally.*

<i>Bath</i> , Me. Fem. friends to miss.	131 38
<i>Bath</i> , N. H. Females, by the Rev. D. Sutherland,	57 46
<i>Berkley</i> , Ms. Articles in a chest without any description,	
<i>Brookfield</i> , Ms. 1st par. Dorcas Soc.	47 10
<i>Charlestown</i> , Ms. An article of bedding from a lady.	
<i>Claremont</i> , N. H. by the Rev. Jonathan Nye.	
<i>Cummington</i> , Ms. Benev. and Read. Soc. by Clarissa Briggs,	27 30
<i>Dunstable</i> , Ms. Fem. Read. Soc. by Mrs. Rachel Tolman,	26 00
<i>Franeestown</i> , N. H. Individuals, by the Rev. Moses Bradford,	110 30
<i>Greenfield</i> , Ms. Ladies from two Cong. churches, by Samuel Wells, Jr. Esq.	101 68
<i>Halifax</i> , Vt. The people, by Mr. Erastus Hall,	63 07
<i>Hanover</i> , N. H. E. par. Fem. Mite So. by Dea. N. Coolidge,	32 02
<i>Lebanon</i> , N. H. A fem. friend of miss.	
<i>Ludlow</i> , Vt. A few ladies, by N. P. Fletcher,	44 05
<i>Lyndon</i> , Vt. by Richard Stone,	24 43
<i>Newbury</i> , Vt. by Mr. S. Mann,	63 50
<i>New-Haven</i> , Vt. Fem. Char. So. by the Rev. J. Hopkins,	130 67
<i>Norwich</i> , Vt. Fem. Char. Soc. by Lucy C. Bailey,	56 35
<i>Norwich</i> , Ms. Females, by Mr. D. S. Whitney,	54 55
<i>Peacham</i> , Vt. Ladies, by the Rev. Leonard Worcester,	128 36

<i>Rutland</i> , Ms. Several ladies and young men by Mr. Jonas Reed,	76 26
<i>Sharon</i> , Vt. Box without any description.	
<i>West Cambridge</i> , Ms. A package.	
<i>Wilton</i> , N. H. Fem. Educ. Soc. by Mr. Pliny Whitney,	40 86
<i>Windsor</i> , Vt. E. par. Fem. Cent So. by Dea. N. Coolidge,	81 10
W. par. Fem. Miss. Soc. by do.	30 17
<i>Worcester</i> , Ms. From three sisters, by Miss Waldo.	
From a lady.	
<i>Unknown</i> , A box,	97 39

*The following donations in clothing, &c. were sent, to Mr. John Sayre, N. Y. an Agent of the Board, and by him forwarded to the respective stations.*

*For the mission at Elliot.*

<i>Albany</i> N. Y. 2 boxes Fem. Soc. in aid of miss.	
<i>Bridgeport</i> , Ct. 1 do.	
<i>Cambridge</i> , N. Y. by the Rev. Nath. S. Prime,	198 31
<i>Canaan</i> , N. Y.	
<i>Columbus</i> , N. Y. Fem. Mis. Soc. by Mr. Albert North,	150 00
Individuals.	
<i>Cooperstown</i> , N. Y. Ladies, by Geo. Pomroy, Esq.	53 20
<i>Durham</i> , N. Y. A number of females, by Mr. Ezra Post,	44 13
<i>East Hampton</i> , (L. Isl.) N. Y. (A Cask,) by Rev. Ebenezer Phillips,	137 66
<i>Exeter</i> , N. Y. Rev. Mr. Duncan's par. by Mr. Albert North,	80 00
<i>Hartwick Village</i> , Benev. Soc. and New Lisbon, N. Y. Fem. Miss. Soc. do.	
<i>Jefferson</i> , (Schoharie co.) by Mr. Albert North,	65 00
<i>Lee</i> , Ms. Fem. Cent Soc.	60 00
<i>Lexington</i> , N. Y. Fem. Cent Soc. by Ali Ticknor,	43 49
<i>Lisle</i> , N. Y. by Norman Marsh,	92 31
<i>New Berlin</i> , N. Y. Fem. Benev. Soc. by Mr. Albert North,	200 00
<i>New London</i> , Ct. (2 boxes,) by Mr. Peter Richards,	
<i>Norwich</i> , Ct.	73 93
<i>Sheffield</i> , Ms.	
<i>Sherburne</i> , N. Y. (2 boxes)	344 81
<i>Sherburne</i> , N. Y. and Lexington N. Y.	
<i>Stockbridge</i> , Ms. by Alfred Perry,	185 37

*For the Mission at Brainerd.*

<i>Burlington</i> , N. Y. Fem. Benev. Soc. by Mr. Albert North,	26 55
Individuals, by do.	6 00
<i>Butternuts</i> , N. Y. Individuals by do.	
<i>Hartwick</i> , and Fly Creek, N. Y. Benev. Soc. by do.	94 25
The Rev. Mr. Hazeliens's society, a pack. for Rev. Mr. Gambold, by do.	
<i>Lansingburgh</i> , N. Y. Ladies, for the School at Taloney, by Lydia Bassett.	
<i>Sangerfield</i> , N. Y.	



*For the Sandwich Islands, shipped from Boston.*

<i>Blandford, Ms.</i> A school of young females, by Miss E. Dewey.	
<i>Boston,</i> A cask, large box, and 3 cases containing useful articles, from Messrs. Homes & Homer.	
A quarter cask of wine by Mr. Jechonias Thayer.	
<i>Wilbraham, Ms. S. Par.</i> From ladies, by Rev. S. Bartlett,	18 63
<i>Wilbraham, Ms. N. par. Fem. Soc.</i> various articles, by the Rev. E. Brown,	38 00

The following donations, consisting of articles of clothing, bedding, and other useful things, all from Connecticut, were committed to the charge of Messrs. Dwight & Williams, New Haven, for the mission at Elliot.

<i>Bethlem, Ladies' Benev. Soc.</i>	93 96
<i>Columbia, Gentlemen and Ladies,</i>	40 22
<i>Fairfield, (Black Rock,)</i>	11 03
<i>Griswold, Ct. Ladies,</i>	111 84
<i>Litchfield,</i>	55 00
<i>Litchfield, South Farms, Ladies Char. Soc. by Mrs. Morris,</i>	37 06
<i>Young Ladies Charitable Society, by Miss Camp,</i>	19 33
<i>Middlefield, Ladies,</i>	30 27
<i>Middletown, Fem. Mis. Soc.</i>	38 00
Miss Sumner's and Miss Hotchkiss's scholars,	21 90
<i>New Haven, Mr. Silas Hotchkiss,</i>	3 50
A friend,	5 63
A merchant \$1 08, Two merchants \$13,	14 08
A merchant do. \$8 50,	8 50
Purchased by Ladies,	27 55
Yale College, collected by Students,	220 00
do. do. (hats, &c.)	75 00
Town \$129 28; do. do. \$8,	137 28
Collected at the store of Wm. Austin & Sons,	47 00
Fem. Missionary Soc.	138 27
<i>Northford, Ladies Benev. Soc. by Miss Juliana Maltby,</i>	20 00
<i>North Guilford, by Mr. Bray,</i>	16 50
<i>North Killingworth, Ladies and Gen.</i>	90 00
<i>North Woodbury, Fem Benev. Soc. by Rev. Mr. Brownell,</i>	44 00
<i>Salem,</i>	18 00
<i>Saybrook, (Pettipaug,) Ladies, by Mrs. Huldah Hovey,</i>	16 00
<i>Washington, (First So.)</i>	81 82
<i>West Haven, by Miss Stebbins,</i>	8 75
<i>Whitneyville,</i>	5 25
<i>Woodbridge, Dorcas Soc. and other Ladies, by Mrs. Nancy Allen,</i>	40 25
<i>Woodbury, Ladies in the 1st. Presb. So. by Mr. Blackman,</i>	58 50
Clothing, bedding, &c. places and Donors unknown,	63 50
Total by Messrs. D. & W. \$1,588.	

DONATION OF THE BARON DE CAMPAGNE.

In the preceding list of donations our readers will observe the generous sum of Six Hundred and Sixty Four Dollars from the

Baron de Campagne, of Basle, Switzerland. Last year the venerable donor remitted *Two Hundred and Twelve Dollars* for the Foreign Mission School, at Cornwall. The donation was duly acknowledged, and various letters and printed documents were transmitted to him, and to his friend the Rev. Mr. Blumhardt. The remittance lately received was not attended by any letter. It is presumed, however, that letters are on their way. The commercial agent at New York, by whom the payment was made, declined receiving any compensation for his agency.

If every wealthy man felt as the Baron de Campagne does, with respect to the promulgation of the Gospel, how amply would funds be provided for the support of missionaries in every heathen nation; and for the distribution of the Scriptures throughout the world.

What a noble and expansive principle is Christian benevolence. Mountains, continents and oceans are no obstacles to its progress. Wherever an attempt is made to honor Christ by promoting the salvation of men, there it delights to shew itself. With the good of every clime and country it rejoices to cooperate; and thus, while it communicates the greatest blessing to others, it is prepared for the boundless enjoyments of the heavenly state.

DONATIONS IN CLOTHING, BEDDING, &c.

VARIOUS articles for the comfort of the mission families, and of the Indian children of the mission schools, have been so liberally provided, that all the stations may be considered as well supplied, when the collections now ready shall have been forwarded. The liberality displayed, in furnishing so many valuable articles, is of the most gratifying and cheering kind. It testifies, in language which cannot be mistaken, that the friends of missions, scattered over our favored and fruitful country, will not permit their brethren to remain destitute, while bearing the burden and heat of the day, and while themselves are in possession of abundance. It testifies, that many hearts feel for the wants of the heathen, and that many hands are prompt to labor for their benefit.

The boxes of clothing, &c. have, in great part, been shipped for the different stations. What remains on hand, at the depositories, will be forwarded, with all convenient despatch. The public spirited females, who have taken an active part in this labor of love, receive the thanks, not only of the missionaries and of our red brethren of the wilderness, but of all persons who love to see industry, skill, and property expended in the most exalted charity; that which aims to purify and ennoble the soul, and to rescue it from sin and wretchedness.

As the wants of the missions will be supplied very abundantly, for the present, when the articles already prepared shall have been sent on, we would recommend to the friends of the cause not to prepare any new articles, for use at the stations among the Indians, till the autumn of next year. This notice is not designed to prevent sending to Boston, or any



other part of shipment, the collections which are already made.

While the Committee have the pleasure of acknowledging such liberality, as makes the preceding statement proper and necessary, they would remind their friends and brethren, that the field for missionary exertion is continually extending; that it is whitening for the harvest; and that the laborers are comparatively few. Though donations of a particular kind, and for a particular purpose, may occasionally be abundant, there is no reason to think that the pecuniary resources of any of the great charitable institutions of our land will be equal to the demands upon them, for many years to come.

As money is the great medium of exchange throughout the world; and as donations in money are more easily received, transmitted, and accounted for, than donations of any other kind, it is recommended to those, who give the produce of their fields, their flocks, and their skill, to sell these various donations, so far as may be convenient, and remit the avails to the Treasury in money. In cases, where these articles cannot be sold for money, in the towns or districts where they are given, (and many such cases exist,) the Committee would respectfully submit to the consideration of donors, whether they will not send their boxes of clothing, &c. to some depository of the Board, with a discretionary power to the Committee, or some agent of the Board, to sell such articles, as are already furnished in sufficient quantities at the mission stations. This plan is already pursued at several depositories, established according to the wishes and with the full approbation of numerous friends of missions, in different parts of the country. Should it appear, that this proposal is accepted by donors, the details of the plan may be stated hereafter.

#### CONTEMPLATED REINFORCEMENT OF THE MISSION TO THE SANDWICH ISLANDS.

BESIDE the ordinary expenditures of the Board, during the year from Sept. 1, 1821, to Aug. 31, 1822, it seems peculiarly desirable that a second mission should be fitted out for the Sandwich Islands. Should this be done, on a proper scale, it must cost a large sum of money. But the Committee are persuaded, that the Christian public, (on whose liberality they continually depend for the means of defraying all the ordinary expenses,) will not permit so interesting a design to be hindered for the want of funds. It has therefore been resolved, that, with the favor of Providence, a large reinforcement shall be sent to the mission at the Sandwich Islands, in the course of next summer, or fall. The family will probably consist of two ordained missionaries, two physicians, a farmer, two carpenters, (who can also work at ship-building,) a cabinet-maker, a blacksmith, and two or three school-masters; most of them in the married state. Several youths, natives of those islands, now at the Foreign Mission School, will return, at the same time, to their countrymen. The whole number of persons, to be embarked in this

enterprise, will probably not be less than thirty. To obtain suitable means of conveyance for so many;—to provide for their comfort on their passage, and after their arrival; and to furnish them the means of usefulness among the natives,—will require considerable expenditures; and additional supplies will be necessary for the missionaries now at the Islands.

It has been a subject of deep regret with the Committee, that they were not able to send at least two or three assistants to this mission, in the course of the past season. But it was impracticable, as no suitable passage could be obtained. Should the same difficulty remain, the object is of sufficient importance to warrant the chartering of a vessel, for the sole purpose of carrying the missionaries; and, it is apprehended that this can be done, if necessary, without greatly increasing the expense. The Committee would prefer, however, that the family should go as passengers, in some ship about to visit the Pacific.

The friends of missions will perceive, that there is need of continued exertions. The spirit of genuine benevolence needs to be kept in full activity, and the work of enlightening the dark nations to be prosecuted with increasing vigor.

#### ASSISTANT MISSIONARIES.

FROM the preceding notice it will be seen, that the services of competent persons will be needed, in different departments, as missionaries and assistants. More laborers of both these classes are also urgently needed, at the different stations among the Indians. There are already, on the files of the Corresponding Secretary, a considerable number of applications; and it is reasonable to expect, that many more applications will be made. Let it be a subject of constant prayer, on the part of the multitudes who feel a deep interest in these concerns, that the Lord would put it into the hearts of the right persons to offer themselves; and that all, who have any agency in recommending or receiving the candidates, may be under the direction of Infinite Wisdom. If the King of Zion shall select such instruments, as He will condescend to acknowledge and bless, the work will go on and prosper; if otherwise, all the skill and sagacity in the world would accomplish nothing. In the selection of instruments, however, and in every part of the work, He employs human agency.

It is to be borne in mind, that all, who offer themselves for missionary service, do it voluntarily, and without solicitation; cheerfully, and with a resolution to persevere through life; unreservedly, expecting no more than a comfortable support, suited to the places where they reside, and the stations which they occupy. They should be willing to do any labor, which may be assigned them, with alacrity and diligence;—the same alacrity and diligence, which a stable, vigorous, resolute farmer, or mechanic, applies to his own concerns.

Assistant missionaries, though farmers or mechanics, should generally be qualified to



teach school, as their aid may be occasionally needed in that department. All assistant missionaries should possess such stability of character, good sense, good temper, public spirit, gravity, (in addition to the elevated Christian graces and virtues,) as will give them influence and authority, among any class of heathens, or foreigners, wherever they may be.

It will probably be expedient, at least for some time to come, that assistant missionaries should either be single persons, or persons recently married. Very serious inconveniences are found to attend the removal of large families of children to the different stations among the Indians; and, after they have arrived, they are greatly exposed to sickness for a number of years. It is thought to be very different with children born on the spot.

#### ORDINATION.

ON Wednesday, October 31st, the Rev. DANIEL TEMPLE and the Rev. ISAAC BIRD, were ordained as evangelists and missionaries to the heathen, at North Bridgewater, Ms.

The council met on the evening of Tuesday, and proceeded to examine the candidates with respect to their doctrinal and experimental acquaintance with religion, and their views and motives in offering themselves for the missionary work. Having unanimously passed a vote of approbation, the council assigned the parts in the solemn services of the ensuing day.

On Wednesday the weather was fine, and a great concourse assembled to witness the solemnities. The introductory prayer was offered by the Rev. Mr. Wisner, of Boston; the sermon was preached by the Rev. Mr. Storrs, of Braintree; the consecrating prayer was offered by the Rev. Mr. Fay, of Charlestown; the charge was delivered by the Rev. Mr. Thomas, of Abington; the right hand of fellowship was presented by the Rev. Mr. Green, of Reading; an address was made to the members of the Palestine Missionary Society, by the Rev. Mr. Dwight, of Boston; and the concluding prayer was offered by the Rev. Mr. Sabine, of Boston. At the close of the ordination services, there was a collection for the Palestine Missionary Society. The sacred music was peculiarly excellent, and at least equal to any, which we ever heard on a similar occasion. The sermon, and other written parts, will be printed. They were heard with deep interest and profound attention, and will be worthy of repeated perusal.

After a short recess, the sacrament of the Lord's supper was administered to the pastors and members of the assembled churches. The whole services evidently made a deep and salutary impression on many hearts.

What gave this occasion a peculiar interest was, that the pastors and members of twelve neighboring churches had previously formed themselves into a Society, (whose name is mentioned above,) for the purpose of supporting at least one missionary in Western Asia. The pastors and delegates of these churches formed the greater part of the council. They were all personally acquainted with Mr. Temple, who had preached in that region as an

agent of the Board, and had experienced their kindness, and received many proofs of their fraternal confidence and affection. A meeting of the Society was held the same day; and it has since remitted to the Treasury of the Board *eight hundred dollars*, as its first payment.

A passage up the Mediterranean to Malta has been engaged for Mr. Temple, who will probably embark in the course of the present month. It is expected that he will preach a farewell sermon in Boston, previously to his sailing, and that other appropriate services will be added.

Mr. Bird, who is designated to the same part of the world, will remain in this country, probably for a year to come.

#### MISSION LIBRARY.

SINCE convenient Missionary Rooms have been taken, the Prudential Committee have thought it desirable to begin the collection of a Mission Library. Any books, suitable for this purpose, will be gladly received. The names of the donors will be inserted in labels, and pasted into the books given by them respectively; and will be likewise enrolled in a catalogue. Most of the common religious books of our times, all periodical publications of a religious nature, all geographical and statistical works, and all books on the subject of missions will be very acceptable.

The Board have occasion also to send many books abroad, to their several stations. The friends of missions will bear it in mind, that books sent to the ignorant and destitute may do important service. At nearly all the stations, a considerable number of natives are taught to read English; and, as they make progress in knowledge, they will need many books.

Persons, who make donations of books, would probably be willing to send them, to be disposed of in one or the other of the following ways:

1. To be placed in the mission library; or
2. To be sent to any station, where they would seem likely to be most useful; or
3. To be exchanged for other books, which would answer either of the foregoing purposes.

#### LAST NOTICES.

##### MISSION TO THE SANDWICH ISLANDS.

SINCE our last number was issued, we have received a letter from Mr. Bingham, dated Woahoo, Jan. 31, 1821. It was hastily written, and sent by way of Calcutta, in a vessel which touched but a few hours. The intelligence from the mission is thus brought down two months and ten days later than we had heard before.

This letter mentions the distressing fact, that the church had felt itself obliged to adopt the last measure with Dr. Holman; and to cut him off from its communion, on the charges of *walking disorderly, slander and railing, and covetousness*. Mr. Bingham states, that Mr. Thurston and himself were



then preparing what they hoped would be an impartial history of the case.

The missionaries were writing at large, and about to send the continuation of their journal, by a Boston ship then in port, which would proceed by the way of Canton. These letters may be expected by the next arrival from that port; but we believe no arrivals are expected for some months.

The close of Mr. Bingham's letter is as follows: "We think an excellent spirit appears in the members of the church generally.

"By the Cleopatra's Barge, the Tartar and Lascar, we were happy to receive the communications, supplies, house-frame, &c. which you sent us. Accept our cordial thanks; and have the goodness to tender to the owners, Messrs. Bryant and Sturgis, the grateful acknowledgments of this mission for the very great favor they have so generously bestowed on us."

"Our schools are making desirable progress; the mission still prospers, notwithstanding its afflictions; the family is in health; our Sabbaths are pleasant; and the favor of the people, and the smiles of Providence, encouraging."

In a postscript Mr. B. says, that the fund for the support of orphan children, raised by subscription at the islands, amounts to \$600, and that the plan is going on well.

#### REINFORCEMENT OF THE ARKANSAW MISSION.

We mentioned, in our last, the death of Mr. Hitchcock, an assistant missionary on his way to Dwight, in the Arkansaw country. The three, who were in company with him, proceeded on their way, and passed through Chillicothe, Ohio, in good health, about the last of October.

#### BOMBAY AND CEYLON.

By the Galatea, lately arrived at Boston from Calcutta, letters were received from Mr. Bardwell, then on board the Franklin, coming down the Hoogly, and bound also to Boston. Beside the melancholy news, contained in the obituary, Mr. B. mentions that his health had suffered from a return of the liver complaint.

While this sheet was in press Mr. Bardwell arrived in Boston, after a favorable passage. Though feeble when he left Calcutta, his health appears to be entirely recovered. Mrs. Bardwell, also, and their child, enjoy excellent health.

#### WESTERN AFRICA.

##### SIERRA LEONE.

We continue the extracts, commenced in our last number, illustrating the religious experience of the Christian negroes.

##### *Their acknowledgments of Divine mercy.*

"One man said—"Massa! I am like a dog who runs away from his master, and runs all about; but finds no house, no place to live; he

\* These gentlemen kindly took the articles above-named, for the use of the missionaries, without freight.

gets hungry, and then comes again to his master; because nobody will take him in the house, and give him something to eat. I do the same. I run away from the Lord Jesus Christ; but I find no peace—trouble meets me every where, and then I must come back to the Lord Jesus Christ, for He only gives me rest."

##### *Their jealousies over their hearts.*

"After prayer, one morning, at which the church was nearly filled, I was followed by a Woman, who is a communicant, into my house. She there gave free course to the fulness of her heart. After she had wept bitterly for some time, she said—"The Lord has loved me so much, and that make me cry. My father was killed in war, and my mother died, and then the people dragged me about from one place to another, and sold me like a beast in the markets. Sometimes they could not sell me because I was so small; and then they wanted to kill me, but the Lord helped me. Wept again. "I feel all them words in my heart which you talk last night. You show us how them people stand that have grace in the heart, and every word you talk me feel and me want to cry, me feel what great thing the Lord Jesus has done for me; and what hurt me and make me sorry is, because I love him so little." Wept again very much. "Yesterday, when I go to the Lord's Table, I feel so cold—that make me sorry very much. I endeavored to comfort her, and she went away weeping bitterly.

##### *Method of securing domestic happiness.*

"In visiting a sick communicant, his wife who was formerly in our school, was present. I asked several questions; viz. if they prayed together—read a part of the Scripture [the woman can read]—constantly attended public worship—and lived in peace with their neighbors. All these questions were answered in the affirmative. I then asked if they lived in peace together. The man answered—"Sometimes I say a word which my wife do not like, or my wife talk or do what I do not like; but when we want to quarrel, then we shake hands together, shut the door, and go to prayer, and so we get peace again." This method of keeping peace quite delighted me.

#### OBITUARY.

Departed this life, the Rev. SAMUEL NEWELL, missionary at Bombay, of the *cholera morbus*, after an illness of only twelve hours. This sorrowful event took place on the 30th of May. No other particulars were communicated to Mr. Bardwell.

The death of Mr. Newell will be felt very tenderly by many friends of missions, in all parts of the world. He was one of the first who offered themselves, for the service of Christ among the heathen. Soon after the Board of Foreign Missions was formed, he was received as a missionary, and after various preparatory studies, embarked for the east in Feb. 1812. Not being permitted to stay in Bengal, he took passage for the Isle of France, where his beloved wife expired in Nov. of the same year. He afterwards spent some time in Ceylon, and pre-



pared the way for the American mission there. After the missionaries became established at Bombay, he joined them, and there remained, as a faithful laborer, till summoned away from this world of sin and toil.

Died, in the island of Ceylon, on the 7th of May, Mrs. SUSAN POOR, wife of the Rev. Daniel Poor, missionary at Tillipally. No particulars of her decease were known to Mr. Bardwell, except that she departed "in the triumph of faith." She was an excellent woman, and her loss will be deeply felt by the mission.

At Elliot, in the Choctaw nation, on the 13th of October, Mrs. JUDITH C. WILLIAMS, an assistant missionary.

Mr. Kingsbury, in the last letter received from him, thus describes her character. "Like our much lamented brother Fisk, she was an instance of uncommon devotedness to the cause, and of indefatigable labors. She literally wore herself out, in the discharge of the most fatiguing duties; and, we trust has gone to receive the reward of the faithful. Her memory will be precious to all who knew her."

#### DEATH OF DR. BOUDINOT.

DEPARTED this life, at Burlington, New-Jersey, on the 24th day of October, 1821, ELIAS BOUDINOT, Esq. L.L.D. in the eighty-second year of his age. On the 28th his remains were committed to the tomb, followed by a large concourse of family connexions, and by the most respectable inhabitants of the city of Burlington. Amongst the mourning friends who attended on this occasion, was a deputation from the Board of Managers, of the *American Bible Society*, consisting of General Clarkson, and the Rev. Dr. Milnor, Messrs. S. Boyd, and Carow. The pall was borne by General Bloomfield, William Cole, and Joseph Mellvaine, of Burlington, and by Horace Binney, and Andrew Bayard, Esqrs. and Dr. Mease of Philadelphia. The body was conveyed to St. Mary's church, where a very appropriate discourse was delivered by the Rev. Dr. Wharton, and the whole ceremony was conducted with solemnity, order, and decorum.

As death has now set his seal on a character pre-eminent for talents, for piety, and for extensive usefulness, a just regard to public sentiment requires that the annunciation of such an event, should be accompanied with at least, a short retrospect of the life, and of the leading traits in the character of the illustrious deceased.

Dr. Boudinot was born in Philadelphia on the 2nd of May, A. D. 1740. He was descended from one of those pious Protestants, who, at the revocation of the Edict of Nantes, fled from France to America, to escape the horrors of ecclesiastical persecution, and to enjoy religious freedom in this favored land. He had the advantage of a classical education, and pursued the study of the law under the direction of the Hon. RICHARD STOCKTON, a member of the first American Congress, whose eldest sister he afterwards married.

Shortly after his admission to the Bar of New-Jersey, Dr. Boudinot rose to the first grade in his profession. Early in the revolutionary war, he was appointed by Congress to the important trust of Commissary-General of prisoners. In the year 1777, he was chosen a member of the national Congress, and in the year 1782 he was elected the President of this august body. In this capacity he had the honor and happiness of putting his signature to the Treaty of Peace, which for ever established his country's independence. On the return of peace he resumed the practice of the law. It was not long, however, before he was called to a more important station. On the adoption of the present constitution of the United States, the confidence of his fellow-citizens allotted him a seat in the House of Representatives of the United States. In this honorable place he was continued for six successive years. On quitting it to return once more to the pursuits of private life, he was appointed by that consummate judge of character, the first President of the United States, to fill the office of *Director of the National Mint*, vacated by the death of the celebrated Rittenhouse. This trust he executed with exemplary fidelity during the administrations of Washington, of Adams, and (in part) of Jefferson. Resigning this office, and seeking seclusion from the perplexities of public life, and from the bustle and ceremony of a commercial metropolis, he fixed his residence in the city of Burlington. Here, surrounded by affectionate friends, and visited by strangers of distinction—engaged much in pursuits of biblical literature—practising the most liberal and unceremonious hospitality—filling up life in the exercise of the highest Christian duties, and of the loveliest charities that exalt our nature—meekly and quietly communicating, and receiving happiness of the purest kind; he sustained, and has left such a character, as will for ever endear his memory to his friends, and do honor to his country.

Prior to the revolution he was elected a member of the Board of Trustees of New-Jersey College. The semi-annual meetings of this respectable body, he always attended with punctuality, unless prevented by severe indisposition. At the time of his decease he was the senior member of this corporation. The liberal donation he made it during his life, and the more ample one in his last will, must be long remembered with gratitude by the friends of science.

But while anxious to promote the interest of literature, he was not unmindful of the superior claims of religion on his remembrance and his bounty. Attached from principle and habit to the religious denomination of which he was so distinguished a member, he has been most liberal in his testamentary donation to the *General Assembly* of the *Presbyterian Church*, and to their *Theological Seminary* established at Princeton.

But as his mind, unshackled by bigotry or sectarian prejudice, was expanded by the noblest principles of Christian benevolence, he has also very liberally endowed various institutions whose object is to diffuse more widely the light of revealed truth—to evan-



gelize the heathen—to instruct the deaf and dumb—to educate youth for the sacred ministry—to advance knowledge, and to relieve the wants and miseries of the sick or suffering poor.

To those of his fellow-citizens, however, who are peculiarly interested in the wide circulation of the sacred Scriptures, perhaps the chief excellence in the character of the deceased, is the *ardent and affectionate zeal* he displayed in the *Bible cause*. The efforts he at first made, notwithstanding the infirmities of age, and much unexpected opposition, to establish the *American Bible Society*—his munificent donation to this institution at its organization—his subsequent liberality to aid in the erection of a *depository*—the devise of a large and valuable tract of land—and the deep and undiminished interest he has taken in all the concerns of the *National Society* ever since he was chosen its President—while they spread his fame through every region of the globe, will consecrate his memory to the hearts of his *fellow-citizens* in America, and his *fellow Christians* throughout the world.\*

But if his public services, and his private worth, claim the tribute of general esteem and affectionate remembrance; the closing scene of his life is not less calculated to console his friends under the heavy loss they have sustained, than it is to edify and support the *departing Christian*.

In the full possession of his mental faculties, and in the assured persuasion of his approaching dissolution, his faith was firm—his patience unexhausted, and his hopes were bright. While with paternal solicitude he exhorted those around him to rest on the **LORD JESUS CHRIST**—as the only true ground of trust—while with solemnity and tenderness he commended a dutiful and affectionate daughter,—his only child,—to the care of his surviving friends; with humble resignation, he expressed his readiness—his “*desire to depart in peace to the bosom of his Father in heaven;*” and the last prayer he was heard

to articulate, was,—“**LORD JESUS, RECEIVE MY SPIRIT.**”

TESTIMONIAL OF AFFECTION. *From the Minutes of the Managers of the American Bible Society.*

The Board of Managers of the American Bible Society, while, in common with the fellow-citizens, they sensibly feel the loss which the Christian community has sustained in the removal, by the death of the Hon. Elias Boudinot, of one of its most valuable members, have reason more especially to lament that which their institution has suffered in being deprived of its venerable President.

When the Managers carry back their recollection to the period which preceded the formation of this Society, and review the laborious and persevering efforts of Dr. Boudinot to accomplish the interesting object; when they consider the noble example of beneficence which he soon afterwards presented in the generous donation of ten thousand dollars to its treasury, and one thousand dollars since towards the erection of a Depository; the unremitted interest, which, under the pressure of acute bodily suffering, and the infirmities of advanced age, he continued ever afterwards to evince in its concerns; his great exertions, notwithstanding the personal inconvenience and pain to which it subjected him to attend its stated anniversaries; the dignity and amiableness with which he fulfilled the duties of the Chair: and the pious and affectionate counsels supplied by his official communications; they deeply deplore the chasm that has been made in their body by this afflictive bereavement. To the will of an all-wise Providence it becomes them to feel unfeigned submission, and to accompany this act of duty with the expression of their grateful acknowledgments to a merciful God for his goodness, in prolonging beyond the ordinary measure of human life that of their illustrious patron; in permitting him to witness the rapid growth and prosperity of the cherished object of his affections; in conveying to his heart the consolations of that blessed Book which he had made the standard of his faith and the rule of his conduct; and in enabling him to close a well spent life with the full hope, through the merits of his Savior, of a blissful immortality beyond the grave. The Board of Managers would not only derive from these obearing recollections consolation for their loss, but incitement to an increased measure of exertion in that work which so engrossed the affections of their lamented President, and, while they are diligently employed in diffusing abroad the Word of Life, encouragement in seeking to realize for themselves its inestimable benefits.

With the mourning daughter of their deceased friend, for so many years the partaker of his joys and sorrows, the companion of his journeys, and his amiable assistant in well-doing, the members of this Board sincerely sympathize; and they respectfully transmit to her this feeble expression of their feelings towards her venerable parent, as evidence of the affection with which they wish to embalm his memory, and the sincerity with which they condole with her under the bereavement she has experienced.

\* To this account, which is extracted from the *New York Daily Advertiser*, we add, that Dr. Boudinot was chosen a member of the American Board of Commissioners for Foreign Missions, at the annual meeting in 1812. The next year, not being able to attend the annual meeting, he sent as a donation a bill on London for 100 pounds sterling. In 1814, the Board meeting at New Haven, he was present, took a very active part in its deliberations, and showed a very cordial interest in its object. Repeatedly afterwards, when he met with the agents and officers of the Board, he discovered the same warm attachment to the cause. When three Cherokee youths were brought to the Foreign Mission School, in the summer of 1818, they spent a night at his hospitable mansion; and one of them, with his permission, took the name of Elias Boudinot. The same youth, having become hopefully pious in the mean time, not long since made a visit of two or three weeks to his venerable friend, who always took particular delight in every attempt to meliorate the condition of the American Indians.

Ed. Miss. Her.















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